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J. Kneller Bar. Pins.

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*Effigies Reverendi in Christo Patris D*  
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In Two V O L U M E S.

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B Y T H E  
Right Reverend Father in GOD,  
Dr. S Y M O N P A T R I C K,  
Late Lord Bishop of E L Y.

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The Fifth Edition Corrected.

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To which is added  
A Compleat Alphabetical T A B L E.

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Lambeth  
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J O. C A N T.

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M D C C X X X V I I I.





# THE P R E F A C E.

**H**AVING been persuaded to put together some scatter'd Notes which I long ago made upon several Places of holy Scripture, I began the last Year to consider some Texts in the Book of GENESIS; where I soon found there would be a Necessity of making an entire Commentary upon a good Part of it; and therefore I resolved to go thro' the Whole in the same manner as I had done the Three first Chapters.

After I had finish'd the better Half of my Work, I was inform'd that Monsieur le Clerc had publish'd a critical Commentary upon the same Book; but whether I have concurr'd in any thing with him, or contradicted him, I am not able to say, having wanted Leisure to peruse his Work, by reason of the Publick Business which came upon me in the End of the Year; when I likewise understood that a very learned Friend and Brother had put into the Press Annotations upon all the Five Books of Moses; but by communicating some of our Papers to each other, we found there would be no reason that either of us should lay aside our Design, but go on in our several Ways to make the Scriptures better understood by all Sorts of Persons; for all Helps are little enough in this Age, which seems to take Pleasure in being ignorant of the most important Truths.

In which we are so particularly instructed by Moses as by no other Author, nor by all the Authors that are or have been known to be extant in the World; for to him we owe the Knowledge of the Beginning of the World, of the first Parents of Mankind, the Inventors of Arts, the Original of Nations, the Founders of Kingdoms and Empires, the Institution of Laws, the Fountain of religious Rites; yea, of all the ancient Mythology; and which is most considerable, the Means of propagating that Sense of God and of Religion which Mankind brought into the World with them, and how it came to be corrupted.

There have been those who have taken the Liberty to say, that it is impossible to give any tolerable Account of the Creation of the World in Six Days, of the Situation of Paradise, the Fall of our first Parents by the Seduction of a Serpent, &c. But I hope I have made it appear there is no ground for such presumptuous Words, but very good reason to believe every thing that Moses hath related, without forsaking the literal Sense, and betaking ourselves to I know not what, allegorical Interpretations; particularly, I find the Truth of what I have noted concerning Paradise, very much confirm'd by a learned and judicious Discourse of Monsieur Huetius, which I did not meet withal till I had made an End of these Commentaries; but then took a Review of what I had written, and found cause to correct what I had noted out of Mr. Carver concerning the Spring of Tygris and Euphrates. I might also have given a clearer Account of the Deluge, if I had observ'd some Things which are come to my Notice since these Papers went to the Press; but I hope I have said enough to evince that it is not so incredible as some have pretended; for having made the largest Concessions concerning the Height of the highest Mountains, which, according to the old Opinion, I have allow'd may be Thirty Miles high, Gen. vii. 19. (whereas if instead of Thirty, I had said not above Three perpendicular, I had had the best of the modern Philosophers to defend me) it appears there might be Water enough to cover the loftiest of them, as Moses hath related.



# The P R E F A C E.

*Whose Account of the Families by whom the Earth was peopled after the Flood, is so surprisingly agreeable to all the Records that remain in any Language of the several Nations of the Earth, that it carries with it an uncontrollable Evidence of his Sincerity and Truth, as well as of his admirable universal Knowledge; for as there is no Writer that hath given us an Account of so many Nations, and so remote, as he hath done; so he hath not satisfied himself with naming them, but acquainted us with their Original, and told us at what Time, and from what Place, and on what Occasion, they were dispersed into far distant Countries; and this with such Brevity, that he hath inform'd us of more in one Chapter, than we can find in the great Volumes of all other Authors; having shewn us from whom all those People descended who are spread over the Face of the Earth, from the Caspian and Persian Sea to Hercules's Pillars (as the Ancients speak) that is, all the World over.*

*In short, whatsoever is most ancient in those Countries which are furthest from all Commerce with his own, is clearly explain'd by Moses, whose Writings therefore cannot but be highly valued by all those who will apply their Minds seriously to the Study of them; for if they, who now have no Regard to him, would but compare what he hath written on the fore-nam'd Subject with what they find in those Heathen Writers, whom they have in the greatest Veneration, they would be forc'd to confess him to be a Man of wonderful Understanding, and could not reasonably doubt he had an exact Knowledge of the Truth of those Things whereof he wrote; to this purpose I remember the famous Bochartus speaks, who hath given the greatest Light to the Tenth of Genesis, wherein these Things are deliver'd.*

*And truly it is some Wonder, that they who so much cry up the Egyptian Learning, should not easily grant (unless they will believe all Historians but only those whom we account sacred) that Moses must needs be qualified, even without the Help of divine Revelation (which he certainly had) to write both of their Original, and of all those who were related to them, being bred up in their Country, nay, in their Court, till he was Forty Years old, and well vers'd in all the Wisdom that was to be found among them, Acts vii. 22. which Wisdom of theirs I doubt not was much augmented by Abraham's living among them (as I have observ'd upon xiii. 2.) but especially by Joseph's long Government of that Country, for the Space of Eighty Years, who was endu'd with such an incomparable Spirit, that the wisest Men among them learn'd of him, for he taught their Senators Wisdom, Psal. cv. 22. And in like manner Moses liv'd Forty Years more among the Midianites, where, it appears by Jethro, there wanted not Persons of great Knowledge, and from thence he might easily be instructed in all that the Arabians knew, who were no mean People (it appears by the Story of Job and his three Friends, and Elihu, who is supposed by some to have wrote that admirable Book) and were near Neighbours to the most famous Nations of the Eastern Countries; from whom, it is evident by this History, all Learning, Arts and Sciences originally came.*

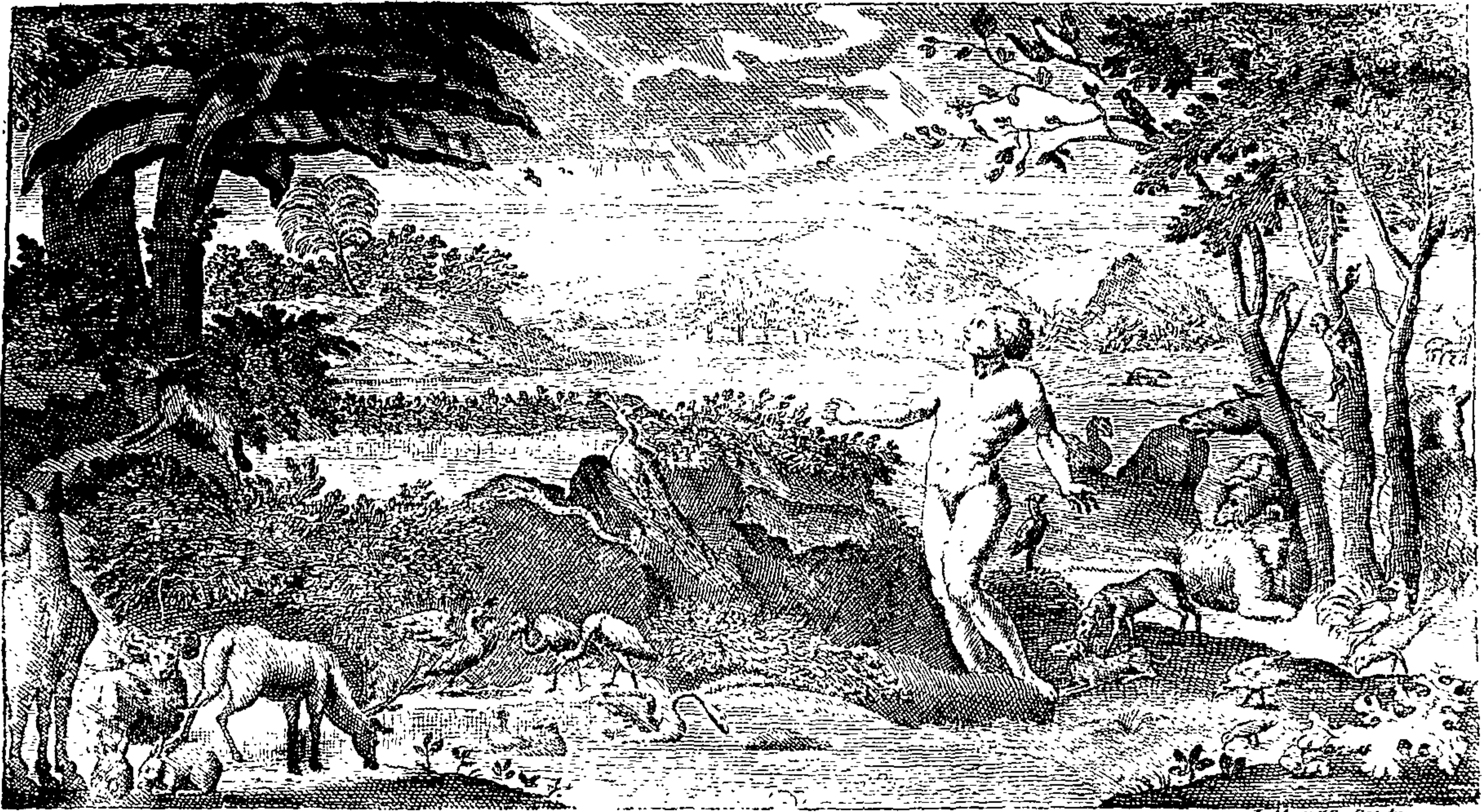
*I could add a great deal more to this purpose, but the Reader I hope will find enough to satisfy him in the Commentary itself; and therefore I shall only make this one Request to him, that he would take his Bible and read every Verse entirely along with this Commentary; for I have not set down every Word of the Text, for fear of swelling this Work to too great a Bulk.*

April 10. 1694.



A C O M.





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# COMMENTARY

UPON THE

First Book of *MOSES*,

CALLED

# GENESIS.

**T**HAT *MOSES* wrote this and the Four following Books hath been so constantly believed, both by *Jews*, *Christians*, and *Heathens*, that none, I think, denied it, till *Aben Ezra* (a *Jewish* Doctor, who lived not much above five hundred Years ago) raised some Doubts about it, in his Notes upon the *First of Deuteronomy*, out of XII Passages in these Books themselves: Which he pretended could not be his, but the Words of a later Author. But when I meet with those Places, I shall make it appear, that all such Exceptions are very frivolous, and ought not to shake our Belief of this Truth, That these *Five* Books were penned by *MOSES*, and no Body else.

The first is called *GENESIS*, because it contains the History of the Creation of the World, with which it begins; and the Genealogy of the Patriarchs, down to the Death of *Joseph*, where it ends. It comprehends an History of Two thousand three hundred and sixty-nine Years, or thereabouts: The Truth of all which it was not difficult for *Moses* to know, because it came down to his Time through but a very few Hands. For

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from *Adam* to *Noah*, there was one Man (*Methuselah*) who lived so long as to see them both. And so it was from *Noah* to *Abraham*: *Shem* conversed with both. As *Isaac* did with *Abraham* and *Joseph*: From whom these things might easily be conveyed to *Moses*, by *Amram*; who lived long enough with *Joseph*. In short, *Moses* might have been confuted, if he had written any thing but the Truth, by learned Men of other Nations, who sprang from the same Root, and had the like Means of being acquainted with the great Things here reported by Tradition from their Forefathers; who lived so long in the Beginning of the World, that they more certainly transmitted Things to their Posterity. Besides, it is not reasonable to think, they had not the Use of *Writing* as we have; whereby they conveyed the Knowledge of Times foregoing, to those that came after.

Verse 1. *In the beginning.*] The World is not eternal, but had a Beginning, as all Philosophers acknowledged before *Aristotle*. So he himself informs us, *L. 1. de Cælo, cap. 2.* (speaking of the ancient Opinions concerning the Original of

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the World) *ἔνθεν ἔκ τινος ἀπαντᾷ τὸ φαιν, they all say it had a Beginning*: But some thought it might have no End; others judged it to be Corruptible.

*God created.*] He who is Eternal gave a Being to this great Fabrick of Heaven and Earth, out of Nothing. It is observed by *Eusebius*, (in the Beginning of his Book *De Præpar. Evang.* p. 21, & 25. *Edit. Paris.*) That neither the ancient *Historians*, nor the *Philosophers*, do so much as mention *God*, *ἐκ δὲ μέλει ὀνόματ' αὐτοῦ*, no, not so far as to name him, when they write of the Beginning of the World. But this Divine Lawgiver, designing to hang the whole Frame of his Polity upon Piety towards *God*, and to make the Creator of all the Founder of his Laws, begins with Him. Not after the manner of the *Egyptians* and *Phœnicians*, who bestowed this adorable Name upon a great Multitude: But he puts in the Front of his Work, the Name of the sole Cause of all Things, the Maker of whatsoever is seen or unseen. As if he had told the *Hebrew Nation*, That he who gave them the Law contained in these Books, was the King and Lawgiver of the whole World: Which was, like a great City, governed by him. Whom therefore he would have them look upon, not only as the Enactor of their Laws, but of those also which all Nature obeys. See *L. vii. de Præpar. Evang.* c. 9, 10. & *L. xii. c. 16.*

*The Heaven and the Earth.*] The *Hebrew Particle Eth*, put before both *Heaven* and *Earth*, signifies as much as *with*, if *Maimonides* understood it aright; and makes the Sense to be this: *He created the Heavens with all things in the Heavens, and the Earth with all things in the Earth*; as his Words are in *More Nevochim*, P. ii. c. 30. Certain it is, these two words, *Heaven* and *Earth*, comprehend the whole visible World. Some would have the *Angels* comprehended in the word *Heaven*; as particularly *Epiphanius*, *Hæres. lxxv. n. 45.* *ἀμα ἔγενετο καὶ γῆ καὶ ἄγγελοι ἐκτίσθησαν.* But others of the Fathers are of a different Opinion, as *Petavius* observes. It is a pretty Conceit of *Theophilus Antiochenus*, *L. ii. ad Autolycum*, That the *Heavens* are mentioned before the *Earth*, to shew that God's Works are not like ours: For he begins at the top, we at the bottom: That is, he first made the *fixed Stars* and all beyond them, (so I take the word *Heaven* here to signify) for they had a Beginning, as well as this lower World, tho' they do not seem to be comprehended in the *six days Work*, which relates only to this *Planetary World*, as I may call it, which hath the *Sun* for its Center. And thus *Philo* understood the first word *Bereſchith*, in the beginning, to respect the Order wherein things were created. God began his Creation with the *Heaven*, as the most noble Body, and then proceeded to the *Earth*; an Account of which follows.

*Ver. 2. And the Earth was without form, &c.*] We connect this Verse with the foregoing, by translating the first Verse in this manner, *When God first created, or began to create, the Heaven and the Earth, the Earth was without form, &c.* That is, at first he only created a rude Matter of those things, which afterwards were fashioned as we now see them.

*Without form.*] A confused, indigested Heap, without any Order or Shape.

*And void.*] Having no Beasts, nor Trees, nor Herbs, nor any thing else, wherewith we now behold it adorned.

So these two words, *Toku Vaboku*, are used in Scripture, where we meet with them, (which is not often) for *confusion* and *emptiness*, *Isa. xxxiv. 11. Jerem. iv. 23*: Being a Description of that which the Ancients called the *CH A O S* (of which the *Barbarians* had a Notion, no less than the *Greeks*) wherein the Seeds and Principles of all things were blended together. This is called, in the *Pagan Language*, by *Epicarmus*, *πρῶτον Θεῶν*, the first of the Gods: Because all things sprang out of this; which was indeed the first of the Works of God, who, as *Moses* shows in the Sequel, produced this beautiful World out of this *CH A O S*.

*And darkness was upon the face of the deep.*] Nothing was to be seen, for want of Light: Which lay buried, as all things else did, in that great Abyss, or vast confused heap of Matter, before-mentioned. So the *Hebrew word Tehom* signifies (which we translate *deep*) *tumult and turbid confusion*: The first Matter being very *heterogeneous*, as they speak, *i. e.* of various sorts and kinds, huddled together without distinction.

*And the Spirit of God moved.*] Men have been extremely fanciful in the Exposition of these plain Words: Some understanding by the Spirit of God, the *Sun*, which gives Spirit and Life to all things upon Earth; others the *Air*, or the *Wind*: When as yet there was no *Sun* in the Firmament, nor any *Wind* that could stir, without the Power of the Almighty to excite it. This therefore we are to understand to be here meant; The Infinite Wisdom and Power of God, which made a vehement Commotion, and mighty Fermentation (by raising, perhaps, a great Wind) *upon the face of the Waters*: That is, on that fluid Matter before-mentioned, to separate the Parts of it one from the other.

*Waters.*] That which *Moses* before called the *Deep*, he now calls *the Waters*: Which plainly shows that some Parts of the confused Mass were *fluid and light*, as other Parts were *solid and heavy*. The heavy naturally sunk, which he calls the *Earth*; and the lighter Parts got above them, which he calls the *Waters*: For it is clearly intimated the *Waters* were uppermost.

The word we here translate *moved*, signifies literally *brooded* upon the Waters, as an Hen doth upon her Eggs. So the ancient and modern Interpreters have observed: And *Morinus*, who opposes it, hath said nothing to make us doubt of this Sense of the Phrase. From whence some have, not unhappily, conjectured, the Ancients took their Notion of a *πρωτόγονον ᾠόν*, a *first-laid Egg*, out of which all things were formed: That is, the *CH A O S* (out of which all the old Philosophers, before *Aristotle*, thought the World was produced) consisting of *Earth* and *Water*, of thicker and thinner Parts, as an Egg doth of *Yolk* and *White*.

Now the *Spirit of God* thus moved upon the Waters, that by its Incubation (as we may call it) it might not only separate, as I said, those Parts which were jumbled together; but give a vivifick Virtue to them, to produce what was contained in them. The Souls and Spirits, that is, of all living Creatures, were produced by the *Spirit of God*, as *Porphyry* saith *Numenius* understood it.

For



For his Opinion, he tells us, was, That all things came out of the Water *θεοκινῶ ἐν πῶ*, being divinely inspired: For which he quoted these Words of the Prophet, as he called *Moses*. See *Porphyrus* *ὡς Νυμφ. Ἀντρ.*, on those Words of *Homer*:

— *Ἰεὸν Νυμφαίων, καὶ Νηϊάδες καλέοντι.*

Which gives us to understand, that the Spirits of all living Creatures (which we call their active Forms) did not arise out of Matter; for that is stupid; but proceeded from this other Principle, the powerful *Spirit of God*, which moved upon the Face of the Waters by a *vital Energy*, (as *St. Chrysostom* speaks) so that they were no longer standing Waters, but moving, having *ζωτικὴ πνεύματι*, a certain living Power in them. From whence we may also gather, that the Spirits of living Creatures are distinct things from Matter; which of itself cannot move at all, and much less produce a Principle of Motion.

And thus indeed all the ancient Philosophers apprehended this Matter: And some of them have most lively expressed it. For *Laertius* in the Life of *Anaxagoras* tells us, that he taught among other things, *Πάντα χεῖματα ἦν ὁ μὲν εἶτα Νῆς ἐλάτῳ αὐτὰ διεκόσμησε*, all things were buddled together: And then the Mind came and set them in order. And *Thales* before him, (as *Tully* informs us, *L. 1. de Nat. Deor.*) *Aquam dixit esse initium rerum; Deum autem eam mentem quæ ex aqua cuncta fingeret*; said, *Water was the Beginning of things: And God that Mind who formed all things out of the Water.*

By the Spirit of God some of the ancient Jews have understood the Spirit of the Messiah, (as *Hacksplan* observes in his *Cabala Judaica*, n. lxvi. out of *Baal Hatturim*, the *Hierusalem Targum*, &c.) which explains the Evangelist *St. John*, who in the Beginning of his Gospel says, All things were made by the Eternal ΛΟΓΟΣ or WORD of God, (the same with the Νῆς of the ancient Philosophers) whose Almighty Spirit agitated the vast confused Mass of Matter, and put it into Form.

Ver. 3. *And God said.*] These Words are taken notice of by *Longinus*, *ὡς ὕψους*, as a truly lofty Expression; wherein appears the Wisdom of *Moses*, who represents God, like himself, commanding Things into Being by his Word; that is, by his Will: For wheresoever we read these Words in the History of the Creation, *He said*, the Meaning must be understood to be *He willed*, as *Maimonides* interprets it, *More Nev. P. i. cap. 65*. This *Justin Martyr* demonstrates *Orpheus* had learnt out of *Moses* his Books, when he swears by the Heaven, the Work of the Great and Wise God, and by the Word of the Father, which he spake at first, when he establish'd all the World by his Counsels. So his Words are in *Πατριετ. εἰς Ἑλλήνας*, p. 16.

And as there is nothing more famous in Antiquity than the *Ὀρφεὺς ᾠδὴν*, *Orpheus his Egg*, which I before mentioned; so it is remarkable that the *Egyptians* (among whom *Orpheus* travelled) described their God *KNEPH*, with an Egg coming out of his Mouth: Which was a lively Representation of this World (noted by the Egg) produced by God's Omnipotent Word. For how richly soever the CHAOS was furnished with Materials, it could have brought forth nothing, without his powerful Motion, and wise Contrivance, by whom it was created. So A-

*anaxagoras* himself resolved, *πᾶν μὲν ἀρχὴν κινήσεως* that Mind was the Principle of Motion, (as *Laertius* tells us in his Life) by which Mind he understood God, as others have reported his Opinion more largely in these admirable Words: *The Beginning of all things is ὁ Νῆς, the Mind, who is the Cause and the Lord of the whole World*; and gave τάξιν τοῖς ἀτάκτοις, καὶ κίνησιν τοῖς ἀκίνητοις, &c. order to things in disorder, and motion to things immoveable, and distinction to things confused, and beauty to things deformed.

*Let there be Light.*] Having spoken of the Creation of all things, now follows an Account of their Formation out of that rude Matter which was at first created. And the first thing produced was Light; which *Greg. Nazianzen* (*Orat. xliii. pag. 699. a.*) calls *ἀσώματον καὶ ἀνύλιον*, because it was not yet collected into a Body, as it is now in the Sun. Others think it to have been a dimmer Sort of Light from the Sun, not yet perfectly formed. *Abarbinel* (upon the xlth of *Exodus*) takes this to be the SCHECHINAH, the most excellent of all created Things, called, in Holy Scripture, the Glory of the LORD; which God, saith he, sealed up in his Treasures, after the Luminaries were created, to serve him upon special Occasions, (for Instance, to lead the *Israelites* in the Wilderness, by a cloudy Pillar of Fire) when he would make himself appear extraordinarily present. And because of the Perfection of this Light he fancies it is that *Moses* says in the next Verse, That God saw the Light (repeating the word Light) that it was good: Whereas in all the rest of the six Days Work, he only says, He saw it was good, without naming again the thing he had made.

But it seems to me most rational by this Light, to understand those Particles of Matter, which we call Fire, (whose two Properties, every one knows, are Light and Heat) which the Almighty Spirit that formed all things, produced as the great Instrument, for the Preparation and Digestion of the rest of the Matter; which was still more vigorously moved and agitated, from the top to the bottom, by this restless Element, till the purer and more shining Parts of it, being separated from the grosser, and united in a Body fit to retain them, became Light.

Ver. 4. *And God saw the Light, that it was good.*] He was pleased in this Work of his, as agreeable to his Design. Which for the present was (we may conceive) to influence the upper Parts of the CHAOS, and to be the Instrument of Rarefaction, Separation, and all the rest of the Operations, which were necessary to mould it into such Creatures, as were afterwards made out of it.

*And God divided the Light from the Darknes.*] Appointed that they should constantly succeed one another; as we see they do now, that this Light is embodied in the Sun; and as they did then, by the circular Motion of this first Light of Fire, round about the CHAOS, in the space of Twenty-four Hours: which made it Day to those Parts where it shined; and Night, where it did not. It is remarkable how *Moses* ascribes every thing to GOD, the Former of all things; who by making this Light move round about the Chaos, still more prepared, and exalted the remaining indigested Parts of Matter, for their several Uses.



Ver. 5. *And God called the light Day; and the darkness be called Night.*] He settled them (that is) in such a constant Course, that it gave them these distinct Names.

*And the Evening and the Morning were the first Day.*] In the Hebrew Language, *Evening and Morning* signify a whole Day; which the Motion of this Light made, if we conceive it to have been formed about Noon, and to have gone round the fore-mentioned Heap of Matter in twenty-four Hours.

How long all things continued in mere Confusion, after the CHAOS was created, before this *Light* was extracted out of it, we are not told. It might be (for any thing that is here revealed) a great while; and all that time the mighty Spirit was making such Motions in it, as prepared, disposed, and ripened every Part of it, for such Productions as were to appear successively in such spaces of time, as are here and afterward mentioned by *Moses*; who informs us, That after Things were so digested, and made ready (by long Fermentations perhaps) to be wrought into Form, God produced every Day, for six Days together, some Creature or other, till all was finished; of which *Light* was the very first. This *Maimonides* hath very happily illustrated, in his *More Nevochim*, P. ii. c. 30. where he observing that all things were created at once, and then were afterwards separated one from another successively; he says, their wise Men resemble this proceeding to that of a Husbandman, who sows several Seeds in the Earth at the same moment; some of which are to come up after one Day, others after two, and others not till three Days be past; tho' the whole sowing was in one and the same moment. Thus God made all things at the first, which did not appear together; but, in the space of *six Days*, were formed and put in order one after another: *Light* being the Work of the first Day.

Ver. 6. *And God said, Let there be a firmament.*] The next thing that God commanded to come forth of the CHAOS, was the *Air*; particularly, that Region next to us, wherein the Fowls fly, as it is expounded afterwards, *ver. 20.* The Hebrew word *Rachia*, properly signifies a Body expanded, or spread forth, (as may be seen in *Exod. xxxix. 3. Isai. xl. 19. Jer. x. 9.* where it can have no other Meaning) but it is by the LXX translated *σπέσμα*, and from thence by us, *Firmament*; because the Air, tho' vastly extended and fluid, yet continues firm and stable in its Place.

*In the midst of the Waters, and let it divide the Waters from the Waters.*] This Region of the Air manifestly parts the Waters above it in the Clouds, from those below it here upon Earth; the one of which *Waters* bears a good Proportion, and is in some measure equal unto the other; for there are vast Treasures of Water in the Clouds; from whence the Waters here below, in Springs and Rivers, are supplied. This appeared afterwards in the Deluge, which was partly made by continued Rains for many Days. The great Objection against this Exposition is, That now there were no Clouds, neither had it, after this, rained on the Earth, *Gen. ii. 6.* But it must be considered, That neither were the Waters below, as yet gathered into one Place: And

therefore *Moses* here speaks of the *Air*, as a Body intended to be stretched between the Waters above and beneath, when they should be formed.

That the Clouds above are called Waters in the Scripture-Language, is plain enough from *Psalms civ. 3. Jer. x. 13.* and other places.

Ver. 7. *And God made the firmament, and divided, &c.*] What his divine Will ordered, his Power effected; by that *Light* which rolled about the CHAOS, and that *Heat* which was excited within it; whereby such Exhalations were raised, as made the *Firmament*. That is, the thicker Parts of them made this Region of the *Air*, which is the *lower Firmament*, *ver. 20.* And the thinner Parts of them made the *Æther*, or *higher Firmament*, wherein the Sun and the Planets are seated, *ver. 14, 15.*

Ver. 8. *And God called the firmament Heaven.*] Made it so different from the rest of the Mass, called *Earth*, that it had the Name of *Heaven*, to distinguish it from the other. So all above the Earth is called, as appears by the following Part of the Chapter, in the Verses now mentioned. And that's the very Import of the word *Schaim*, which in the Arabick Language, (as *Aben Ezra* observes) signifies *Height* or *Altitude*.

*And the Evening and the Morning were the second Day.*] This was the Work of another whole Day. Concerning which it is commonly noted, That it is not said of this, as of all the Works of the other five Days, *God saw that it was good.* What the reason of this should be, is enquired by all Interpreters; and the most solid Account that I can find of it is this, That the *Waters* mentioned upon this Day, were not yet separated and distinguished from the *Earth*: And therefore in the next Day's Work, when he did gather the Waters together, *ver. 10.* and when he commanded the Earth (which was become dry) to bring forth, *ver. 12.* these Words, *God saw that it was good*, are twice repeated. Which made *Picherellus* and *Ger. Vossius* think the two next Verses (9, 10.) belonged to the second Day's Work; and that the first Words of the *ninth Verse* should be thus translated, *And God had said, Let the Waters under the Heaven, &c.* And so the Words in the End of the *tenth Verse*, *God saw that it was good*, relate to the second Day. *L. 2. de Orig. Idolol. c. 67.*

Ver. 9. *And God said, Let the Waters under the Heaven.*] All the Waters which continued mixed with the Earth, and covered the Surface of it.

*Be gathered together, &c.*] Collected into one Body by themselves.

*And let the dry Land appear.*] Distinct and separate from the Waters.

There being such large Portions of Matter drawn out of the CHAOS, as made the Body of *Fire* and *Air* before-mentioned, there remained in a great Body only *Water* and *Earth*; but they so jumbled together, that they could not be distinguished. It was the Work therefore of the *third Day*, to make a Separation between them; by compacting together all the Particles which make the Earth, which before was Mud and Dirt; and then, by raising it above the Waters which covered its Superficies, (as the *Psalmist* also describes this Work, *Psalms civ. 6.*) and, lastly, by making such Caverns in it, as were sufficient to receive



receive the Waters into them. Now this we may conceive to have been done by such Particles of Fire as were left in the Bowels of the Earth: Whereby such Nitro-sulphureous Vapours were kindled, as made an Earthquake; which both lifted up the Earth, and also made Receptacles for the Waters to run into; as the *Psalmist* (otherwise I should not venture to mention this) seems in the fore-mentioned place to illustrate it, *Psalm civ. 7.* where he says, *At thy rebuke they* (i. e. the Waters) *fled; at the voice of thy thunder they hasted away.* And so God himself speaks, *Job xxxviii. 10.* *I brake up for it* (i. e. for the Sea) *my decreed place, and set bars, and doors.* Histories also tell us, of Mountains that have been, in several Ages, lifted up by Earthquakes; nay, Islands in the midst of the Sea: Which confirms this Conjecture, That possibly the Waters were, at the first, separated by this means; and so separated, that they should not return to cover the Earth. For the Word, in the beginning of this *Verse*, which we translate *gathered*, comes from *Kav*, which signifies a *Square*, a *Rule*, or *perpendicular Line*: And therefore denotes they were most exactly collected, and so poised in such just Proportions, that they should not again over-flow the dry Land.

This Work of God (whereby the Waters were sent down into their proper Channels, and the Earth made dry, and fitted for the habitation of such Creatures, as were afterwards created) is observed by *Strabo* in his *Geography*, as an act of Divine Providence, *l. xvii.* Because, says he, the Water covered the Earth, and Man is not *ἐνυδρον ζῶον*, a Creature that can live in the Water, God made *ἐξοχὰς ἐν τῇ γῇ πάλαι καὶ ἐνοχὰς*, &c. many Cavities and Receptacles in the Earth for the Water; and raised the Earth above it that it might be fit for Man's Habitation.

Ver. 10. *And called the dry Land, &c.*] This is sufficiently explained, by what has been said upon *Verse 5.* and 8. only this may be added, That the word *Eretz*, *Earth*, in *Arabick*, signifies any thing that is *low* and *sunk* beneath, opposite to *Schamaim*, *Heavens*, which in that Language, as I noted before, signifies *high* and *lifted up*.

Ver. 11. *And God said, Let the Earth bring forth grass, the Herb yielding, &c.*] Or, rather, it should be translated, *and the Herb yielding, &c.* though the *copula* be omitted, which is usual in Scripture; particularly in *Habak. iii. 11.* *the Sun, Moon*, i. e. the Sun and Moon.

*Moses* having shown how the first Matter, (*ver. 2.*) and then the Elements of things as we call them, (*ver. 3, 6, 9, 10.*) were produced, he proceeds to the Production of more compounded Bodies. And here an account is given of all sorts of *Vegetables*, which are rang'd under three Heads; *Grass*, which comes up every Year without sowing; *Herbs*, bearing a Seed, which comprehends (as *Abarbinel* here notes) all sort of Corn, and whatsoever is sown; and *Trees*, which also bear Fruit. There are several kinds of all these; which some have cast into *eighteen*, others into *six and thirty* Classes; none of which could at the first spring out of the Earth, of it self, by the power of external and internal Heat, and of the Water mixed with it, (no, not so much as one single Pile of Grass) without the almighty Power and Wisdom of God; who brought together those Parts of

Matter, which were fitted to produce them; and then formed every one of them, and determined their several Species; and also provided for their continuance, by bringing forth Seed to propagate their Species to the end of all things. And here it is very remarkable, how God had secured the *Seeds* of all Plants, with singular care: Some of them being defended by a double, nay, a treble inclosure.

Ver. 12. *And the Earth brought forth Grass, and the Herb, &c.*] These things did not grow up out of Seed, by such a long process, as is now required to bring them to maturity; but they sprung up in their Perfection, in the space of a Day, with their Seeds in them, compleatly formed, to produce the like throughout all Generations. Thus *Moses* gives a plain Account of the first Production of things, according to the natural Method: for supposing they had a Beginning, the *Herb* and the *Tree* must naturally be before the *Seed* they bear; as the *Hen* is before the *Egg* she lays. And to make a Question which was first, (as some of the Philosophers did) is very frivolous; because that Power which alone could produce the Seeds of all things, could as easily make the Things themselves, with a power to propagate their kind by Seed.

It is therefore most judiciously noted by *Abarbinel*, a learned *Jew*, That the Production of Plants in the beginning, differed from their Production ever since in these two things: *First*, That they have sprung ever since out of *Seed*, either sown by us, or falling from the Plants themselves; but at the beginning were brought out of the Earth, with their Seed in them, to propagate them ever after. And, *Secondly*, They need now, as they have done since the first Creation, the influence of the Sun, to make them sprout: But then they came forth by the Power of God, before there was any Sun, which was not formed till the next Day. Of this last *Theophilus Antiochenus*, long before *Abarbinel*, took notice, *l. ii. ad Autolychum*, where he says, God produced things in this order; foreseeing the Vanity of *Philosophers*, who, saying nothing of him, made all things to be produced by the Sun, ἀπὸ τῶν στοιχείων, out of the Elements. *Porphyry* himself also (*l. ii. περὶ ἀποχρῆς*) could observe out of *Theophrastus*, That the Earth brought forth Trees and Herbs before Beasts, *ἐνδὲα μὲν γὰρ διὰ τὴν ζῴων ἀνέστανε ἢ γῆ, &c.* Which *Eusebius* remembers in his *Præpar. Evang. l. i. c. 9. p. 28.*

Ver. 14. *Let there be Lights.*] This is a different word from what we had, *ver. 3.* signifying, as *Paulus Fagius* observes, that which is made out of Light; *luminous Bodies*, whereby Light is communicated to us: The *Hebrew* Particle, *Mem*, before a Word, being used to express the Instrument of an Action. And so now we are to conceive, that the *Light* produced at first, having for *three* Days circulated about the Earth, and that near unto it, to further the Production of the things before-mentioned, was on this *fourth* Day distributed into several *Luminaries*, at a great distance from the Earth. So it follows; *In the firmament of Heaven*, in the upper Region, which we call the *Æther*, or *Sky*, where the Sun and the Planets are placed.

*To divide the Day from the Night.*] By a continued circular Motion, finished in *four and twenty* Hours;



Hours; in one part of which, by the presence of the Sun, the Day is made; and in the other part, by the Sun's absence, Night is made, in a constant succession.

*And let them be for Signs and for Seasons.*] That is, for Signs of the Times or Seasons; as *Ger. Vossius* expounds it, by the Figure of *ἡ δὲ σελήνη*. And by *Times* are meant, the Spring, Summer, Autumn, and Winter; and, by consequence, the Seasons for Ploughing, Sowing, Planting, Pruning, Reaping, Vintage, Sailing, &c. *L. de Scientiis Mathemat.* c. 38.

*And for Days, and Years.*] By a speedy swift Motion round, in *twenty-four* Hours to make Days; and by a slower, longer Motion to make Years; and a grateful variety of Seasons in the several Parts of the Earth, which by this *annual* Motion are all visited with the Sun's Beams.

Ver. 15. *And let them be for Light, &c.*] *i. e.* Let them there continue to give constant Light and Warmth to the Earth: And so they do immovably.

Ver. 16. *And God made two great Lights.*] It is observable, that nothing is said to have been *created*, since the first Matter, out of which all things were *made* or *formed*. And the two *great Lights*, or *Luminaries*, Inlightners, (as the word signifies) are the *Sun*, which inlightens us by Day; and the *Moon* which inlightens us by Night. The *Moon* indeed is not so *great* as the rest of the Planets, (for it is the least of all, except *Mercury*;) but it affords the greatest Light to us; by reflecting the Beams of the Sun to us, in its absence; and thereby very much abating the disconsolate darkness of the Night.

*He made the Stars also.*] That is, the rest of the Planets, and their Attendants.

Ver. 17. *And God set them in the Firmament of Heaven, &c.*] By the repetition of this so often, *Moses* intended to fix in the Peoples mind this Notion; That tho' the heavenly Bodies be very Glorious, yet they are but Creatures, *made* by God, and *set* or appointed by his Order, to give us Light: And therefore he alone is to be worshipped, not they.

It is commonly taken notice of, that there is no mention of the Creation of Angels, in all this History; nor was there any need of it. For the ancient Idolatry consisting in the worship of the Sun, Moon, and Stars, (as appears from the very Names of the most ancient *Idols* in the *Old Testament*, such as *Moloch*, *Ashtaroth*, and the like,) which they believed to be eternal Beings: The great Design of *Moses* was to confute this Opinion, by representing them (over and over) as the Work of the Eternal God; which struck at the very Root of *Idolatry*. The worship of *Angels* was a later invention.

Ver. 18. *And to rule over the day, and over the night.*] Some have fancied, that the ancient Idolatry sprung from this word *Rule*: Men looking upon these glorious Lights, as having a dominion over them. Whence the Sun was called *Baal*, that is, Lord, or Governor, by the *Eastern* People; and *Moloch*, that is, King, by the *Egyptians*. But one word sure was not the ground of so foul an Error; when the scope of *Moses* was to shew, that these things were *made* by an higher Being, and made not to rule over Men, but over the Day and the Night; which the Sun

makes when it rises and sets, by the order and appointment of God.

*And God saw that it was good.*] He was pleased with this Work, as suitable to the Ends for which he intended it. The first Light *was good* (*ver. 4.*) for the purpose to which it served; which was, by its heat, to agitate, rarify, and separate the Matter of the CHAOS, for the making of *Air*, and gathering together the *Waters*, and drying the *Earth*, and producing *Grass*, *Herbs*, and *Trees*; which made it necessary it should continue some Days near to the Earth, that it might powerfully penetrate into the Matter it was to digest: But, if it should have continued longer so near to the Earth, it would *not have been good* for it; because it would have burnt up all the Plants, that the Earth had brought forth; and, by its too scorching heat, have hinder'd the Production of those living Creatures, which were ready on the next Day to be made; or, at least, made the Earth unfit for their habitation. For the *Air*, which all living things, even Fishes themselves, need, (nay, the Plants also, which have Vessels for conveying Air to all their Parts,) would have been so very hot, that it would have afforded no refreshment to them: Therefore *it was good* that it should be advanced into the Firmament of the Heaven, and there embodied in those Luminaries, which, being removed further from us, give such a moderate heat, as is necessary for the preservation of us, and of all things living that dwell upon the Earth.

Ver. 19. *And the Evening, &c.*] Thus the fourth Day concluded.

Ver. 20. *And God said, Let the Waters, &c.*] Now God proceeded to form the lower sort of *Animals*, or living Creatures, *viz.* The *Fish*, and the *Fowl*; which are in many respects inferior to *Beasts*. And the Fishes are called *moving* (in the *Hebrew*, *creeping*) Creatures; because their Bellies touch the Water, as creeping things do the Earth. Both Fishes and Fowls were made out of the *Waters*; that is, out of such Matter as was mixed with the Waters, which contained in them many things besides simple Water: for the Sea and Rivers are still very richly furnished with various Compounds, for the nourishment of an innumerable multitude of Fishes. The great congruity that there is between Fish and Fowl in many particulars, will not let us doubt they had the same Original: For they are both *oviparous*, which makes them more fruitful than the Beasts of the Earth; neither of them have any *Teats*; they both direct, (and, as I may say, *steer*) their Course by their Tail, &c. See *Ger. Vossius de Orig. & Progr. Idolol.* L. iii. c. 78.

*Bring forth abundantly.*] That is, various sorts of both kinds; there being many hundred kinds of *Fishes*, and *Birds*, or *Fowls*; many of the latter of which live in the Water, (which shows their Original to have been from thence) and others of them live both in the Air and Water. The formation of these Creatures, is, in every part of them, very wonderful, especially in those parts whereby they are fitted to swim, and to fly. Which demonstrate a most wise Agent, by whose infinite Power they were so contrived, as to be able also to propagate their Kind.

Ver. 21. *And God created great Whales.*] The vastness of these Creatures, perhaps, made *Moses* again



again use the word *Create*, (which he had not done since the beginning of the *Chapter*) not because they were made as the *CHAOS* was, out of Nothing; but because it required a greater Power to make out of the precedent Matter, moving things of so huge a Bulk, and of such great Agility, than to make any other thing hitherto formed.

The *Hebrew* word *Tanim*, which we translate *Whales*, comprehends several sorts of great Fishes, as *Bochartus* observes in his *Hierozyic*. P. i. L. i. c. 7. where he shows the prodigious bigness of some of them. But he should have added, that this Word also signifies *Crocodiles*, which, he himself shows, are set forth in *Job* xli. as the most astonishing Work of God. For *Job Ludolphus*, I think, hath demonstrated, that nothing but the *Crocodile* can be meant by this word *Tanim*, in *Ezek.* xxix. 3. and xxxii. 2. and some other places. Vid. L. i. *Comment. in Histor. Æthiop.* Cap. xi. n. 86.

And God saw that it was good.] Was pleased with the Structure of these several Creatures: Of the *Birds*, who were furnished with Wings to fly in the Air; and of the *Fishes*, whose Fins serve them to swim in the Water; and of *Water-Fowl*, whose Feet are formed so, as to serve for the same use; and some of them (such as dive under Water) covered so thick with Feathers, and those so smooth and slippery, (as the Learned and Pious Mr. Ray hath observed) that their Bodies are thereby defended from the cold of the Water; which cannot penetrate or moisten them. See *Wisdom of God in the Creation*, P. i. p. 135.

Ver. 22. And God blessed them, &c.] His blessing them, was giving them a Power to Multiply and Increase, till they had filled the Water with Fish, and the Air with Fowl. Which required a particular Care of Divine Providence, as *Abarbinel* observes; because they do not bring forth young Ones perfectly formed, as the Beasts do; but lay their Eggs, in which they are formed, when they are out of their Bodies. This, saith he, is a wonderful thing, That when the Womb, as we may call it, is separate from the Genitor, a living Creature like it self should be produced. Which is the reason, he fancies, that a *Blessing* is here pronounced upon them, and not on the Beasts, that were made the next Day. The ancient Fathers are wont to observe, That the *first Blessing* was given to the Waters, as a Type of Baptism. *Theophilus ad Autolyc.* L. ii. and *Tertullian, de Baptismo*, cap. 3.

And let Fowl multiply in the Earth.] There, for the most part, they have their Habitation and their Food; tho' some live upon the Water.

Ver. 23. See verse 19.

Ver. 24. And God said, Let the Earth bring forth.] Thus by a gradual process, the Divine Power produced Creatures still more Noble: The Matter being more digested and prepared in five Days time, than it was at first. I do not know whether there be any weight in the Note of *Abarbinel*, who observes that *Moses* here uses a new word, which we translate *bring forth*; to show the difference between *Plants* and *Animals*. The former of which spring out of the Earth indeed, but continue fix'd in it, and perish if they be separated from it: Whereas *Animals*, tho' made out

of the Earth, and living upon it, have a separate existence, and do not still adhere to it.

After his kind.] Three sorts of living Creatures are immediately mentioned, which were formed out of such Matter as the Earth afforded, (not simple Earth; we must understand, no more than before simple Water; for it was impregnated with many other Principles;) the first of which, *Bebemab*, which we translate *Cattle*, always signifies the Flocks and Herds of tame Beasts, when it is distinguished from *Chaja*, which we translate in the end of the *Verse*, *Beasts of the Earth*, that is, wild Beasts: Between which two, he mentions a third kind of living Creatures on the Earth, which he calls *Remesh*, *creeping things*; because whatever Feet they have, they are so short and small, that they seem to the naked Eye to have none at all; but to crawl on their Bellies upon the Ground. Of all these three kinds, there are various sorts wherewith God hath replenished the Earth: And of every kind, some vastly great, and others very little; as *Abarbinel* notes even among *Reptiles*, there being *Serpents* of a prodigious length, and other creeping things far smaller than *Ants*.

Ver. 25. And God made, &c.] The Earth did not bring them forth by virtue of the Influence of Heaven, upon prepared Matter: But God framed them out of the Matter so prepared, and produced them in their full Perfection, after their several kinds.

And God saw it was good.] Was pleased with the great variety of these Creatures, and their compleat Structure, fitting them for their several uses.

Ver. 26. Let us make Man.] God not only reserved Man for the last of his Works; but doth, as it were, advise and consult about his Production. Not to signify any Deliberation within himself, or any Difficulty in the Work; but to represent to us the Dignity of Man, and that he was made (as *Abarbinel* glosses) with admirable Wisdom and great Prudence. To the same purpose S. *Chrysostom* here speaks. And see *Greg. Nyssen. de Opificio Hominis*, cap. 3. and *Orat.* i. on these Words; with *Greg. Nazianzen. Orat.* xliii. p. 699. who observes that God brought him into this World, as into a noble Palace, ready furnished with all manner of things. Which is the Notion also of *Methodius*: See *Epiphanius Hæres.* lxiv. n. 18. It is to be observed also, That God doth not say, *Let the Earth bring forth Man*, as he saith before, *verse 24.* of other Animals; for the same reason: To represent Man as a far more noble Work, than any other upon Earth. For tho' he was made (as we read in the next Chapter) of the Dust of the Ground; yet a greater Power and Skill was employed, in producing a Creature of such Beauty and Majesty.

Let us.] The ancient Christians look'd upon this as a plain intimation of a Plurality of Persons in the Godhead. Inasmuch that *Epiphanius* says, *This is the Language of God to his WORD and only Begotten*, as all the faithful believe, *Hæres.* xxiii. n. 2. and see *Hæres.* xlv. n. 4. and *Hæres.* xlv. n. 3. where he says, *Adam* was *παρασκευασθεῖς ἐκ τοῦ Πατρὸς καὶ υἱοῦ, καὶ ἁγίου πνεύματος*, formed by the Hand of the Father, and the Son, and the Holy Ghost. To which one cannot but incline, who considers



considers how poorly the *Jews* expound this place: Who fancy a kind of *Senate or Council of Angels*, without whom God doth nothing, (which they ground upon *Dan. iv. 14.*) whereas there is not the least signification as yet of any such Beings; much less, that they had any hand in the making Man; who was not made in their Image, but in the Image of God. Yet thus *Saturnilus* foolishly expounded these Words, as *Epiphanius*, informs us, in the fore-named *Hæres. p. 62. Edit. Paris.* And *Moses Gerundensis* still more foolishly imagines God spake to the *Earth*, that it should bring forth Man, as it had done other Creatures. But *Maimonides*, who magnifies that Saying of their Masters, (That God doth nothing without his Council) is forced to acknowledge, (*More Nevoch. P. ii. cap. 6.*) That it is not to be understood, as if he askt their Advice, or was assisted by their Judgment, but only that he used them as Instruments in the producing of every thing. Which is directly contrary to the very Words, which are not in the form of a *Command*, but of a *Consultation* before Execution. Others therefore think God speaks after the manner of Kings; who advise with their Council, but do things themselves: And are wont to speak in the Plural Number, when they declare their Pleasure. But I take this to be a Custom much later than the Days of *Moses*; when they spake as the King of *Egypt* doth to *Joseph*, *Gen. xli. 41, 44. I am Pharaoh*; and see *I have set thee* (not *we* have set thee) *over the Land of Egypt*. In which Style the King of *Persia* writes long after this, *Ezra vi. 8. I Darius make a Decree.*

All these poor shifts are a plain confession, that they found it very hard (as the *Socinians* do at this day) to give any account of this way of speaking, without granting a Plurality of Persons in the Godhead. And therefore *Menasseh Ben Israel* in his *Conciliator*, mentions one of their Doctors, who, in *Bereschith Rabba*, says, That when *Moses* by God's Direction was about to write these words, *Let us make Man*, he cried out, *O Lord of the World, why wilt thou give Men occasion to err, about thy most simple Unity?* To which he received this Answer, *Write as I bid thee; and if any Man love to err, let him err.* The same Story is told by *Joseph Albo*. Which shows that their Doctors have been long puzzled with this manner of Speech, which unavoidably suggested to their Thoughts, more than One Person in the Deity: Which till they believe, they are at a loss what to say about it.

*In our Image, after our Likeness.*] Two words (some think) to express the same thing: With this difference only, as *Abarbinel* explains it, That the last words, *after our Likeness*, gives us to understand that Man was not created properly and perfectly in the Image of God; but in a Resemblance of him. For he doth not say, *in our Likeness* (says that Author) as he had said *in our Image*, but *after our Likeness*: where the *Caph* of Similitude (as they call it) abates something of the Sense of what follows; and makes it signify only an approach to the Divine Likeness, in *Understanding, freedom of Choice, Spirituality, Immortality, &c.* Thus *Tertullian* explains it, *Habent illas ubique lineas Dei, quâ immortalis anima, quâ libera & sui arbitrii, quâ præscia plerumque, quâ rationalis, capax, intellectus & scientiæ. L. ii. contra*

*Marcion. cap. 9.* And so *Gregor. Nyssen. cap. 16. De Opific. Hom. Πάντες τὸ διανοεῖσθαι καὶ ποιεῖν δύναμιν ἔχουσιν, &c.* All have a Power of Considering and Designing, of Consulting and Foreappointing of what we intend to do. *Purity* and *Holiness* likewise seem to be comprehended in this: As may be gathered from the Apostle, *Coloss. iii. 10.* For the new Man consists in *Righteousness, and true Holiness*, *Ephes. iv. 24.* But tho' he was created with a Faculty to judge aright, and with a Power to govern his Appetites, which he could controul more easily than we can do now; yet he was not made immutably good, (*quia hoc soli Deo cedit*, which belongs to God alone, as *Tertullian* excellently discourses in that place) but might, without due care, be induced to do evil, as we see he did. For an habituated, confirmed estate of Goodness, was even then to have been acquired by Watchfulness and Exercise: Whereby in process of time, he might have become so stedfast, that he could not have been prevailed upon by any Temptation, to do contrary to his Duty.

*And let them have dominion, &c.*] Some have thought the *Image of God* consisted in this alone. (See *Greg. Nyssen. cap. 4. De Opific. Hom. p. 143.*) Which rather follows upon Man's being made in God's Image, *viz.* An intelligent Being; which gave him Dominion over other things, that are not endued with such Understanding. I conclude this Note with a very pertinent Observation of his in that Book, *cap. 16.* That *Moses* speaks more magnificently of Man, than any *Philosopher* ever did: For they could say nothing of him beyond this, That he was *Μικρὸς Κόσμος, a little World*: But according to the Churches account, his greatness consists not in his Likeness to the created World, but in his being made *κατ' εἰκόνα τῆς τοῦ κτίοντος φύσεως*, *after the Image of the Nature of the Creator of all things.*

*Over all the Earth.*] Over all four-footed Creatures in the Earth, tho' never so wild; as *Bochartus* observes.

*Ver. 27. And God created Man in his own Image.*] From these words *Origen* gathers there is a great deal of difference between *Εἰκὼν, Image*, and *ὁμοίωμα, Likeness*; because, tho' God said, *verse 26. Let us make Man in our Image, and after our Likeness*, yet here he is said to have made him only *in his own Image*; and not, for the present, *after his Likeness*. For that, saith he, (*Lib. iv. contra Celsum*) is reserved to the other World; when, as *St. John* says *1 Epist. iii. 2. ὅμοιοι αὐτῷ ἔσμεθα, we shall be like him.* But this seems too curious. No doubt God made Man just as he designed, in such a compleat Resemblance of himself, that there is no Creature like to Man, no more than God hath any equal to himself: As some of the *Hebrew* Doctors explain this Matter. And therefore *Moses* repeats it again, *In the Image of God created he him*: To imprint upon the Minds of Men, a Sense of the great Dignity of Human Nature; which was foully debased by worshipping any Creature.

*Male and Female created he them.*] He made *Woman* the same Day he made *Man*; as he did both Sexes of all other living Creatures, and as he made Herbs and Plants with Seed in them to propagate their Species, on the same Day they were produced. It is plain by this also, That

*Woman*



*Woman* as well as *Man*, was made in the Image of God. And it seems to be pertinently observed by *Abarbinel*, That *Moses* here again uses the word *Create*, (and that three times) to denote the Original of human Souls; which are not made out of pre-existent Matter, as our Bodies are, but by the Power of God, when they had no Being at all.

Ver. 28. *And God blessed them, &c.*] The former Part of this Blessing, *be fruitful and multiply*, God had bestowed before (ver. 22.) upon other Creatures: Unto which he adds two things here, *Replenish the Earth, and subdue it*. He gives them the whole Earth for their Possession, with a Power to *subdue it*; that is, to make it fit for their Habitation, by bringing under, or driving away wild Beasts. For, *Secondly*, he gives them the Dominion (unto which he designed them in their Creation) over all other Creatures; whether in the Water, Air, or Earth. And he speaks to them in the Plural Number; which is a Demonstration, that *Man* and *Woman* were both created, and received his Blessing, on the same Day.

Ver. 29. *Behold I have given you, &c.*] Here he assigns them their Food; and makes no mention at all of Beasts, but only of Plants and Fruits of the Earth. For Beasts being made by Pairs, in their several Species, (we may well suppose) as *Man* and *Woman* were, and not being yet multiplied; the killing of Beasts, Birds, and Fishes, would have been the Destruction of the Kind: Whereas there were Plants innumerable, and great Variety of Fruit for their Sustenance. And therefore here being no Grant made to them of Animals for their Food, tho' no Prohibition neither, it is very probable they abstained from eating Flesh till after the Flood, (when God expressly gave them every living thing for Meat, as much as the Herbs, *ch. ix. 2.*) unless it were upon some special Occasions: As, perhaps, when they sacrificed living Creatures; which they did in process of time, (*iv. 4.*) though not at the first.

Ver. 30. *And to every Beast, &c.*] Here he gives to the Beasts, and Fowl, and creeping Things, all *Herbs* for their Food, but saith nothing of *Fruit*; from which we cannot well think the Birds would abstain: And therefore they are included in the Phrase, *of every green Herb*.

Ver. 31. *Very good.*] From these Words *Epiphanius* confutes the *Manichees*, *Hæres. lxvi. n. 18.* where there is an Explanation of this Phrase (*God saw that it was good*) throughout this whole Chapter. Where it being said at the End of every Day's Work, *God saw it was good*; and particularly here on the sixth Day, before he had quite ended the Work of it, he saith so of the Formation of the Beasts, ver. 25. *Abarbinel* will have this to relate peculiarly to the Creation of *Man* and *Woman*. But the beginning of the *Verse* plainly shows that he speaks of *every thing that he had made*: And therefore their Doctors in *Bereshith Rabba* (whom he mentions) say a great deal better, That *Man* is meant in the first and principal place, when *Moses* says, *God saw every thing that he had made; and behold, it was very good.*

## CHAP. II.

**M**OSE having given a short Account of the orderly Production of all Things, from the meanest to the noblest, explains more largely in this Chapter some things, which were delivered briefly in the foregoing, because he would not too much interrupt the Coherence of his Discourse about the Works of the Six Days. Particularly he relates how *Eve* was made; and also further illustrates the Production of *Adam*, &c.

Ver. 1. *Thus the Heavens and the Earth.*] i. e. the visible World.

*Were finished.*] Brought to that Perfection wherein we see them.

*And all the Hosts of them.*] That is, all Creatures in Heaven and in Earth; which are called *Host*, or *Army*, because of their vast Variety and excellent Order.

Ver. 2. *And on the seventh Day, God ended his Work.*] Or rather, *had ended*, (as it may be translated) for he did not work on the seventh Day: But, *rested from all his Work which he had made*; having so compleatly finished it, that there remained no more to be done. An Emblem of the Rest that we shall have, when we have done our Work faithfully, and left none undone, as *Origen's* Words are, *L. vi. contra Celsum*.

Ver. 3. *And God blessed the seventh Day, and sanctified it.*] As God sanctified *Jeremiah* in After-times from his Mother's Womb, (*Jer. i. 5.*) by ordaining him to be a Prophet; so he now determined and appointed the seventh Day, from the very Beginning of the World, to be observed in Memory of its Creation. And this setting it apart, and consecrating it to that holy Use, was his blessing it, or recommending it to be observed, as a Day of blessing and praising him, in all his Works of Wonder; and (I know not why I should not add) of his bestowing Blessings upon all his pious Worshippers.

There is no mention, indeed, made of *Adam's*, or *Abel's*, &c. observing this Day; which hath inclined many to conclude these Words to have been written by way of *Anticipation*: This Day being set apart in After-times by the Law of *Moses* for God's Service; but, in their Opinion, not till then. To which I cannot agree; because it seems to me far more reasonable to think, That God took care to preserve the Memory of the Creation in the Minds of Mankind; and the Worship of Him, the One only God, by whom it was created: Which could not be done by any means more effectually, than by setting apart this Day for that purpose. Which if he had not appointed, yet Men being made religious Creatures, I cannot but think they would have agreed upon some set Time for the Exercise of their Religion, as well as some set Place (tho' that be not mentioned neither) where to meet for Divine Service: And what Time more proper, wherein to honour their Creator with their Sacrifices, Praises, and Thanksgivings, than this Day? Which *Philo* well styles *τὸ ἁγίου γένεσιον*, the Birthday of the World: Which was so much observed all the World over, (tho' they forgot the Reason) that the seventh Day, he observes, may be truly



called ἑορτὴ Πάνδημος, *the Universal Festival*, kept by all People. *Josephus* speaks to the same purpose; and there is a great deal more said by *Aristobulus*, a *Peripatetick* Philosopher, out of *Hesiod*, *Homer*, and others, in *Euseb. Præp. Evang.* l. xiii. c. 12. concerning the Sacredness of the seventh Day. Which tho' *Mr. Selden* (*L. iii. de Jure N. & G.* c. 17, &c.) endeavours to prove is meant of the seventh Day of the *Month*, not of the seventh Day of the *Week*; yet we may look upon that as a Remain of this ancient Tradition. Which, in time, Men forgot, as they did the most natural Duties; having so corrupted their Ways, (as we read *Gen. vi. 10, 11.*) that there was nothing good among the generality of them. And therefore no wonder if they did not regard the Service of God every *seventh* Day: To which I shall show in due place, *Noah*, the only righteous Man among them, had some regard. Which continued in the Family of *Abraham* after the Flood: *Moses* speaking of it, not long after their coming out of *Egypt*, (where it is likely they were not suffered to observe it, having no Time free from their intolerable Labours) as a Day known to them before the giving of the Law at Mount *Sinai*, *Exod. xvi. 23, 25, 26.*

Which is not to be understood, as if the *Patriarchs* before and after the Flood kept such a Rest, as God enjoined the *Israelites* by *Moses*: For that was proper to them, for a peculiar Reason; because they had been Slaves in *Egypt*; and therefore were commanded to keep the *Sabbath*, without doing *any manner of work* upon that Day, *Deut. v. 15.* Which is all the Christian Fathers mean, when they say the *Patriarchs* did not *sabbatizare*, keep the Sabbath as the *Jews* did. (See *Tertullian adv. Judæos*, c. 2, & 4. *Irenæus*, and others.) For in religious Offices I doubt not they observed the seventh Day, as a proper time for that sacred Hymn, which *Galen* himself (*L. iii. de usu Partium*) says we should all sing to the Creator of all; *if we ourselves first know, and then tell others, οἶσθε μὲν ἑστὶ θεὸς ὁφθαλμοῦ, &c. how wonderful he is in Wisdom, how great in Power, and how rich in Goodness.*

*Because that in it he had rested from all his work.*] This is the Reason why this Day was distinguished from the other Six; That a Remembrance of God's resting from all his Works on this Day might be preserved, by Mens laying aside their other Employments so long as to praise him solemnly, by whom this great World was made.

*Which God created, and made.*] Or, as the *Hebrew* Phrase is, *created to make*, i. e. rested from all the six Day's Work. For he *created* something at the first, out of which to *make* all the rest, in six Day's space; and now he ceased from all.

*Ver. 4. These are the generations, &c.*] That is, this is a faithful Account of the Original of the World. Which *Moses* here repeats, more deeply to imprint on the People's Mind, that the World was not a God, but *the Work of God*: which they were to acknowledge every seventh Day.

*In the Day.*] i. e. At that time (so *Day* often signifies) *When the LORD God made the Earth and the Heavens.* It is observed by *Tertullian*, That *exinde Dominus qui retro Deus tantum*, &c. from henceforward (*ver. 7, 8, 9, 15, &c.*) he is called Lord, who hitherto was called only God:

Of which he endeavours to give a Reason, *Lib. adv. Hermog. cap. 3.* The *Hebrew* Doctors observe, that *Jehovah Elobim* (Lord God) joined together, is *the full and perfect Name of God*: And therefore fitly reserved till this place, when the Works of God were perfected, and not before.

*Ver. 5. And every Plant in the Field, before it was in the Earth, &c.*] That is, before there was any Seed to produce them, God made them to spring up with their Seed in them; as was said before, in the first Chapter. And *Moses* here mentions these alone, because they were the first Productions out of the Earth; without which there had been no Food for living Creatures.

*For the LORD God had not caused it to rain on the Earth, and there was not a Man to till the Ground.*] Here are two Reasons to confirm, that Plants were not produced in the way they are now: for there had been no Showers of Rain, nor was there any Man to prepare the Earth to receive the Seed, (if there had been any) both which are necessary in the ordinary Method of Divine Providence, ever since the World was made. From hence some collect there were no *Præadamites*, (People before *Adam*) for then *Moses* could not have said, *there was no Man to till the Earth.*

*Ver. 6. But there went up a Mist, &c.*] Many think this will best cohere with what went before, by translating it, *nor did there* (taking the Particle *אין* not, from the foregoing Verse, as is usual) *a Mist go up from the Earth.* See *Drusius* in *Levit. x. 6.* and *Hottinger* in *Hexapl. Paris.* p. 89. But I see no necessity of this; and think it more likely there did go up a Vapour or Steam out of the Earth, when it came reeking out of the Waters, (as was said upon Verse 9. of Chap. 1.) to moisten the Superficies of it; before any Clouds were raised, by the Power of the Sun, to give Rain.

*Ver. 7. Out of the Dust of the Ground.*] Not dry, but moist Dust, as the *LXX* have it, *καὶ ἀνδρωπον, χεῖν ἀπὸ γῆς.* From whence the Apostle calls him *ἀνδρωπον χεῖρον*, 1 *Corinth. xv. 47.* which teaches us this Dust was mix'd with Water: for so *χεῖς* signifies; *Limus*, as the *Vulgar Latin* hath it. Which agrees with the *Hebrew* *jatzar*, *formed*; which is used concerning Potters, who make their Vessels of Clay, not of dry Earth. *Diodorus Siculus* seems to have had some Notion of this, when he saith Man was made out of *the Slime or Mud of Nile.* Upon which Original of Man's Body the ancient Fathers make many pious Reflections: But none better or shorter than that of *Nazianzen's*, who says it is to teach us, *ἐν ὅταν ἐπιγάρμεθα διὰ τὸ εἶκόνα, διὰ τὸ χεῖν συλλέμεθα*, that when we are apt to be lifted up because we are made *after God's Image*, the Thoughts of the Dirt out of which we were taken, may humble and lay us low.

*And God breathed into his Nostrils the Breath of Life.*] This being said of no other Creature, leads us to conceive not only that the Soul of Man is a distinct Thing, of a different Original from his Body; but that a more excellent Spirit was put into him by God (as appears by its Operations) than into other Animals. For though the simple Speech of *inspiring him with the Breath of Life* would not prove this, yet *Moses* speaking in the Plural Number, that God breathed into him *Nischmath chajim*, the *Breath or Spirit of Lives*,  
it



it plainly denotes not only that Spirit which makes Man breathe and move; but think also, reason and discourse.

*And he became a living Soul.*] This is the immediate result of the Union of the Soul with the Body. Which *Eusebius* thus explains, *L. vii. Præpar. Evang. cap. 10.* *Moses* having laid the Foundations of Religion before-mentioned, viz. The Knowledge of God, and of the Creation of the World, proceeds to another Point of Doctrine most necessary to be understood, which is the Knowledge of a Man's self; to which he leads him by showing the Difference between his Soul and his Body: His Soul being an Intelligent Substance, made after the Image of God; his Body, only an earthly Covering of the Soul. To which *Moses* adds a third, *πρὸς ζῶνς ἐνὸν πνεῦμα, καὶ συναπικλῶ δυνάμιν, &c.* A certain vital Breath, whereby the other two are united and linked together by a powerful Bond, or strong Tie. His Soul, it is manifest, did not come out of the Earth, or any Power of Matter; but from the Power of God, who infused it into him by his Divine Inspiration.

And this was the Original of *Eve's* Soul also, tho' it be not mentioned: For if her Soul had been made out of *Adam*, as her Body was, he would have said not only, She is Bone of my Bone; but Soul of my Soul; which would have mightily strengthened the Bond of Marriage, and exceedingly heightened conjugal Affection.

Ver. 8. *And the LORD God planted.*] Or, *had planted*; for it doth not seem to be a new thing.

*A Garden.*] A most pleasant Part of the Earth.

*Eastward.*] Or, as others translate it, *before, in the beginning*, viz. On the third Day, when he made all Vegetables. And it cannot be denied that *mikkedem* may signify time, as well as place: But as the greatest Part of Interpreters, Ancient and Modern, take it here to signify Place; so *Moses* himself uses it in the following Part of this Book, *iii. 24. xi. 2. xii. 8. xiii. 11.*

*In Eden.*] A Country (as most understand it) so called, perhaps, from its Pleasure: *τόπον διαφροσύνῃ, διαγῆς ἀειλαμπροτέρῃ, οὐτοῖς παλαιότοις*, as *Theophilus de Autolyc.* speaks; *L. ii.* Where *Eden* was, there are two or three Places of Scripture that give some direction to our Search, *2 Kings xix. 12. Isa. xxxvii. 12. Ezek. xxvii. 23.* which show there was a Country, that for many Ages after this, retained the Name of *Eden*: And that *Eastward*, as *Moses* here tells us, it was situated; that is, *Eastward* of *Judæa*, or of the Desert of the *Amorites*, where he wrote these Books. For the Scripture calls those People, *the Children of the East*, who dwelt in *Arabia*, *Mesopotamia*, and *Persia*. But in what Country of the East *Eden* was, will be best understood from *ver. 10.*

*And there he put the Man, whom he had formed.*] He was formed, we must suppose, in some other Place; and conducted hither by God, in Token of his singular Kindness to him. Where he declared him, saith a Syriac Writer mentioned by *Hottinger*, (in his *Dissert. de Hexaplis, Paris. p. 115.*) an Heir of *Paradise*, and made him *מלכה וכהנה ונביא* a King, a Priest, and a Prophet,

Ver. 9. *And out of the Ground.*] Of that Garden before-mentioned.

VOL. I.

*Made the LORD God to grow every Tree, &c.*] The greatest Variety of the choicest Plants, Flowers, and Fruits: For *Tree* comprehends every thing that grows out of the Earth.

*Pleasant to the sight.*] He gratified Man's Eye, as well as his Taste and his Smell.

*The Tree of Life.*] So called, because there was a Virtue in it, as several of the ancient Fathers think, not only to repair the animal Spirits, as other Nourishment doth; but also to preserve and maintain them, and all the Organs of the Body, in the same equal Temper and State, wherein they were created, without any Decay; until Man should have been fit to be translated into another World. To this purpose *Irenæus*, *St. Chrysostom*, *Theodoret*, but especially *Greg. Nazianzen* speak, *Ἐὰ μὲν ἐν ἐμείνῳ, &c.* If therefore we had continued what we were, and kept the Commandment, we should have been what we were not by coming to the Tree of Life, *ἀπαθανάττειν τε καὶ θεῷ πλησιάζαντες*, being made immortal, and approaching nigh to God. *Orat. xliii. p. 699. D.* And why we should think it impossible or unlikely that God should make such a Fruit, I do not see. Nay, it seems necessary there should have been such a kind of Food; unless we will suppose God would have preserved *Adam* (had he continued innocent) from dying, by a continual Miracle: Which is a harder Supposition than the other.

But this Garden being also a Type of Heaven, perhaps God intended by this Tree to represent that immortal Life, which he meant to bestow upon Man with himself, *Rev. xxii. 2.* And so *St. Austin* in that famous Saying of his, *Erat ei in cæteris lignis Alimentum, in isto autem Sacramentum, L. viii. de Gen. ad Lit. cap. 4.* In other Trees there was Nourishment for Man; but in this also a Sacrament. For it was both a Symbol of that Life which God had already bestowed upon Man, (who was hereby put in mind, that God was the Author of his Being, and all his Enjoyments) and of that Life he was to hope for in another World, if he proved obedient.

*In the midst of the Garden.*] This signifies either its Situation, or its Excellence: For that which is most Eminent in any place, the Hebrews say is *in the midst*, *xxiii. 10.*

*The Tree of Knowledge of Good and Evil.*] So called, as I take it, because God intended by this Tree to prove *Adam* and *Eve*, whether they would be good or bad: Which was to be made known, by their abstaining from its Fruit, or eating of it. It is generally thought indeed by Interpreters, (of which I leave the Reader to judge) that it had this Name afterwards; either because the Tempter pretended it would make them so wise, as to know all things, (for so *Good and Evil* may be expounded, *ch. iii. 5.* to signify as much as *all things whatsoever*) or because, in the Event, upon the eating of this Fruit, they did actually know by miserable Experience, (which they would not learn without it) the great Difference between obeying, and disobeying God's Commands. That is, they who did not sufficiently attend to their Duty, nor consider what it was to sin, and what the Effect of it would be; presently, upon the eating of this Fruit, reflected upon both. For they saw how grievous it was to incur God's Displeasure, by believing a Creature rather than Him; and by being so ungrateful as not to acknowledge



knowledge his Bounty in all the Blessings they enjoyed; without thinking him envious in denying them one, as a Proof of their Obedience.

Some think it was so called, as a *Caveat* to them, not to study Craft and Subtily; but to content themselves in a simple, plain way of life, (wherein God made them) without any Curiosity to know more than was needful for them. Which they think is confirmed by *ch. iii. 6. She saw it was good to make one wise, i. e. cunning and wily.*

*Ver. 10. And a River went out of Eden, &c.]* These words afford us such a Key to open to us the Place where this Garden was planted, that one can scarce doubt whereabouts it was; tho' the precise Spot of Ground be not marked out in this description of it. For it lay in the Country of *Eden*; and we are directed to find that out by this remarkable Circumstance, That a River went out of it. Which doth not signify that the Spring of the River was in *Eden*; but that the River run thro' that Country into the Garden, to water it. The Garden therefore, it is probable, was a part of the Province of *Eden*; and was water'd by that River which came from it. The only difficulty is to find what River this was. Our Countryman Mr. *Carver*, in his learned Discourse of the *Terrestrial Paradise*, chap. vii. endeavours to prove, that the two great Rivers, *Euphrates* and *Tigris*, having but one and the same Fountain in *Armenia* the greater, run along for some time in one Stream called *Tigris*: Upon which he thinks this Garden was seated, before this River parted into two Streams, *Euphrates* and *Tigris*. This he confirms out of the two Epistles of the *Nestorian* Christians written to *Rome* 1552, and translated by *Masius*; where they call *Tigris* the River of *Eden*. And there are indeed some ancient Authors, particularly *Lucan* and *Boëtius*, who say that these two Rivers come out of the same Spring: But their Mistake arose, 'tis likely, from hence, That they sprung (as *Strabo* tells us) out of one and the same Mountain, viz. *Niphates*, which is a Part of *Taurus*: And *Euphrates* sprung out of the Northern Side of it, and *Tigris* out of the Southern; as *Salmasius* observes upon *Solinus*, p. 621, &c. Certain it is, that the best Authors, both Ancient and Modern, make them to have different Springs, from whence they hold different Courses, *Euphrates* towards the *West*, and *Tigris* towards the *East*: And do not make one River, till (after they have run through many Countries) they meet and join together about *Apamia*, according to *Ptolemy*. And then indeed they make for a long way but one great Stream: Which I take to be the River here mentioned by *Moses*, that run through the Country of *Eden*, which perhaps lay on both Sides of the River, as the Garden, it is plain by *ver. 8.* did on the *Eastern* Side of it; extending itself to the place where these united Rivers parted again. For so it follows.

*And from thence.] i. e. Below the Garden.*

*It parted.]* Or, was divided again, as it had been before into two other Streams. By which Words we seem to have found the Place where the Garden ended; but being not told where it began, nor how far it spread itself *Eastward* from the River side, I will not presume to say what Country or Countries it included. Certain it is there was a Country, as I observed before, called

*Eden* in After-times, which was Part of the Kingdom of *Assyria*, 2 *Kings* xix. 12. And that Kingdom then comprehended not only the Country antiently called *Asbur*, but *Mesopotamia*, and *Babylonia*, &c. In some part of which last Province it is probable this Garden was seated.

*And became into four Heads.]* He doth not say *was parted* into four Heads, but *became into* four Heads, (whose Names here follow) two before they united, viz. *Tigris* and *Euphrates*; and two after they again parted, viz. *Pison* and *Gihon*.

These he calls *Heads*, or Principal Rivers, as *David Chytraeus*, I think, rightly understands it, *quatuor illustria & magna flumina efficiebant*, made four famous and great Rivers. For all Divisions from the main Stream are called the *Heads* of a Water; as Sir *W. Raleigh* observes out of *Ulpianus*. And it is indifferent whether the Water come out of a Fountain, or out of a River, or a Lake: For that Part of the River (suppose) where the Branch forsakes the main Stream, is called the *Head* of that Branch; which becomes a new River. In like manner may *Euphrates* and *Tigris* be called the *Heads* of that River which they made at their meeting: As where they part again, the *Beginnings* (as the *LXX* translate the Word) of the other two Rivers, *Pison* and *Gihon*, are properly called the *Heads* of them.

*Ver. 11. The name of the first is Pison, or Phison.]* This is that Branch which runs *Westerly*; and being nearest to the place where *Moses* wrote, on the other side of *Jordan*, is first mentioned by him. It is a long time since both this River and *Gihon* have lost these Names: The *Greek* and *Roman* Writers calling them still, after their parting, by the Names they had before they met, *Euphrates* and *Tigris*. But there was a Remainder of the Name of *Pison* preserved in the *Easterly* River called *Pasitigris*, which is the same with *Oroatis*, as *Salmasius* observes in his *Exerc. Plinianæ in Solin.* p. 701, 702: And is called (as Mr. *Carver* notes) by *Xenophon* simply *Physcus*; in which the Name of *Phison* is plainly enough retained. Which continued till the Time of *Alexander* the Great: For *Q. Curtius*, as he further notes, commonly calls *Tigris* itself by the Name of *Phasis*, and says it was so called by the Inhabitants thereabout. Which, in all probability, was at first the Name of this other River *Phison*; but lost by the many Alterations which were made, for a long time, in the Course of it, as *Pliny* tells us. For he says, the *Orcheni*, and other neighbouring Nations, made great and deep Cuts or Canals to carry the Water of *Euphrates* (meaning this River) into their Fields; and so it lost its Course, and run thro' *Tigris* and the Marshes into the Sea. *Strabo* saith the same, that from these *δωρύγαι*, as he calls them, deep Trenches, which carried the Water of *Euphrates* into *Tigris*, came the Name of *Pasitigris*; that is, *Pison* mixed with *Tigris*. See *Salmasius* in the fore-named *Exercitationes*, pag. 703. where he shows this River was not perfectly restored to its Course till the Times of *Alexander* the Great.

*That is it, which compasseth the whole Land of Havilah.]* By finding where this Country was, we certainly find the River *Phison*. Now *Moses* makes mention of two *Havilah's*; one descended from *Cush*, *Gen. x. 7.* and the other from *Jocktan*, *ver. 29.* The latter of these cannot be here meant, for



for his Posterity were planted *Eastward*; but the former, who were a more *Western* People, in that part of *Arabia Felix* which bordered upon this Stream. For the *Ishmaelites* (who inhabited *Arabia Deserta*) are described by *Moses*, xxv. 18. as bounded by *Shur* towards *Egypt*, and by *Havilah* in the way to *Assyria*. And *Saul* found *Havilah* in after-times in the very same situation, 1 Sam. xv. 7. And still, much later, *Strabo* mentions the *Χαυλοπαῖοι* (which are certainly the Posterity of *Chavilah*) among the People of *Arabia*. See *Bochart's Phaleg*. L. iv. c. 11.

*Where there is Gold.*] Nothing is more famous than the Gold of *Arabia*: Where *Diodorus Siculus* says it is digged up in great Lumps, as big as a Chesnut, L. ii. p. 93: *Edit. H. Steph.*

Ver. 12. *And the Gold of that Land is good.*] i. e. Is excellent: For the fore-named Author says, it is of such a flaming Colour, that it adds much to the Lustre of precious Stones that are set in it.

*There is Bdelium.*] The *Hebrew* word being *Bedolach*, some have thought *Bdelium* to come from thence, which is an *Aromatick* Gum. Others think *Bedolach* to be *Ghrystal*, others *Amber*; but *Bochart* rather thinks it signifies *Pearl*: Which he proves in his *Hierozyic*. P. ii. L. v. c. 25.) from the Country it self here mentioned, viz: *Havilah*, which he looks upon as that Part of *Arabia*, which lies upon the *Persian Gulph*: Where, at *Catipha*, there is a great *Pearl-fishing*. The *Manna* also wherewith the *Israelites* were fed in the Wilderness, is described *Numb.* xi. 7. to be round like *Coriander-seed*, and of the Colour of *Bedolach*. Now in his former Description, *Moses* says it was *white*, *Exod.* xvi. 14. which agrees to *Pearl*, as also doth roundness, but not to the sweet Gum called *Bdelium*: Of which see *Salmasius* in his *Exerc. Plin.* p. 1150.

*And the Onyx Stone.*] This Country also was famous for Precious Stones; as appears by the Report, which *Nearchus* (*Alexander's* Admiral) made of the *Western Coast* of the *Persian Gulph*, in *Strabo*, L. xvi. But *Braunius* (L. ii. de *Vestitu Sacerd.* *Hebr.* cap. 18.) thinks *Schobam* should rather be translated the *Sardonyx*. Whichsoever it be, *Arabia* was famous both for the *Onyx* and *Sardonyx*, as *Salmasius* observes out of *Pliny*, Ib. p. 562, 563.

Ver. 13. *The Name of the second River is Gihon.*] There are no footsteps of this Name remaining that I can find; but we are directed, by the Country it is said to compass, to take it to be the *Eastern Stream* that arose from the parting of *Euphrates* and *Tigris*; as *Pison* I said was the *Western*.

*Compasseth, or, runneth along by the whole Land of Ethiopia.*] Or *Cush*: Who was seated more *Eastward* than his Sons, *Havilah*, *Seba*, and the rest, (mentioned *Gen.* x. 6, 7.) upon the Borders of this River. For when People first began to spread themselves, they kept as near to great Rivers as they could; for the better Communication one with another, and affording mutual Succour and Assistance. It is probable that he gave Name to the Country of *Susiana*; which the *Greeks* called *κίωια*, and is now called by the *Persians*, *Chuzestan*, i. e. The Province of *Chus*. And when his Posterity multiplied, they went more *Westward* toward the *Arabian Sea*: From whence his Brother *Mitzraim* passed into *Egypt*. Our

Translators follow the LXX in rendring the *Hebrew Name Cush*, by *Æthiopia*: Not meaning that in *Africa*, but this in *Asia*. For the Antients frequently mention a double *Æthiopia*; as many have observed; particularly *Job Ludolphus*, who herein justifies the LXX in great part, L. ii. *Comment. in Histor. Æthiop.* Cap. iii. n. 16.

Ver. 14. *The Name of the third is Hiddekel.*] Which River being called by *Daniel* x. 4. the great River, cannot be, as many have fancied, *Nabarmalcha*: For that was but a Cut, made by *Trajan* to waft his Army out of *Euphrates* into *Tigris*, (as *Ammianus Marcellinus* tells us) and therefore *Hiddekel* is *Tigris* it self. Which, as *Pliny* says, was called *Diglito*, in those Parts where its Course was slow: and where it began to be rapid, it took the Name of *Tigris*. And so the *Arabians* call this River *Deglat*, and *Degela*, from the *Hebrew* word *Hiddekel*. Which *Salmasius* derives from *Hadda*, or *Ghadda*, sharp pointed; and *Kal*, swift; because of its very quick and hasty Motion: And thence the *Greeks* he observes derive the Name of *Tigris*, ἀπὸ τῆς ὀξύτης, *Exerc. in Solin.* p. 694: *Rauwolff* in his Travels, P. ii. c. 9. says, That when he was at *Caruch*, on the Confines of *Media*, (which was about an hundred Years ago) *Tigris* was still called in their Language *Hidekel*.

*Which goeth toward the East of Assyria.*] If it make a great bend Northward, (as *Pliny* saith it doth about *Apamia*) it must needs run towards the *East of Assyria*, for some time. But this is not the Course of the River; and therefore the LXX translate the word *Kidmath*, which we english towards the *East*, simply toward: And it is certain *Tigris* did run by *Assyria*; for *Nineveh*, the chief City of *Assyria*, stood upon the *East* side of this River, as *Bochart* hath demonstrated in his *Phaleg*. L. iv. cap. 20.

*The fourth River is Euphrates.*] None doubt that the River called here in the *Hebrew* *Perath* or *Phrath*, is the same that hath been called for many Ages *Euphrates*. The Course of which was so well known in those Days, that *Moses* gives no description of it.

Ver. 15. *And the LORD God took the Man.*] After such a manner as he took *David* from the Sheepfolds, (*Psal.* lxxviii. 70.) by an extraordinary Motion. For as a Prophet was sent from God to anoint him; so God himself, I suppose, appeared to *Adam* in a visible Glorious Majesty, which the *Jews* call the *SHECHINAH*, (as was noted before, i. 3.) because it was a Token of God's special Presence, and by it he dwelt among his People. It seems to have been a very shining Flame, or amazing Splendor of Light, breaking out of a thick Cloud: Of which we afterward read very often, under the Name of the Glory of the LORD; which at first appeared to *Moses*, as a Flame of Fire out of the midst of a Bush, *Exod.* iii. 2. To this I cannot think our first Parents to have been Strangers; but look upon it as highly probable, that this Divine Majesty conducted *Adam* from the place where he was formed, into the Garden of *Eden*.

*And put him.*] Or, placed him there.

*To dress it, and to keep it.*] To preserve it by his Care and Labour, in the Condition wherein he found it. *Theophilus Antiochenus* thinks it is not without a Mystery, that God's putting Man into *Paradise* is twice mentioned, (here, and



ver. 8.) to signify that after Man was cast out of one *Paradise*, he should still have a right to another: *By being well instructed in his Banishment, and prepared for a Restitution, at the general Resurrection and new Creation.* L. ii. *ad Autolicum.*

Ver. 16. *And the LORD God commanded the Man.]* This is a farther Indication, that the *Divine Majesty* appeared to *Adam* and spake to him, as he did to *Moses* out of the Flame in the Bush, saying,

*Of every Tree in the Gardenthou mayst freely eat.]* A very liberal Concession; which was abundantly sufficient to demonstrate that it was not Envy (of which the Divine Nature is not capable) which moved their Creator to abridge our first Parents Liberty, in one particular.

Ver. 17. *But of the Tree of the Knowledge of Good and Evil, (why so called see ver. 9.) thou shalt not eat of it.]* This small Restraint it was fit to lay upon *Adam*, to make him sensible, that tho' he had Dominion over all things, yet he was not their Lord, but a *Servant* of the most High: Who required this Abstinence in Token of his Subjection, and to prove his Obedience to him. This Account many of the Fathers give of it; particularly *Tertullian*, who calls this the *Primordial Law*; which was, *quasi matrix omnium præceptorum Dei*, (*adv. Judæos, cap. 2.*) including, as it were, in its Womb, all the Natural Laws of God. For, as in observing this Law he had testified his unspotted Love and Obedience to God; so in violating it, he threw off the Divine Government, and opposed his own Will to God's. But still some ask, Why should his Obedience be tried, in such an Instance as this? Not considering that an Experiment of it could scarce have been made in any of the Moral Precepts: Which there was no occasion to violate. For what should tempt him to Idolatry, or to take God's Name in vain, or to murder his Wife? How was it possible to commit Adultery, when there was no Body but he and she in the World? How could he Steal, or what room was there then for Covering, when God had put him in possession of all things? It had been in vain to forbid that, which could not be done; and it had not been Virtue to abstain from that to which there was no Temptation; but from that which invited them to transgress. I speak in the Plural Number; because it must be remembered that this Prohibition was given not only to *Adam* but to *Eve* also, (iii. 1, 2.) an Account of whose Production immediately follows.

*Theoph. Antiochenus* in the place before-named, hath several pretty Reflections upon this Prohibition; and this among the rest: That *Adam* and *Eve* being but newly brought into the World, were in simplicity to be wholly ordered and governed by the Will and Pleasure of their Heavenly Parent; and not affect much Knowledge, (as not agreeable to their Infant State) but to grow up in it by degrees, and not *ὡς ἡλικίαν φερεῖν*, to aim at Wisdom above their Age. To which purpose *Greg. Nazianzen* also discourses in many places: *Orat. xxxviii. pag. 619. Orat. xlii. p. 681. and Carm. Arcan. vii. p. 162.* And indeed many excellent Meditations may be raised from hence; particularly, That Christians new-born should not be so greedy of Knowledge, as careful and solicitous of well-doing: For many have been

ruin'd by early Speculations. Which, if one could pick any good Sense out of such stuff as the *Valentinians* uttered, I should think they intended to represent; when they said, The last of their *Æons*, whom they called *Wisdom*, labouring to comprehend the *Βύθου*, or *Depth*, (*i. e.* the Father of all) had like to have lost itself, till it was helpt by *Ὁρίον*, or *Limit*. That is, *we are preserved by setting some Bounds to our Desires after Knowledge.*

*Thou shalt surely die.]* In the *Hebrew*, *dying thou shalt die*; to show the certainty of it, as we rightly translate it. Which doth not signify, as appears by the Event, that he should instantly die, but *become Mortal*; lose the Immortality wherewith he was invested, *Gen. iii. 19.* And, as *Athanasius* thinks, the doubling the Expression denotes, *καὶ μόνον ἀποθνήσκειν, ἀλλὰ καὶ ἐν τῇ τῆς σαρκὸς φθορᾷ διαμένειν*, (*L. de Incarn. Verbi*) he should not only die, but remain in the Corruption of Death; as we should all have done, had not the *Second Adam* obtained for us an happy Resurrection.

I need not add, That Diseases, Sickneses, and Pains, the Forerunners of Death, are included in this Threatning.

Ver. 18. *And the LORD God said.]* Or, *had said*, as it is by some translated; the better to show that the foregoing Precept was given to both. And to say in this place, is as much as to resolve and decree: As *Melancthon* well explains it, in one of his Epistles: *Dicere, hoc loco significat, miranda sapientia sancire, & nobis hoc decretum tradere*: to say here signifies to establish with wonderful Wisdom, and to deliver this Decree to us. *L. i. Epist. 126.* Where he again repeats it, *The LORD said*, that is, *by his wise Counsel, and immutable Decree, he established this Order.*

*It is not good that the Man should be alone.]* Uncomfortable to want Society, and unfit there should not be an increase of Mankind. Concerning which *Plato* hath left these wonderful Words, *L. vi. De Legibus*: This is the Encouragement to Marriage; not only that human Race may be perpetuated; but a Man may, *μὴ δὲς πρὸς αὐτὸν τὸ θεῶν, ὑμῖν δὲ ἀνδρῶν καὶ γυναικῶν, leave Children behind him when he is gone, to serve God in his stead.*

*I will make him an help.]* For all the Necessities and Uses of Life.

*Meet for him.]* In whose Company he shall take Delight; so the *Hebrew* Phrase, *as before him*, imports; being as much as, answerable to him, every way fitted for him; not only in likeness of Body, but of Mind, Disposition and Affection: Which laid the Foundation of perpetual Familiarity and Friendship. Or, as the Author of *Ceiber Shem Tobh*, mention'd by *Hacksplan*, interprets it, *She shall always be ready to observe and serve him.* For to stand before any one, in the *Hebrew* Language, signifies readiness to do what is desired. See more on ver. 25.

Ver. 19. *And out of the Ground the LORD God formed.]* Or, *had formed*, i. 20, 24.

*Every Beast of the Field, &c.]* The Ground here must be understood to comprehend the Water also, out of which the Fowl were made.

*And brought them unto ADAM.]* It is commonly thought that this Name of *Adam*, given to the first Man, signifies as much as *red Earth*. But *Job Ludolphus* hath made it far more probable, that



that it imports *Elegant*, or *Beautiful*. See his *Histor. Æthiop. L. i. cap. 15. n. 17, 18.* and his Commentaries upon that Chapter, N. 107. How the Beasts and Birds were brought to him, we are not told: But, it is likely, by the Ministry of Angels; who were perpetual Attendants upon the SCHECHINAH, or *Divine Majesty*.

*To see what he would call them.]* To exercise and improve his Understanding.

*And whatever Adam called, &c.]* God approved of it.

Ver. 20. *And Adam gave Names, &c.]* Or, *tho' Adam gave Names* to all Creatures; yet among them all, when they were brought before him, there was not a fit Companion found for him. It doth not follow from his *giving Names*, that he knew the *Nature* of all those Creatures: For the Names of them in Scripture (which they who are of this Opinion generally suppose were the Names given by *Adam*) are taken from their Voice, their Colour, their Magnitude, or some such external difference, and not from their Nature. Therefore this imposing Names upon them, denotes rather his Dominion, than his Knowledge. The *Anonymous Author* of the *Chron. Excerpta* before *Job. Antiochenus Malala*, says, That *Adam* imposed Names upon all Creatures, καὶ μέλυσιν θεῶν, by the Commandment of God, πρὸ δ' αὐτῶν ὄνομα καὶ τῆς γυναικὸς αὐτῶν Ἀγγελῶν κινεῖς εἶπεν αὐτοῖς, but his own Name and his Wife's were told him by an Angel of the Lord.

Ver. 21. *And the LORD God caused a deep sleep, &c.]* Whereby he was made less sensible of the Pain, which otherwise he would have felt in the opening his Side; if his Mind had not been wholly intent upon something else. As it was in this *Sleep*, which was accompanied with an *Ecstasy*, (so the LXX translate this Word, and it is agreeable to what we read *Job* iv. 13.) wherein was represented to his Mind, both what was done to him, and the Mystery of it; as appears by ver. 23, 24. Vid. *Epiphan. Hæres. xlviii. n. 4, 5, 6.*

*And he took one of his Ribs.]* *Tho. Bartholinus*, a late famous Physician, thinks it probable that *Adam* had 13 Ribs on each Side, and that God took away one pair, with the musculous Parts that adhere to them; and out of them made *Eve*. For commonly Men have but 12 Ribs, tho' sometimes there have been found (as *Galen* and *Riolanus* upon him testify) those who have had 13, and, very rarely, some who have had but 11: As *Bartholin* himself observed in a lusty strong Man whom he dissected, Anno 1657, who had but 11 on one Side, and a small appearance of a 12th on the other. *Histor. Anatom. & Medic. Centur. v. cap. 1.* It is fit here to be observed, That God did not form *Eve* out of the Ground, as he had done *Adam*; but out of his Side: That he might breed the greater Love between him and her, as Parts of the same Whole. Whereby he also effectually recommended Marriage to all Mankind, as founded in Nature; and as the reunion of Man and Woman. It is likewise observable, that there is no mention here of his breathing a Soul into her, as into him: For *Moses* only explains what was peculiar to *Eve*, (which was her being made out of his Side) the rest is supposed in those Words, ver. 19. I will make him an help meet for him; which the vulgar *La-*

*in* rightly translates *simile ei*, like unto him. For so the Hebrew word *Kenegdo* is used by the Jewish Writers, particularly by *Benjamin* in his *Itinerary*; where speaking of the Jews at *Ger-muda*, and naming several, he says there were many more *Kenegdem*, like unto them. And so the word *avri* among the Greeks denotes *likeness* and *similitude*, as well as contrary. Of which see *Const. L'Empereur, Annot. in Benj. Tidel. p. 138.* The Woman therefore was in all things like him; only he made out of the Earth, she out of him: That he might cleave to her with the dearest Love and Affection. It was also said before this, i. 27. That both Man and Woman were made in the likeness of God.

*And closed up the Flesh, instead thereof.]* Made the Flesh as firm, as it was before.

Ver. 22. *And the Rib, &c. made be Woman.]* Which was as easy for the Divine Power to do, as to make the Man himself out of the Earth.

*And brought her to him.]* Not merely by conducting her to the same place where he was; but the *Divine Majesty* (which now appeared to *Eve*) presented and gave her to him, to be his Wife. God himself made the Espousals (if I may so speak) between them, and joined them together in Marriage.

Ver. 23. *And Adam said, &c.]* Now indeed I have found, what I could not see before among all God's Creatures, another self.

*She shall be called Woman, &c.]* Partake of my Name, as she doth of my Nature. For he called her *Iffcha*, as he was called *Iffch*. From whence *Sepher Cosri* and *Abarbinel* endeavour (in a very long discourse) to prove the Hebrew to be the Primitive Language. And *Abarbinel* observes the Christians to be of the same Opinion, quoting for a proof of it, *St. Austin's Book, De Civitate Dei.*

Ver. 24. *Therefore shall a Man leave his Father and Mother, and cleave to his Wife.]* Cohabit with her, rather than with his Parents, (if they cannot all dwell together) and be joined to her in the closest and most inseparable Affection: As if they were but one Person, and had but one Soul and one Body. That's the Meaning of the next Words.

*And they shall be one Flesh.]* Most intimately conjoined in entire and inseparable Love. Which arose from the singular Union of the Flesh of our first Parents; one of them being taken out of the other. From whence *Maimonides* and other Hebrew Doctors infer all mixture with Beasts to be contrary to Nature; who are neither one Flesh with us, nor one with another. For in this our Bodies, as well as our Souls, have a Preheminence above theirs; which were not made one Flesh after such a manner as Man and Woman were. They hence also conclude all incestuous Marriages, &c. to be unlawful, as may be seen in *Mr. Selden, De Jure N. & G. Lib. v. cap. 2.* Their Observation is more pertinent who take notice, That God creating and joining together but one Man and one Woman in the beginning, intended Mankind should be so propagated, and not by *Polygamy*. Which in process of time indeed became the general practice; but from the beginning it was not so, as our Saviour speaks in the Case of Divorces. Which he concludes, from these very words, were against the Divine Institution,



Institution, which made *two to be one Flesh*, (*Mat. xix. 5, 6, 8.*) so he interprets these Words, (and *St. Paul* doth the same, *1 Cor. vi. 16.*) *they shall be one Flesh*: And so doth *Jonathan's* Paraphrase, and the *Samaritan Code*, as *Mr. Selden* observes, in the place now named.

Ver. 25. *And they were both naked, the Man and his Wife.*] They did not yet find any necessity for Cloaths.

*And they were not ashamed.*] Did not blush; no more than little Children do, when they behold one another naked, and embrace with an innocent Affection. Besides, there were no Body but they two (who in effect were as one) to behold them: And therefore they had no more reason to blush, than a Man doth when he is naked alone by himself.

### C H A P. III.

**E**USebius observes, (*L. vii. Præpar. Evang. cap. 9, 10.*) That *Moses* having settled the great Doctrines of the *Creation of the World*, and the *Dignity of Man*, made in the Image of God; proceeds very wisely to instruct the *Israelites*, that there are none so happy, but without due Care and Watchfulness may become most miserable: There being Πονηρὸς δαίμων, (as his words are) a wicked Dæmon at every Man's Elbow, βόσκων καὶ μισοῦν καὶ τῆς ἀνθρώπων ἀρχὴν ἐπιβουλῶσαι, envious, a hater of those that are good, and from the beginning a wily underminer of Mens Salvation.

Now this following immediately after the relation of the formation of *Eve*, hath made some fancy, that our very first Parents fell the very same day they were made. And thus much, I think, must be supposed, That they did not continue very long in their happy State: For, if they had persisted stedfastly in their Duty, for a considerable time, they would have acquired such an habit of well-doing, as would not have been so easily lost. But that they continued longer than a Day, there are many Circumstances to induce us to believe. For it required some time for *Adam* to be acquainted with all other Creatures, and to impose Names upon them: And there being none of them a meet help for him, he slept some time, till *Eve* had taken her Beginning out of him. Whom, when he saw, he received, and own'd her for his Wife; and no doubt made more Reflections upon God's Wisdom, Power, and Goodness, than are set down in this sacred Story. They both also received a Command from God, not to eat of one Tree in the Garden: into which, when they were brought, we cannot but think they walk'd about it, and took such a view of it, as to be convinced, by the bountiful Provision God had made for them, they had no reason to complain of the small Restraint he laid upon them. All which could not be performed so speedily as some have imagined: for tho' God can do what he pleases in an instant, yet Man cannot; and God himself did not in one Day create the World. And, besides that some time was necessary for transacting all these things; it is not likely the Devil would immediately set upon *Eve*, as soon as the Command was laid upon them; but rather let it be a little forgotten.

And if the time be observed when he assaulted her, it will much confirm this Opinion, which was in the absence of her Husband; for that we cannot easily believe to have been upon the same Day they were created. The extraordinary Kindness they had one for the other, will scarce allow us to think it possible they should be so soon separated. It is plain also, God sanctified the *Seventh Day* before their Fall; which it is highly probable they spent in admiring and praising the Almighty Goodness.

Ver. 1. *Now the Serpent.*] Or, *that Serpent* (as some think it should be translated) which the Tempter made use of, as his Instrument to deceive.

*Was more subtil.*] The whole Species of Serpents is noted by *Aristotle* (*L. i. Histor. Animal. c. i.*) to be μέλιται ἐμβέλαι, extremely insidious: But this was extraordinary wily. What sort it was, is not here expressed: But all agree there is now none like it; the Curse of God having degraded it. *St. Basil* in his Book of *Paradise*, (*p. 627.*) saith it was not a frightful Creature, as it is now, ἀλλὰ ὡς ἀνθρώπος καὶ ἡμεῖς, but mild and gentle: Not crawling and winding about, in a terrible manner, upon the Ground, ἀλλ' ὄψις ἐπὶ πόδων βεβηκώς, but lofty, and going upright upon its Feet. Several of the *Jews* have been of this Opinion; and our famous *Mr. Mede* inclines to it, *Discourse xxxviii. p. 291, &c.* But I take the Conjecture of another very Learned Person, now a Bishop of our Church, to be far more probable: Which I shall endeavour to strengthen. There were (and still are in the *Eastern* and *Southern* Parts of the World) Serpents having Wings, and shining very brightly, like to Fire. So we read, *Isa. xiv. 29.* of a *flying fiery Serpent*. Which *fiery Serpents* are called *Seraphims*, in *Numb. xxi. 6, 8.* and termed *fiery*, not merely with respect to their Venom, which made sore Inflammations in the Bodies of those who were bitten by them; but because they appeared shining like Fire, when they flew in the Air.

Whence *Seraphim* is the Name also of the highest sort of Angels, (called the *Angels of the Presence*) *Isa. vi. 2, 6.* who appeared, I suppose, in some such Form with flaming Wings. For otherwise, I cannot think *Serpents* would have been honoured as sacred things in so many Countries, as we find they anciently were, unless they had been the Symbols of *Angels*. The Devil therefore, I conceive, made use of some such Serpent, (but of a more surpassing Brightness than any now extant) that he might resemble one of the most illustrious Angels, who appeared sometimes in the like shape. Which moved *Eve* the more readily to hearken unto the Voice of the Serpent; taking it to be one of the heavenly *Seraphims*, which she had seen sometime, in such a splendid form, attend upon the Divine Glory, or Majesty: For the Angels always made a part of the *SCHERINAH*. And thus, one would think, *Tertullian* understood this Matter, when he said in his Book *De Præscript. Hæret. C. xlvii.* *Istum fuisse Serpentem, cui Eva, ut filio Dei, crediderat*; this was the Serpent, to whom *Eve* gave Credit, as to the Son of God. Which if any one take to be the Words of the Hereticks he is there speaking of; yet those are not, which we find in his Book against the *Valentinians*, cap. ii. where



where faith the Serpent was à *Primordio Divinæ imaginis prædo*, an Usurper of the Divine Image from the Beginning. See Dr. Tenison of *Idolatry*, p. 365. To which that Passage in *Epiphanius* may be added, who mentions some Hereticks (who might have some Truth among them) that said the Woman listned to the Serpent, *ὃς ἐπελάλη αὐτῇ* *εἰσεῖν*, and *believed him*, or was persuaded by him, as the Son of God, *Hæref. xxxvii. n. 25*. And, one would think, *Rabbi Bechai* had this Notion in his Mind, when he said (upon the 14th Verse of this Chapter,) *this is the Secret (or Mystery) of the Holy Language, that a Serpent is called SARAPH, as an Angel is called SARAPH*. For which he quotes the fore-named place, *Numb. xxi. 6*. and then adds, The Scripture calls Serpents *Seraphim*, because they were *Toledoth hanacash bakadmoni*, the offspring of this old Serpent: *Understand this*, (so he concludes, as our Saviour speaks in another Case, *whoso readeth, let him understand*) as a Matter of great concernment. Which can have no meaning, I think, but this; That the Devil (whom St. John also calls the old Serpent, *Rev. xii. 9*.) in this Serpent here spoken of, counterfeited a glorious *Seraphim*, and thereby seduced *Eve* to give Credit to him.

However this be, it is most reasonable to suppose, it was some beautiful Creature; by whom *Eve* thought an Angel, who wish'd them well, discoursed with her: For she was not so simple as to think that Beasts could speak; much less, that they knew more of God's Mind than herself. Nor doth it seem at all credible to me, that she could have been otherways deceived, but by some Creature which appeared so gloriously, that she took it for an heavenly Minister; who she thought, came to explain to them the meaning of the Divine Command.

*Yea, hath God said.*] This doth not look like the Beginning of a Discourse, but the Conclusion: As the *Jews* themselves have observed. And it is not improbable, that the Tempter before he spake these words, represented himself as one of the heavenly Court; who came or was sent, to congratulate the Happiness that God had bestowed upon them in *Paradise*: which was so great that he could not easily believe he had denied them any of the Fruit of the Garden. He desired therefore to be satisfied from her own Mouth, of the Truth of what he pretended to have heard; or to know how they understood the Command of God. For so these words may be translated, *Is it true indeed, hath God said, Ye shall not eat of every Tree? &c.* Which is a very ancient Interpretation, and more probable than theirs, who would have the Hebrew Particles, *aph ki*, signify as much as *ut ut*: *Altho' God hath said, ye shall not eat, notwithstanding ye shall not die*. So they suppose he was going to add; but before he had spoken the latter part of the Sentence, *Eve* interrupted him saying, *We may eat of the Fruit of the Trees of the Garden*. This had been too gross, flatly to contradict what God had said: Whereas the Beginning of the Verse tells us, he went more *subtilly* to work.

Ver. 2. *And the Woman said unto the Serpent, We may eat of the Fruit of the Trees of the Garden.*] She seems to have understood him, as if he thought God had forbid them to eat of any Fruit in the Garden. And indeed the foregoing Question is ambiguous; like those Oracles of his which

made him be called *Ἀόξιας*, (oblique or crooked) by the ancient Heathen; because they had two meanings: She truly therefore reports the Sense of God's Prohibition, in this and the following Verse. Tho' there are those who think, she pronounced these Words, *We may eat of the Fruit*, &c. with some Admiration; that they should be restrained from one Fruit, when God had most liberally granted them all the rest. The Reason of which she did not know, and showed her desire perhaps to understand it.

Ver. 3. *But of the Fruit of the Tree which is in the midst of the Garden, God hath said, ye shall not eat of it, nor touch it, lest ye die.*] Some fancy the Woman here began to prevaricate in two Things: First, In saying they might not touch it: Secondly, In saying only there was Danger, if they meddled with it, and not an absolute Threatning. Of which the Devil, they think, took advantage; and immediately assured her, there was no Danger at all. This last they grounded upon the Hebrew Particle *pen*, which we translate *lest*, and expresses a doubting. But I do not think either of these Observations are solid: For that Particle does not always imply a Doubt, as we may learn from the Second Psalm, the last Verse, and many other places: And the touching of the Fruit, signifies the plucking it off from the Tree, in order to eat it: Which was expressly forbidden.

Ver. 4. *Ye shall not surely die.*] You are under a mistake: Death will not be the certain Consequence of your eating this Fruit. For God is too good to inflict such an heavy Punishment for so small a Fault.

Ver. 5. *For God, &c.*] The Particle *ki*, which we translate *for*, signifies here as much as *but*, (as *Abarbinel* and others observe) just as in Psalm cxv. 1. So the meaning is, you shall be in no Danger, but quite contrary, be great Gainers by tasting of this Fruit: As God himself knows, who only keeps you in Awe by his Threatning, but will not be so severe as to execute it; when he sees you much improved, not impaired, by eating of it.

*Then your Eyes shall be opened.*] For you will immediately discover abundance of Things, whereof you are now ignorant.

*And ye shall be as Gods.*] Like unto us, the Angels of God: Who are frequently called *Elohim*, i. e. Gods in Scripture. Thus *Maimonides* understands it, *More Nevoch. Part i. c. 2*. and *Onkelos*, who translates it *Princes*, meaning Angels, who are called *Ἀρχαί*, *Principalities*, and *Powers*.

*Knowing Good and Evil.*] i. e. All manner of Things. Or, as some of the *Hebrews* understand it, *know what is fit for you to do, without any Advice or Instruction, and without any Restriction, being subject to none; but enjoy freely what you please*. For to *know* is sometimes as much as to *enjoy*, in the Scripture Language. So that according to this Interpretation, he promises them likeness to God himself; who is absolutely free, and subject to none.

But in this Suggestion the Devil proved, what our Saviour says of him, That he was a *Liar from the beginning*: For there are no less than four Lyes (as some reckon them) in these two Verses. Which makes it seem strange that *Eve* should give Credit to these Suggestions, which were very foolish:

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It being incredible that God should envy them any thing, who had given them their Beings, and innumerable Blessings. I can give no account of it, but this: That when we are searching after the Reason of Things (as She, I suppose, was of this Prohibition) and cannot find it; if one be suggested to us, which never came into our Mind before, tho' in itself unlikely, we are ready to catch at it, and to be pleased with it. For when the Mind is weary with enquiring, it is satisfied with a false Reason, rather than have none. The Promise also of Knowledge was very tempting; especially of such Knowledge as he gave her hope would raise and advance her to a more noble Condition. And it is likely she thought an heavenly Minister (as she took him to be) might understand God's meaning better than herself.

Ver. 6. *And when the Woman saw the Tree was good, &c.*] This Verse gives a further account of that which seems very strange, the Disobedience of our first Parents. She look'd so long upon the forbidden Fruit, till she not only had an Appetite to it, as *excellent Food*, but was taken with its *beautiful Colour*; and was also strongly possessed, by the Persuasion of the old Serpent, that her Mind would be no less pleased than her Palate, by an increase in Knowledge and Wisdom. These were powerful Temptations, (expressed in these Words, *good for Food, pleasant to the Eyes, and to be desired to make one Wise*) and she could see no Evil in the Thing itself; it being the mere Pleasure of God, of which she did not apprehend the Reason, that made the eating of it a Crime. This Fruit also was planted, not in an obscure Place, but *in the midst of the Garden*, (Verse 3.) near to the Tree of Life: Which made it the more inviting, by its being always in her Eye, as well as very beautiful; and raised perhaps, the greater wonder in her, that God should forbid a Thing, which he had made so eminent for its Beauty. Hereupon she yielded, and (as it follows) *took of the Fruit thereof and did eat*.

*And gave unto her Husband with her.*] Who returned to her, it is likely, as she was eating the Fruit; and was soon persuaded to bear her company; for it immediately follows, *and he did eat*.

It is a question whether he debated the Matter with her, till he was satisfied with the Arguments that moved her to eat; or, his great Affection to her drew him in, to do as she did: Without any other Consideration, perhaps, than this; That he chose rather to die, than out-live one, whom he loved most passionately. To this last, the Apostle's words seem to incline, 1 Tim. iii. 14. *Adam was not deceived*: Tho' they do not necessarily signify, it must be confessed, That he was not seduced by the Tempter's Arguments; but only that *Eve* was first seduced, and then helped to seduce him. So that he might be wrought upon, both by those Arguments, and by his Affection also to his Wife: But could have been deceived by neither, had he not been first guilty of a great ἀπεσεξία and παρρημία (as St. Chrysostom calls it) *heedlessness* and *non-attention*, arising from *sloth* and *negligence*. The Reflection which Gregor. Nazianzen makes upon her gazing upon the beautiful Fruit, is this; φθζωμὸν τὰς

εὐχθείας εἰς ἡμᾶς αὐτὸς βλέπων, &c. Orat. xlvii. p. 700. D.

Ver. 7. *And the Eyes of them both were opened.*] Not in the Sense the Serpent promised, but a very much different: For they soon saw their Folly, and made sad Reflections upon what they had done:

*And they knew (or felt) that they were naked.*] A cold shivering seized on them; and they perceived also that they were stript of their intellectual Ornaments, (as Athanasius expounds it, *contra Gentes*, p. 4.) and blushed also at their bodily Nakedness, of which they were not before at all ashamed.

*And they sewed Fig-leaves together.*] Or, twisted the young Twigs of the Fig-tree, with the Leaves on them: Which are very broad in the *Eastern Countries*. Pliny reckons this among the Trees that have the largest Leaves, L. xvi. cap. 24. and cap. 26. where he saith, it hath *folium maximum umbrosissimumque*, the greatest and most shady Leaf of all other.

*And made themselves Aprons.*] A covering, which they girt about them.

Ver. 8. *And they heard the Voice of the LORD walking in the Garden.*] The Sound of the *Majestick Presence*, or the *Glory of the LORD*, approaching nearer and nearer unto the place where they were. For the *walking* may be referred to *Voice*, as well as to the Lord: Signifying that the *Sound*, as I said (for so *Voice* is often used in Scripture) of the *Divine Majesty's* approach, came still nearer, and made a louder Noise to terrify them. For thus the Word *walk* is applied to the *Voice* (i. e. Sound) of the *Trumpet* at the giving of the Law, when Moses says of it, (Exod. xix. 19.) הוֹלֵךְ וְהוֹק it *walked* or *increased*, and *grew stronger*.

Just so, I conceive, the Sound which the Motion of the *SCH ECH INAH* made did at this Time. And that,

*In the cool of the Day.*] When the Wind began to rise, (so it is in the Hebrew, *in the Wind of the Day*) that is, towards the Evening, as most understand it: For then there was wont to be a gentle breath of Wind; as Aristotle observes of his Country, ἡ Ζέφυρος πρὸς τὴν δειλῶν πνεῖν, the West Wind was wont to blow towards the close of the Day. Which being a soft and gentle Gale, the Sound they heard was the more astonishing, which seemed to threaten a dreadful Storm.

Onkelos thus paraphrases the first Words, *they heard the Voice of the WORD of the LORD*: That is, of the Son of God; who appeared in *very glorious Clouds*; or, rather *in a flaming Fire* of such an amazing Brightness, that they were not able to endure the Sight of it. For so it follows:

*Adam and his Wife hid themselves from the presence of the LORD God, &c.*] It's plain by this there was the appearance of an extraordinary Presence: Which affrighted them, and made them run *among the Trees of the Garden*, i. e. into the Thickets, or closest Places they could find there.

I cannot but think the *SCH ECH INAH*, or *Divine Majesty*, appeared quite otherwise than formerly; that is, not in so mild a Lustre as when



when they were first acquainted with him; but in a more terrible burning Light, as if it would consume them. For so we read in after-times, that the same LORD who appeared unto *Moses* in a flame of Fire out of the midst of a Bush, (*Ex. iii. 2.*) came down in a more dreadful manner, at the giving of the Law, from Mount *Sinai*. When the Mountain was *altogether on a smock*, (*Exod. xix. 18.*) because the LORD descended upon it in Fire: And that Fire so great, that it flamed unto the midst of Heaven, (*Deut. iv. 11.*) with darkness, clouds and thick darkness.

Ver. 9. *And the LORD God called unto Adam.*] As he did to *Moses* out of the Bush, *Exod. iii. 4.* and to *Israel* out of the midst the Fire, *Deut. iv. 12.*

*And said unto him.*] With a Majestick Voice, against which he could not stop his Ears.

*Where art thou?*] Why dost thou run into Converts, like the wild Beasts? Such Questions do not argue Ignorance in him that asks them; but are intended to awaken the Guilty to a Confession of their Crimes. As appears from *iv. 10.* *Where is Abel thy Brother?* Of whom *Cain* stubbornly refusing to give an account, the LORD said immediately, (to show he needed not to be informed) *the Voice of thy Brother's Blood crieth unto me from the Ground.*

Ver. 10. *And he said, I heard thy Voice, and I was afraid, because I was naked, &c.*] The very Sound of the approach of thy Presence so affrighted me, because I found I had lost my Innocency, that I hid myself from thee. This was a foolish and vain attempt; but as Guilt makes Men fearful, so that bereaves them of all Consideration.

Ver. 11. *And he said, Who told thee that thou wast naked?*] Divested of those noble Endowments, which I bestowed on thee?

*Hast thou eaten? &c.*] Transgressed my Commandment?

Ver. 12. *And the Man said, The Woman whom thou gavest, &c.*] I confess my Guilt; into which I was drawn by her whom thou gavest me for an help. Thus we are apt to excuse and palliate our Faults; by laying that Load upon others, with which we ought to charge ourselves.

Ver. 13. *And the LORD God said unto the Woman, &c.*] What moved thee to violate my Command?

*And she said, the Serpent beguiled me.*] My Weakness was deceived, by the Cunning of the Devil. Thus she also threw the blame upon another. But God, no doubt, convinced them both, of the Greatness of their Guilt, and the miserable Condition into which they were fallen by their Transgression; before he ended this Discourse with them. Which shows the infinite Mercy of the Creator of all, who would not abandon them, but fought after them, to save them, when they had lost themselves.

Ver. 14. *And the LORD said unto the Serpent, Thou art cursed, &c.*] It is observed by *Tertullian*, That tho' God inflicted Punishments on *Adam* and *Eve*, yet he did not curse them, as he did the Serpent, *ut restitutionis candidatos*, they standing fair for a Restitution to his Favour, *l. ii. adv. Marcion. c. 25.* And I may add, God did not begin with them; but first sentences the Serpent, before he proceeds to Judgment upon them: Which denotes that he (the old Serpent) was the great Offender,

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being the first Mover to Sin; which made his Crime more grievous than theirs.

Now to be *curst*, is to be deprived of what was before enjoyed, and doomed to a miserable wretched Condition of Life: The particulars of which follow. The only difficulty is, Why the *Serpent* (literally so called) should be cursed, as it manifestly is, (tho' the Devil also, I shall show is intended) being but an Instrument which the Evil Spirit used; and had neither Will to sin, nor yet Understanding or Knowledge of what the Devil did. It is commonly answered, That this is no more than the Curse which God inflicted upon the Earth, (which was not capable of sinning) for *Adam's* Sake, *ver. 17.* But still the Reason of that Curse is enquired; which is evident enough: Man himself being punished by the Curse upon the Earth: which did not yield its Fruit so plentifully and so easily, as it had done before his Transgression. And the Reason of this Curse upon the *Serpent*, may be the better discerned by another Instance which we find *Exod. xxi. 28.* where an Ox which gored a Man or Woman, that they died, is ordered to be stoned, and his Flesh not to be eaten. This sure was to show the great Value God set upon Man's Life: Which he secured also by this Punishment: which moved all Owners to look well to their Beasts that might endanger it. Even so was the Serpent condemned, in Mercy to *Adam* and his Wife, (whom, it is manifest by what follows, God intended to restore into Favour) that they might be ever mindful of the Foulness of their Guilt, and excited to Repentance; by seeing a noble Creature (who was but the Instrument of it) so extremely debased into a most vile Condition.

*Upon thy Belly shalt thou go.*] This shews the *Serpent* was a more noble Creature before this Fact: But changed after it, from a flying *Seraph* (as the Word is *Numb. xxi. 6.*) into a foul creeping Serpent; not moving aloft in the Air, but crawling upon the Earth, and licking the Dust. So it follows.

*And dust shalt thou eat, all the days of thy life.*] There is no viler Food than this: Which doth not signify the Serpent should feed upon nothing else; but that creeping on the Ground it cannot but lick up much Dust together with its Food, whatsoever that be.

All this is literally the Curse of the *Serpent*: But as the Devil lay hidden under the Covert of the *Serpent*, tho' he be not named; so his Curse is intended in this Curse of the *Serpent*, tho' it be not separately mentioned. As appears by the following Verse, which has a peculiar respect to the Devil under the Name of the Serpent. And the Devil's Curse in general was this; to be thrust down further than before, from his ancient heavenly Habitation; and condemned to live in the lower smoky Region of the Air: Where he hath lost all relish of Celestial Enjoyments, and pleases himself only in his vile Endeavours to make Mankind as wicked as himself.

Ver. 15. *I will put Enmity between thee and the Woman, and between thy Seed and her Seed*] An irreconcilable Feud, throughout all Generations. Which is true of the Serpent, literally understood, between whom and Mankind there is such an Antipathy, that it discovers itself both in the natural and sensitive Faculties of them both:

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Their Humours being poison to each other; and Man being astonished at the Sight of a Serpent more than any other Creature; and the Serpent in like manner at the Sight of a Man, especially (if Naturalists say true) of a *naked* Man. Thus Mr. Mede, *Discourse xxxix. p. 295.* But this is far more true and certain of the *Spiritual Serpent*, the Devil, and his Angels, (who joyned with him in his Apostacy) and the Woman and her Seed, in whom these Words are more literally fulfilled. For Maimonides justly admires, that the Seed of the *Woman* should be only mentioned, and not of *Adam*, (without whom *she* could have no Seed; which therefore must be *his* Seed) and that it should be said of *her* Seed, not of *his*, that it bruised the Serpent's Head. More Nevochim, P. ii. cap. 30. *This*, saith he, *is one of the Passages in Scripture which is most wonderful, and not to be understood, according to the Letter; but contains great Wisdom in it.* In which Words he wrote more Truth than he was aware; but was not able to unfold this hidden Wisdom, as we Christians, blessed be God, are able to do. For this Seed here spoken of is Christ, as both the *Targums* (that ascribed to *Jonathan*, and that called the *Hierusalem*) expound it; and as we are taught to understand it, by Gods Words to *Abraham*, when he renewed this Promise: *In thy Seed* (that is, Christ, saith the Apostle) *shall all nations be blessed*, Gen. xxii. 18. Gal. iii. 8. 16. For he vanquished the Devil, who had now vanquished Mankind. So it here follows,

*It shall bruise thy Head.*] i. e. *That SEED* of the *Woman* shall despoil thee of thy Power, (meaning the Devil) and abolish thy Tyranny. For in the Head of the Serpent (to which there is here an Allusion) lies his Strength: As *Epaminondas* represented to the *Thebans*, when he exhorted them to set upon a Band of *Lacedæmonians*, by showing them the Head of a vast Snake, which he had crushed, (*τὸ κεφάλιν τῷ θυέει συντρίψας*) saying, *Look ye, the Body can do no hurt now the Head is gone*: Meaning, that if they routed the *Lacedæmonians*, the rest of the Confederates would signify nothing. *Polyæn. L. ii. Strateg.* And therefore Mr. Mede has rightly interpreted the *Serpent's Head*, to signify the *Devil's Sovereignty*, (*Discourse xxxv. p. 143. and xxxix. p. 298.*) and that Sovereignty is the Power of Death: Which Headship of the Devil, the *Seed of the Woman* (that is, *Christ the Lord*) hath broken in pieces, and at last will utterly destroy, 1 Cor. xv. 25, 26.

There is a notable Example of this Enmity, in the struggle between Christ and the Devil for Empire, in *Rev. xii. 7, 8.* where Christ destroyed the Sovereignty of the Serpent in the *Roman Empire* so effectually, that there was *no more place found for the Dragon and his Angels in Heaven*; i. e. the Devil utterly lost his Sovereignty in that State: as Mr. Mede interprets it.

*And thou shalt bruise his Heel.*] This Victory over the Devil was not to be gotten without Blood: For the Devil did all that he was able to destroy *this Seed*. But that was impossible to be done; he could only assault his lower part, called here the *Heel*, (*viz.* His Body or Flesh:) Which, by his Instruments, he persecuted, despitefully used, and at last crucified. By which very means (so admirable was the Wisdom and Goodness of God) the *Seed of the Woman* conquered the De-

vil, as the Apostle shows *Heb. ii. 14, 15.* For it must be here noted, That Christ was properly and literally *the Seed of the Woman*, and not at all of the Man: Being born, without him, of a pure Virgin. The tender Mercy of God also must here be acknowledged; which gave our first Parents hope of a recovery, as soon as they were fallen: by making them this most gracious Promise. Which, tho' here something obscurely delivered, grew clearer and clearer, in every Age, till Christ came.

It cannot be denied likewise but that by *Seed*, may be understood (*collectively*) all the Faithful, who by the Power of their Lord, vanquished all the Power of their Spiritual Enemy. (See *Luke x. 19.*) Yet so, that we must confess, there was *one Eminent Seed* here primarily intended, by whom they overcome. Unto whom another *Seed* is not here opposed in this last part of the *Verse*, (as in the former part,) but the Serpent himself: Which points at a single Combat (as I may call it) between this promised *Seed* and the Devil. But if we will take in the other Sense also, understanding by *Seed*, Christ with all his Members, then the *bruising their Heel* signifies (as Mr. Mede expounds it) the Devil's deceit and guile in assaulting us unawares: As they do who *come behind* others, when they do not observe them, and catch hold of their Heel. For that this is an Emblem of guile and deceitful dealing, appears from the Story of *Esau* and *Jacob*; the latter of which had his Name from catching his Brother by the Heel at his Birth, which *Esau* took for an Indication of his *beguiling him*, as he did two times. See *Discourse xxxvii. p. 184.*

It is fit, I think, here to note further, (what the learned Mr. *Allix* hath observed,) That God in this Promise did a particular Kindness to our Father *Adam*: Who having been seduced by his Wife to eat the forbidden Fruit, it might have occasioned a Breach between them; had not God taken care to prevent it, by making this gracious Promise of a Redeemer, to depend upon his Union with his Wife: From whom he assures them, one should descend that should repair their Losses.

The Time likewise when this Promise was made is remarkable: Which was, before God had rejected *Cain* and preferred *Seth* to him; and long before any Restriction made to *Noah's* Family, or *Sem's* (who derived from him) that all the World might look upon the *MESSIAH* as a common Benefit to all the Sons of *Adam*.

*Ver. 16. Unto the Woman he said.*] Next to the Serpent *the Woman* receives her Sentence, (as Mr. Mede well notes) because she was more in the Fault than *Adam*: Being guilty, as his Words are (*Discourse xxxviii. p. 287.*) both of her own personal Sin, and of her Husband's also. Whence it is that he, who had only sinned himself, and not caused others to sin, had his Judgment last of all. This should be a little more considered than it is, by all those, who not only do Evil themselves, but draw others into the same Guilt.

*I will greatly multiply thy sorrow and conception.*] i. e. Thy Sorrow in thy Conception: which includes all the Time of Womens going with Child; when they frequently nauseate all their Food; or have troublesome Longings; and endure many other things which are very grievous to them; especially



especially when they are in danger to miscarry of their Burden.

*In sorrow shalt thou bring forth Children.*] Brute Creatures are observed to bring forth their Young, with far less pain, and difficulty, and danger, than Women commonly have in their Labour. Who after they are delivered of their Children, are still in danger, by many Accidents: especially when that stays behind which should follow the Birth, (as it sometimes doth from various Causes; noted by *Bartholinus*, in his *Hist. Anatom. & Medic. Cent. v. Hist. xxxii. n. 3.*) which occasions sore Torments, and puts their Lives in the greatest hazard.

*And thy Desire shall be to thy Husband.*] That is, it shall be subject to him; as the *Vulgar Latin* and *Aben Ezra* expound this Phrase: Which is so used, iv. 7.

*And he shall rule over thee.*] Have power to controul thy Desire. This looks like putting her more under the Will of her Husband, than was intended in her first Formation: Because she had not given a due regard to him; but eaten the forbidden Fruit, without staying to consult him and ask his Advice.

Ver. 17. *And unto Adam he said, Because thou hast hearkened to the Voice of thy Wife, &c.*] Been so weak as to mind her more than me.

*Cursed shall the Ground be.*] It shall not bring forth so plentifully, nor so easily as it did.

*For thy Sake.*] Because of thy Sin; which shall be punished partly by its barrenness.

*In sorrow shalt thou eat of it.*] It shall cost thee a great deal of Labour and Toil, before thou reapest the Fruits of it.

*All the Days of thy Life.*] Every part of the Year, shall bring along with it new wearisome Labours.

Ver. 18. *Thorns and Thistles, &c.*] It shall cost thee abundance of Pains to root up the Thorns, Thistles, and unprofitable Weeds; which shall come up instead of better Plants.

*And thou shalt eat the Herb of the Field.*] Be content with such things as the common Field produces; instead of the delicious Fruits of *Paradise*. Here the *Rabbins* cry out, *Mensura pro mensura*, behold the Justice of God, who served Man in his kind. He was not satisfied with the choice Fruits of the Garden in which God put him; and therefore he took them from him, and sent him to eat the ordinary Food of Beasts; and that not without hard Labour. *Maimon. More Nevoch. P. i. cap. 2.*

Ver. 19. *In the sweat of thy Face, &c.*] Some conclude from hence, that the Earth brought forth before the Fall, without any Pains to cultivate it. And indeed there needed none; all things being produced at the first, by the Divine Power, in full Perfection. But what Labour would have been necessary in time, if Man had continued innocent, we do not know: Only these words signify, that less Toil would have served than Man must now take for their Sustenance.

Some of the *Jews* reckon up *Nine* Punishments besides Death, which God inflicted upon *Adam*; and as many upon *Eve*. See *Pirke Elieser*, Cap. xiv. and *Vorstius* upon him.

*Till thou return to the Ground.*] i. e. Till thou diest, and mouldrest into Dust.

*For out of it thou wast taken.*] From whence thou wast taken, as it is explained, ver. 23. which shows the Particle *ki* is not always to be translated *for*; but sometimes *whence*, or *whom*, as iv. 23. *God hath given me another Seed instead of Abel, כי הוּא whom Cain slew.*

The rest of this Verse needs no Explication.

Ver. 20. *Called her Name Eve.*] Some think she was called *Iffcha* before, and now he changed her Name into *Eve*: In belief that God would make her the Mother of all Mankind; and of the promised Seed particularly; by whom (as *D. Chytræus* adds) he hoped to be raised from the Dead, to immortal Life.

*Mother of all living.*] Of all Men that should live hereafter, or of him that should give Life to Mankind. So *Havah* may be interpreted, *viva* or *vivificatrix*: Because she was the Mother of all Mankind, or because Mankind now sentenced to death, were by her Seed to be made alive.

Ver. 21. *Unto Adam and his Wife, did the LORD God make Coats of Skins, &c.*] The first Cloaths of Mankind were of the *Leaves of Trees*, which they made themselves; being ready at hand, woven by Divine Art. The next were of the *Skins of Beasts*; which were much warmer, and better able to defend them from the Injury of Cold and Weather: and these were made by God's Direction. Who having made a most gracious Covenant with our first Parents, (ver. 15.) it seems not unreasonable to suppose, that he also signified to them, they should, for the confirmation of it, offer to him Sacrifices: By the Blood of which, Covenants were ratified in after-times, from this Example. For it is not likely, that the Beasts, of whose Skins these Coats were made, died of themselves: or, that they were killed merely for this Use, or for their Food. And therefore, what is so probable, as that, by God's Order, they were slain for a Sacrifice to him, (the better to represent to them their Guilt, and that the promised Seed should vanquish the Devil, and redeem them, by shedding his Blood) and that of the Skins of those Beasts God directed Coats to be made, to cloath them? But whether, by dressing them and making Leather of them; or, only by drying them, and letting the Hair still continue on them, we cannot tell. Certain it is, that this was a very antient sort of Cloathing; as we learn not only from Profane Authors, but from the Sacred: Particularly, *Heb. xi. 37.* The *Jewish* Doctors have carried this Matter so far, as to say, That *Adam* being a Priest, these were his Priestly Garments. The Skin indeed of the Burnt-Offering under the Law, is given to the Priest, *Lev. vii. 8.* but not to make him Cloaths: And *Eve*, if this were true, must have been a Priest also; for she had a Coat made of Skins, no less than *Adam*; who, they fancy, left this Coat to his Posterity. So that *Noah*, *Abraham*, and all the rest of the *Patriarchs* (as *Abel* they say did) sacrificed in the very same Coat; till *Aaron* was made High-Priest, and had special Garments appointed him by God. Among which, one being called by this very Name of *כהנה* (*Exod. xxviii.*) it gave ground to this idle Conceit.

Ver. 22. *Behold the Man is become, &c.*] *Man*, in this place, includes *Woman*: And these words are



are generally thought to be spoken *farcaſtically*; to reprove their great Folly, in thinking to increaſe their Knowledge, whether God would or no.

*Like one of us.*] Theſe Words plainly inſinuate a Plurality of Perſons in the Godhead; and all other Explications of them, ſeem forced and unnatural: That of Mr. *Calvin*'s being as diſagreeable to the *Hebrew* Phraſe, as that of *Socinus* to the Excellency of the Divine Nature. This I think, is well proved by *Theodorick Hackſpan*, *Diſput. iv. De Locut. Sacris, n. 15. &c.*

*And now, left he put forth his Hand, &c.*] This ſeems an abrupt kind of Speech; ſomething being kept back: As let us turn him out, (or ſome ſuch-like Words) *left he take alſo of the Tree of Life, and live for ever.* Which many of the ancient Fathers look upon as a merciful Diſpenſation that Man might not be perpetuated in a State of Sin. So *Irenæus*, *L. iii. cap. 37.* and *Greg. Nazianz. Orat. xxxviii. p. 619.* God thus ordered, *ἵνα μὴ ἀθάνατον ᾖ τὸ κακόν, καὶ ζῆναι φιλανθρωπία ἢ πικρία, &c.* That Sin might not be Immortal; and the Punishment might be a Kindneſs. Which he repeats, *Orat. xlii. p. 619.* So *Epiphanius* alſo, *Hæref. xxxvii. n. 1.* When Man had ſpoiled himſelf, God unmade him, that he might make him better. And *Methodius* in his *Hæref. xliv. n. 24, 25, &c.* and 29. where he proceeds ſo far as to ſay, That Death was not ſent upon Man, *ἐπὶ κακῷ πνὶ*, out of any evil Deſign to him, but as a Mercy.

*Ver. 23. Therefore God ſent him forth, &c.*] Or caſt him out; and that with Reproach and Diſgrace; as *Aben Ezra* obſerves the *Hebrew* Word, in this Form, to ſignify. And ſo caſt him out, that he ſhould not return again.

*To till the ground, from whence he was taken.*] This confirms what I ſaid upon the *Second Chapter, ver. 8.* That *Adam* was made in another place, and thence brought into *Paradiſe*: From whence being now expelled, he was ſent back to the Place, where he was firſt formed; there to labour in all the Toils of Huſbandry. Tho' it muſt be confeſſed, theſe Words may ſignify no more, than thoſe *Ver. 19.* of this *Chapter*, That he had his Original from the Earth: by the tilling of which he was put in mind of his return thither.

*Ver. 24. So he drove out the Man.*] (With his Wife) or as *Aben Ezra* translates it, *After he had driven him out, he placed, &c.* This Word *גרשׁ* is that which the *Hebrews* properly uſe in Divorces: And therefore denotes, they think, that the Lord put him away from his Preſence, as a Man did his Wife, to whom he gave a Bill of Divorce: Or as a Prince baniſhes a Subject that hath rebelled againſt him, whom he ſends into Exile out of his own Country.

*And he placed at the Eaſt of the Garden.*] This ſhows the Entrance into *Paradiſe*, was from the Eaſt: At which Entrance *Adam* being caſt out, it is likely he afterwards inhabited ſome of the *Eastern* Countries. *Eutychius*, Patriarch of *Alexandria*, ſaith a Mountain in *India*; which the *Mahometans* commonly call *Sarandib*, as Mr. *Selden* obſerves, *L. i. De Synedr. cap. ii. p. 452. &c.* but *Aben Ezra*'s Conjecture ſeems more reaſonable, That he dwelt in ſome Country not far from *Paradiſe*.

*Cherubims.*] Some of the heavenly Miniſters, that waited upon the Divine Majeſty: Who were called by this Name in *Moses*'s Time, when he wrote this Hiſtory in the Wilderneſs, after the giving of the Law. For the *Glory of the LORD*, I take it, here appeared at the Expulſion of *Adam* and *Eve*, in a moſt dreadful Manner, to deter them from attempting to come near this Place again, for fear of being conſumed.

*And a flaming ſword.*] Or, *flame of a Sword.* Concerning which *Maimonides* thus diſcourſes, *P. i. More Nevoch. cap. 4.* Our wiſe Men underſtand by *labat* (flame) an Angel: According to that of the *Pſalmiſt*, *He maketh his Angels Spirits; his Miniſters (lohet) a flaming Fire*, *Pſalm civ. 4.* That is, one of the *Seraphims*; or a flaming Angel, in the Form of a flying fiery *Seraph*, (or Serpent) whoſe Body moving in the Air, reſembled the Vibrations of a Sword, was appointed, with the *Cherubims*, to guard the Entrance of the Garden. For the *Cherubims* and *Seraphims*, are frequently mentioned in Scripture, as Attendants upon the *SHECHINAH* or Divine Majeſty: Which appeared here in great Glory, at the Paſſage into the Garden of *Eden*; as it did in after-times at the Door of the Tabernacle of the Congregation of *Iſrael*, to their great Aſtoniſhment.

*Which turned every way.*] Angels, ſays *Maimonides*, in the fore-named place, can turn themſelves into all Forms and Shapes: Some of which ſtrike greater Terror into thoſe that behold them, than others do. But I take this Expreſſion, not to ſignify Mutation of Shapes, but the Motion of the Angel: Which was ſo very ſwift and glittering, that devouring Flames ſeemed to come ſtreaming out on every ſide.

*To keep the way of the Tree of Life.*] To ſecure the Paſſage into the Garden of *Eden*, where this Tree was; that none ſhould dare to attempt a re-entrance. But *Adam* was ſo far from thinking of this, that, if the *Eastern* Traditions were to be credited, I ſhould add, He plunged himſelf into the deepeſt Sorrow for a long Time; bewailing his Sin, begging Pardon, &c. till God diſpatched an Angel to comfort him, and further aſſure him of his Favour. Which being but probable Conjectures, I ſay no more of ſuch Matters. Nor can I aſſert with any degree of Confidence, what our great Primate of *Ireland* ſays in his *Annals*, That it ſeems to have been the tenth Day of the World's Age, when *Adam* was caſt out of *Paradiſe*: In Memory of which Calamity, the ſolemn Day of Expiation, and the great Faſt, was inſtituted in after-times, wherein all were to afflict their Souls, *Lev. xvi. 29.* This indeed is the Doctrine of the *Jews*, who ſay, *The great Day of Expiation* (which was on the tenth of September) was appointed and ſanctified from the Creation of the World: But there is no other Authority for it.

It will be more uſeful, I think, to obſerve what Footſteps there are of theſe Things remaining in the *Gentile* World. I will mention but two. One of which is noted by *Eusebius*, who ſhows (*L. xii. Præpar. Evang. cap. 11.*) that *Plato* in his *Symposium* hath preſerved the Memory of *Paradiſe*: His *κῆπος Διός*, Garden of Jupiter, being the ſame with this Garden of God, in which Man

was



was at first placed. The other by St. *Austin*, who, says *Pherecydes* the Scholar of *Pythagoras*, called the Beginner of Evil, ὁ ἀρχαῖος: That is, a Dæmon in the Shape of a Serpent. So *Heideggerus* observes out of him, *Exercit.* iv. *De Adamo & Eva*, n. 82.

## CHAP. IV.

Ver. 1. **A**ND Adam knew Eve his Wife, &c.] After they were thrown out of *Paradise*; not before, (whatsoever some of the *Jewish* Doctors fancy to the contrary;) nay, as some will have it, after they had spent some time in Acts of Repentance, which is not an improbable Opinion.

*I have gotten a Man from the LORD.] i. e.* The promised *Messiah*; which she imagined would have been her First-born. For the Words of the Promise, (iii. 15.) might as well be expounded of the first Seed the Woman had, as of any of his Posterity.

Ver. 2. *She bare his Brother Abel.]* But gives no reason of his Name, which signifies *Vanity*; as she did of *Cain's*, which signifies *Acquisition*, or *Possession*. Nor is it said who gave this Second Son the Name of *Abel*: But it seems they made no account of him, in comparison with the First-born. *Quod non posuerunt in eo spem factæ promissionis de Semine, ut in Cain*, as *Joh. Fosterus* judiciously speaks in his *Lexicon*, on the Word *Hevel*,) because they did not place in him their hope of the promised Seed, as they did in *Cain*.

*And Abel was a Keeper of Sheep, &c.]* The younger Son was a *Shepherd*, and the elder an *Husbandman* and *Planter*. For this last seems to have been *Adam's* chief Employment, both before and after his Fall (*Gen.* ii. 15. iii. 23.) and therefore either chosen by *Cain* in imitation of his Father, or put upon him by his direction, as the more noble of the two.

Whence the *Eastern* People gave him the Name of *Abdalcariths*; which some mistook for another Son of *Adam*: But in truth was another Name of *Cain*, signifying a tiller of the Field, as Mr. *Selden* shews, *L. v. De Jure N. & G.* cap. 8.

The Patriarchs indeed after the Flood, at least in *Abraham's* Family, chose to feed Cattle: But that was because it was less laborious, and more suitable to that unsettled Condition wherein they lived for many Years, removing like the antient *Nomades*, from one Country to another.

Ver. 3. *In process of time.]* In the *Hebrew* the Words are, *in the end of Days*: That is, in the conclusion of the Year, or after Harvest. So *Days* signify in many other places, particularly, *Judg.* xi. 4. where, *after Days*, is *after a Year*. This was a very seasonable Time to make their grateful Acknowledgments to God, who had given them a fruitful Year, and blessed them with Increase: Accordingly, God ordained in future times, that the *Israelites* should keep a solemn Feast, in the Year's end, to thank him for the Ingathering of their Fruits, *Exod.* xxiii. 16. xxxiv. 22. But in what Year of the World it was that *Cain* and *Abel* brought these Sacrifices, we have no means to know. It was, no doubt, when they

were grown Men, and perhaps had more Brothers and Sisters besides themselves. See *Ver.* 17.

*Cain brought of the Fruit of the Ground an offering unto the LORD.]* These were the most antient Sacrifices among the *Gentiles*, both *Greek* and *Roman*, as their Authors tell us; and therefore it is most likely that *Adam* began with these Oblations of *Herbs*, *Flowers*, *Frankincense*, *Meal*, &c. in which *Cain* followed him, being of the same Profession, and provided with store of such things. Now, as there were some solemn Times of making their devout Acknowledgments to God, so I doubt not there were some set Places where they met for that purpose: For the Word in *Hebrew* for *brought* is never used about domestick or private Sacrifices, but always about those publick Sacrifices which were brought to the Door of the Tabernacle of the Congregation to be offered by the Priest: As *Lev.* iv. 4. *He shall bring the Bullock to the door*, &c. Which occurs all along, especially in the ninth Chapter of that Book.

And therefore, I suppose they brought these Sacrifices here mentioned to some fixed Place, looking towards the *SCHECHINAH* or *Glorious Presence of God*, at the Entrance of the Garden of *Eden*, from which *Adam* had been expelled; for there being no doubt some settled Place where they performed sacred Offices, it is most reasonable to think it had respect to the *SCHECHINAH* or *Divine Majesty*. Wheresoever that appeared, there they appeared (as the Scripture speaks) before God: Because there he manifested his special Presence, which moved them to go thither to worship him, to give him Thanks, or to enquire of him, as we read *Rebekah* did, xxv. 22.

What kind of Sacrifices these were, is a Question among learned Men. The *Talmudists* are of opinion they were whole *Burnt-Offerings*, and that there were no other before the Law was given, (which I shall not now examine,) nor would the *Jews*, after the giving of the Law, permit the *Gentiles* to offer any other at their Temple.

It is their Opinion also, That *Cain* and *Abel* brought these Sacrifices to *Adam*, to be offered by him. For which I see no convincing Reason, but rather, they themselves seem to have offered them. And then, this Place effectually confutes their Opinion, who say the *First-born* were separated to the Office of Priesthood; for by these Words, it is plain the youngest sacrificed as well as the eldest. And so they did in following Ages, when we find *Jacob* performing the Office of a Priest, *Gen.* xxviii. 18. xlv. 1. Which proves their Opinion rather to be true, who say, That every Man antiently had the Power in his own Family to do the Office of a Priest, as *Joh* did, i. 5. But when Families combined together under one Head, Prince, or Governor, he had the sole Right of Sacrificing devolved to him as their common Father. Thus *Melchizedek* was both King of *Salem*, and Priest of the most High God. All which was taken away by the Law of *Moses*, which permitted none to officiate among the *Israelites*, but the Family of *Aaron*; and no Sacrifices to be offered, but at



at the Tabernacle of the Congregation, *Lev.* xvii. 3, 4, 5.

It is a much harder Question, how they came to sacrifice at all, either *Meal*, or *Beasts*; since we read of no Command from God requiring them to bring him such Oblations: Which hath led some to conclude, That Men did this out of a grateful Inclination to return him some of his own Blessings, tho' they had no Directions from him about it. But if this were true, how came *Abel* to believe that his Sacrifice of a Beast would be so acceptable to God, as the Apostle says it was by *Faith*? *Heb.* xi. 4. That *Faith* had something else to warrant it than barely his own Reason. *Adam*, in all likelihood, had received some order concerning it; and began to sacrifice (as I noted before, iii. 21.) by direction from the *SCHACHINAH*, or *Divine Majesty*: From whence a Voice spake to him upon several Occasions, ii. 16, 17. iii. 8, 9, &c. This Order indeed is not recorded, no more than many other things which *Moses* in his short History omitted, (as *Enoch's* Prophecy, *Noah's* Preaching, the *Peopling of the World*, &c. see *Verse* 15.) but it doth not seem probable that *Adam* would have presumed to invent a way of Worship, by killing Beasts, and burning their Fat; especially since one cannot perceive any Inclination to it in Nature. And therefore *Eusebius* very judiciously resolves, in my Opinion, that this way of Worship was not taken up by chance, or by a human Motion, κατὰ θεῖαν δ' ἐπίνοιαν ὑποβεβλημένον, but suggested to them by a Divine Intimation, *L. i. Demonstr. Evang. Cap.* 10. Of which *Plato*, one would think, had some Notion, when he forbids his *Law-maker* (in his *Epinomis*) to make any alteration in the Rites of Sacrificing, because, ἡ δύνατον εἶδέναι τῇ θνητῇ ᾧ τοιούτων ὥς, it is not possible for our mortal Nature to know any thing about such Matters.

*Ver.* 4. And *Abel* he also brought of the Firstling of his Flock, &c.] Many have fancied from hence, that *Cain's* Guilt lay in this, that he did not bring the first of his Fruit, as he ought to have done, and as the Heathens ever did, or were bound to do by their Pontifical Laws, (as *Mr. Selden* observes, *Chap.* i. of his *Hist. of Tythes*) in their *Præmessum*, i. e. the First-fruits of their Corn, or their *Calpar*, which was the richest of their Wine. For it is only said, he brought of the Fruit of his Ground, when *Abel* brought of the firstlings of his Flock. And *Moses* also adding, that *Abel* brought of the Fat thereof, that is, the very best; they think *Cain's* Fault was, that he brought not the fullest Ears of Corn, (which he kept for himself) but the lankest, or brought them with a niggardly Hand, or a grudging Mind. Thus *Palladius* in the Life of *St. Chrysostom* says, *He was the first that tasted the First-fruits, and kept the best things for his own Belly.* τῶν ἀπερχῶν ἀπιγεύσατο πρῶτον, τῇ ἐαυτοῦ λαίμαργίᾳ τὰ πρῶτιστα φυλάξας, p. 108. But there is no Certainty of this; and the Apostle to the *Hebrews* hath directed us to a better Account, xi. 4. *Abel* offered with a pious Mind; *Cain* without a due Sense of God, and sincere Affection to him: He offered the Fruit of his Ground, but did not devote himself to God. Therefore it follows,

The LORD had respect unto *Abel* and his Offering.] He graciously accepted them; and his

Offering was accepted, because he himself was accepted. It is a Metaphor from those who when a Present is made to them, look kindly upon the Person that brings it, if they like him and his Present; or turn away their Faces, if they disdain them.

How God testified his Acceptance of *Abel's* Sacrifice, is the only Difficulty: Which the *Jews* say was by Fire coming from Heaven (or rather, I think, by a Stream of Light, or a Flame from the *SCHACHINAH*, or glorious Presence of God, to whom it was offered) which burnt up his Sacrifice. Thus *Theodotion* of old translated these Words, Ἀπέβλεψεν ἐπὶ τὰς θυσίας Ἀβὲλ, καὶ ἀνέπεσσε, *He looked upon Abel's Sacrifices, and set them on Fire.* Which *St. Hierom*, and other ancient Writers approve. The Footsteps of which we meet withal in *Gen.* xv. 17. and Examples of it very many, in future times: When *Moses* offered the first great Burnt-offering according to the Law, *Lev.* ix. 24. when *Gideon* offered upon the Rock, *Judg.* vi. 21. and *David* stayed the Plague, 1 *Chron.* xxi. 26. and *Solomon* consecrated the Temple, 2 *Chron.* vii. 13. and when *Elijah* contended with the *Baalites*, 1 *Kings* xviii. 38, &c. Whence the *Israelites* wishing all Prosperity to their King, pray that God would accept (in the Hebrew, turn into Ashes) his burnt Sacrifice, *Psal.* xx. 4. And we find some Reliques of this among the Heathen: For when the *Greeks* went on Shipboard to the Trojan War, *Homer* represents *Jupiter* promising them good Success in this manner, *Iliad.* 2. v. 354.

Ἀστὲρ πῶν ἐπὶ δεξιῇ ἐναίσια σήματα φαίνων.

by lightning on the Right-hand of them (as it may be translated) or shining graciously upon them, (as the ancient Scholiast expounds it) and making favourable Tokens appear to them. In like manner he gave the same Encouragement to the *Trojans* when they were going to set upon the *Greeks*, *Iliad.* x. v. 236, 237.

Ζεὺς δὲ σὸν Κεγρίδης ἐν δεξιᾷ σήματα φαίνων,  
Ἀστὲρ πῶν —

*Jupiter* giving them good Signs, lightened upon them. And Thunder sometimes accompanying these Flashes of Lightning (as it did on Mount Sinai) *Virgil* makes him to have established Covenants in that manner, *Æneid.* xii. v. 200. where, after *Æneas* had called the Sun to witness, &c. *Latinus* lifts up his Eyes and Right-hand to Heaven, saying,

Audiat hæc genitor, qui fœdera fulmine sancit.

Let the (Heavenly) Father hear what I say, who establishes Covenants with Thunder.

If such Passages as these were attended, no considering Man would think the Books of *Moses* to be of less antiquity than they pretend to; they opening to us the very Fountains of things, particularly of the Ancient Religion.

*Ver.* 5. But unto *Cain* and his Offering, he had not respect.] He did not so much as shine upon his Sheaves, much less make them ascend up to Heaven in a Smoke; tho' he were the elder Brother, and brought his Offering first.

And



*And Cain was very wroth.*] This highly incensed him against *Abel*: When he should have made severe Reflections on himself, and considered what it was that provoked God to slight his Sacrifice; that so he might amend it, and procure his Favour. Unto which he had not a Title by his Birth-right, but by his Piety. It is possible indeed that *Eve* might have instilled an Opinion into him, that he being the First-born, was the Blessed Seed which God had promised. And then this may be conceived to have enraged him the more against his Brother; when he saw such a distinguishing mark of God's special favour to him in the very act of sacrificing. Which made him look upon *Abel* with a jealous Eye, and tempted him to kill him; that he might not supplant him in his Hope of being the Fulfiller of the Oracle before-mentioned, iii. 15:

*And his Countenance fell.*] He did not merely look dejectedly thro' Grief; but knit his Brows, and had a down-look, as we speak, lowring and cloudy: Like those who have civil designs in their Heads, and meditate nothing but Revenge.

Ver. 6. *And the LORD said unto Cain, &c.*] He did not intend wholly to cast off *Cain*, by refusing his Sacrifice, it is plain, I think, by this Question. Which was, in effect, to tell him, He had no Reason to be angry or out of humour; but only to become a better Man: And then God would have respect unto him also. So it follows,

Ver. 7. *If thou dost well, shalt thou not be accepted, &c.*] There are vast varieties in the Interpretation of this Verse, with which I shall not trouble the Reader, (See *Theodorick Hackspan*, L. i. *Miscel.* C. 4. *Mercer*, and *L. de Dieu* different from all, with *Dr. Lightfoot*) but only give the Sense of our Translation. *If thou dost well, shalt thou not be accepted?* Canst thou doubt that I have an impartial Respect to true Goodness, wheresoever I find it?

*But if thou dost not well, Sin* (that is, the Punishment of Sin, as *Ver.* 13. xix. 15. and many other Places) *lieth at the Door.*] Is ready to follow the Offence.

*And unto thee shall be his desire, and thou shalt rule over him.*] He is still thy younger Brother, and shall be subject to thee, (See iii. 16.) and thou shalt be his Superior. So here are *Three* Things suggested to *Cain*, to appease his Anger against his Brother. *First*, That the Reason of his not being respected, was not in his Brother, but in himself: Who, if he would do well, as *Abel* had done, should find favour no less than he. *Secondly*, That there was no Reason, he that did ill should fare like him that did well; but quite contrary, should feel the marks of God's Displeasure. And yet, *Thirdly*, This should not alter this civil right, nor give *Abel* any Authority over him: But he should still retain the Privilege of his Birth-right; and need fear no harm from his Brother, who was his inferior.

Ver. 8. *And Cain talked with Abel his Brother.*] Asked him in a friendly manner (as one Brother speaks to another) if he would walk into the Fields. This seems more likely to me, than that he told him how the LORD had chidden him, (as *Aben Ezra* interprets it) or that he disputed with him about the other World, and the Judgment to come, as others of them expound it. Which *Mr. Selden* very judiciously concludes to

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have arisen from *Onkelos* his Paraphrase on the foregoing Verse, which is this; *If thou amend thy Worship* (or Service of me) *shalt thou not be pardoned? but if thou dost not amend it, thy sin shall remain to the day of Judgment, in which thou shalt be punished, if thou dost not repent.* Upon which follows in some Editions of the *Pentateuch*, the Dispute which *Cain* had with *Abel* about the Day of Judgment, as a traditional Explication of this 8th Verse. L. vii. *de Jure N. & Gen.* Cap. 4.

*When they were in the Field.*] When he had drawn him from Company, and had him alone.

*Cain rose up against Abel his Brother.*] Assaulted him on a sudden; took him at an Advantage.

*And slew him.*] Gave him a stab; or some other way wounded him; so as to shed his Blood. Ver. 11.

Ver. 9. *The LORD said unto Cain, Where is thy Brother?*] Which is not spoken as if he was ignorant; but to awaken *Cain*, and make him sensible, that he knew what had passed.

*And he said, I know not.*] I can give no account of him.

*Am I my Brothers Keeper?*] Was he committed like a little Child, to my Care; to look after him, and see he took no harm? Rage made him rude; and not mind what he said; nor to whom he spake. *Salvian* indeed (*L. i. de gubern. Dei*) thinks this Speech proceeded from *Atheism*; and that, in those early Days the Opinion sprung up, which in his Time had infected many, *Deum terrestria non respicere, &c.* That God did not mind what we do on Earth: But the foulest Fact may be covered with a Lye. But this Conceit is confuted by the very question which is put to *Cain*.

Ver. 10. *And he said what hast thou done?*] Consider, what an heinous Crime thou hast committed; which cannot be concealed from me. For,

*The Voice of thy Brother's Blood crieth, &c.*] Calls for speedy and severe Vengeance. In the *Hebrew* it is *Bloods*, in the plural Number; because, say the *Hebrew Doctors*, he killed *Abel* and all his Posterity, which were in his Loins: According to what we read 2 *Kings* ix. 26. *I have seen the Blood of Naboth, and the Blood of his Sons*, (tho' we read of no body stoned but *Naboth* himself) *saieth the LORD, and I will requite thee in this Plat, &c.* See *Sanhedrim*, Cap. iv. and *Excerpt. Gemara*, Cap. vi. N. 7. à *Job Coch.*

Ver. 11. *And now thou art cursed from the Earth, which hath opened, &c.*] I pass a Sentence of perpetual Banishment upon thee, from this Country; which hath drunk in the Blood of thy Brother. Hitherto *Adam* and his Children had lived together; but now, as *Aben Ezra* well observes, *Cain* was banished into a Region far off from his Father, who dwelt in the Neighbourhood of Paradise.

Ver. 12. *And when thou tillest the Ground, &c.*] And wheresoever thou shalt flee, the Earth, which thou tillest, shall be barren; and not bring forth answerable to thy Labour.

*A Fugitive and a Vagabond shalt thou be in the Earth.*] In that strange Country thou shalt have no rest; but wander up and down unquietly, and not know where to settle: Or as the *LXX* translate the Words, go about groaning and trembling, full

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of



of anguish in thy Mind, and with a continual shaking in thy Body. Thus St. Basil in his *Homily* against Drunkenness understood it, when he said, *A Drunkard draws upon himself the Curse of Cain, Τρέμων ἐν ἀσέβει μὲν καὶ διὰ παντὸς βίῃ. Staggering and turned about uncertainly all his life long.* Hen. Valefius thinks his Brother's Ghost haunted him whithersoever he went: Which made him run from place to place to avoid its Persecution. So he paraphrases these Words, (*Annot. in L. iii. Euseb. Hist. Eccles. c. 6.*) *Umbra fratris tui quem occidisti, persecuter te ubique, & aderit infesta.* And so he interprets the foregoing Words, *The Voice of thy Brother's Blood crieth to me from the Ground.* Thy Brother, whom thou hast impiously slain, requires me to avenge him, and exact the Punishment of thee, which is due for his Murder. And indeed it was a Notion, not only among the Pagans, but among the Jews also, (as he shows) that the Ghosts of those who were murdered, persecuted their Murderers, and required Punishment of them.

Ver. 13. *My Punishment is greater than I can bear.*] This is too heavy a Punishment, for I sink under the Weight of it. Others interpret it, (as appears by the Margin of our Bible) *My sin is unpardonable*; or too great to be forgiven. Thus he, who at first was not so sensible of his Sin as to confess it, now thinks it to no purpose to beg Mercy.

Ver. 14. *Behold, thou hast driven me this Day from the face of the Earth.*] Banished me (as was said before, *Verse 11.*) from my own Native Country.

*And from thy Face shall I be hid.*] And more than that, I am banished from thy blessed Presence, (as appears from *ver. 16.*) and shall not have the Liberty to come before thy Glorious Majesty. With respect to which he may be said to have been *excommunicated*, tho' not in the full Sense of that Word, as Mr. Selden shows, *L. i. de Synedr. C. ii. 446. 455, &c.*

*And I shall be a fugitive, &c.*] Wandring up and down in unknown Regions.

*And it shall come to pass, that every one that findeth me, shall slay me.*] I shall be looked upon as a common Enemy: So that whosoever lights upon me, taking me for a dangerous Person, will kill me. To find another, in Scripture-Language, signifies to fall upon him by chance or unawares; without any precedent hatred: As Bochart observes from *1 Sam. xxiv. 14.* and other places, *L. ii. Hierozoic. P. i. cap. 21.*

Ver. 15. *And the LORD said unto him, Therefore whoso slayeth Cain, &c.*] Or, (as the Word we translate *therefore* may be rendred) *not so*: It shall not be as thou suspectest. But *Lud. de Dieu* gives many Instances where this word *כִּן* is used as an Affirmative, signifying as much as *surely*. So the meaning is, Take it for a certain Truth, That if any Man slay Cain, he (that is, Cain) shall be avenged sevenfold; or rather, thro' seven Generations, God will punish the slaughter of Cain a long time: For the Number *seven* is *ἀοείς τε μέγας σημαίνον*, (as the *Chronic. Excerpt.* before *Job. Antioch.* speak) an Indication of an indeterminate, but great Number; signifying as much, as he shall endure many Punishments. For God intended the Life of Cain should be prolonged, in a miserable estate, as an Example of his Vengeance;

to deter others from committing the like Murder.

*And the LORD set a Mark upon Cain, &c.*] What this Mark was, we must be content to be ignorant. Some think God stigmatized him with a Letter of his Name in his Forehead; (or rather, I should think, set such a Brand upon him as signified him to be accursed;) others, that, he looked most frightfully, so that every Body avoided him; or, that his Head shaked continually, or (as others) he had a trembling in his whole Body; or, his Face, perhaps was blasted by Lightning from the Presence of the LORD. Certain it is, that it was some notorious Mark of God's Displeasure: Which made Men shun him. For we must not imagine there was no body in the World, at this Time, but Adam, Eve, and Cain: But consider that the Design of this Holy Book is not to give us a particular Account of the whole Race of Mankind descended from Adam, (who, no doubt, had a great many more Children than Cain and Abel; and they also had Children before this happened) but only of those Persons who were most remarkable; and whose Story was necessary to be known, for the understanding of the Succession down to Moses's Time. Accordingly we read, presently after this, that Cain had a Wife; and more than that, he built a City: Which supposes a great Company of People to inhabit it, *Verse 17.* And here, by the way, we need not wonder, there is no mention made of the Institution of Sacrifices; when the first peopling of the World is only supposed, not related.

Ver. 16. *And Cain went out,*] Not voluntarily, but by the force of the Divine Curse.

*From the Presence of the LORD.*] There was a Divine Glory, called by the Jews the *SCHÉCHINAH*, which appeared from the Beginning, (as I have often said before) the Sight of which Cain never after this enjoyed; but was banished from it: And God withdrawing his gracious Presence from him, (so St. Chrysostom) he was also forsaken by him, and put out of his special Protection. If Cain, after this, turned a downright Idolater (as many think) it is very like he introduced the Worship of the Sun, (which was the most ancient Sort of Idolatry) as the best resemblance he could find of the Glory of the LORD: Which was wont to appear in a flaming Light. And in after-times they worshiped Fire in the Eastern Countries; as the best Emblem of the Sun, when it was absent.

*And dwelt in the Land of Nod.*] At last he settled in a Country, which had the Name of Nod; from his wandring up and down like a Vagabond, till he fixed here. Where, it seems, he still continued restless, moving from one part of the Country to another, till, in Conclusion, he built a City, (for his Security, some think) as we read in the *Verse* following.

Some translate it, *in the Land of Vagabonds*: And R. Solomon fancies the very ground shaked under him, and made People run away from him, saying; *This is the cruel Man, that killed his Brother.*

*On the East of Eden.*] He still went Eastward from that Country, where Adam settled after he was thrust out of Paradise. See *iii. 24.* Which Junius thinks was in that tract of Ground where



the *Nomades* afterwards dwelt, bordering upon *Susiana*. Which is far more probable than the Conceit of the Author of the Book *Cofri* (*Par. ii. § 14.*) who would have *Cain's* going from the Presence of the LORD nothing else but his Expulsion out of the Land of *Canaan*, where *Adam* dwelt after he was thrust out of *Paradise*: And consequently, the Land of *Nod* was not far from the Land of *Canaan*. Nothing can be more ungrounded than this; which overthrows also all that *Moses* saith of *Eden*, and the Garden planted there, from whence *Adam* went out on the *East-side*, and therefore not toward *Canaan* which was *Westward*.

Ver. 17. *And Cain knew his Wife.*] There hath been no mention hitherto of any Woman in the World but *Eve*, much less of *Cain's* having a Wife: And therefore it is uncertain whether this were a Wife he took before he killed his Brother, or after: It is most probable before; because we may well think all the World abhorred the Thoughts of Marriage with such an impious Murderer, whom God had also accursed. But whether it were before or after, I see no reason to conclude that this Wife was his Sister, there being Women enough in the World beside before this time, as was said before, *ver. 15.* For even in our Country, in the Age before us, there sprung from two Persons, *Three hundred sixty seven* Children within the space of *eighty* Years. And therefore, the World being now (when *Cain* slew *Abel*) an *hundred and twenty eight*; or an *hundred and thirty* Years old, according to *Archbishop Usher*, and *Jac. Capellus's* Chronology, we cannot but conceive there were a great Number of People in it, descended from all those Sons and Daughters which *Adam* begot, *Chap. v. 4.* We are not told how many, but some of the ancient *Eastern* Traditions (in *Cedrenus*) say he had *thirty three* Sons and *twenty seven* Daughters.

It is true indeed, That at the first *Cain* could marry none but one of his Sisters: Which was then lawful because absolutely necessary, but prohibited by God when that Necessity ceased. Of which the *Eastern* People were so sensible; that they took care to have it thought, that *Cain* and *Abel* did not marry those who were nearest a-kin to them, but those that were at some distance. For their Tradition is, That *Eve*, at her two first Births, brought Twins, a Son and a Daughter, *viz. Cain* with his Sister *Azron*, and *Abel* with his Sister *Arwin*; as *Suidas Patricides* Patriarch of *Alexandria* reports. Now, such was their Caution, not to match with those that were nearest in Blood, but with those further off, as much as was then possible; *Cain* was not suffered to marry his Twin-Sister, nor *Abel* his: But *Adam* gave *Arwin* to *Cain*, and *Azron* to *Abel*. I cannot vouch the Truth of this Story; which I mention only to show, That Mankind have had a Sense, that all possible Care should be used to avoid Marriages with the nearest Relations: For tho' this Story was derived perhaps from the *Jews*, yet it was believed by other People. See *Mr. Selden, L. v. De Jure N. & G. c. 8.* Whence *Diodorus Siculus* says, *L. i.* it was κοινὸν ἔθος τῶν ἀνθρώπων, the common use of Mankind, that Brothers and Sisters should not be joined in Marriage. And *Plato (L. vii. de Legib.)* calls such Marriages

ἡμιθεῖα ὄσια καὶ θεομιμή, by no means holy, but hateful to God. For tho' they were not so in the Beginning of things, they became so afterwards: That being natural in one State of things (as *Grotius* well observes; *Lib. De Jure B. & P. c. 10.*) which is unnatural in another State.

*And he built a City.*] Not as soon as he came into this Country; but when he had a numerous Progeny, able to people it: And consequently, in his old Age. His End in building it, some think, was to cross the Curse of wandering to and fro: Others, to defend himself against those whom his guilty Conscience made him fear; or to secure the Spoils which by Force and Violence (as *Josephus* relates *L. i. Antiq. c. 3.*) he had taken from others. There are those who imagine, that when he attempted to build this City, he often broke off the Work, out of a panick fear: Such an one as *Romulus* felt after he had killed his Brother *Remus*.

*And called the Name of the City after the Name of his Son.*] Some think he declined his own Name, because he knew it to be odious everywhere. But it is more likely, it was for that reason which moved Men in after-times to do the same. For it hath been a very antient Usage for great Men to call the Cities which they built by the Name of their Sons, rather than their own; out of the great Love they bare to their Children. Thus *Nimrod* called *Nineveh* after the Name of his Son *Ninus*: Which the *Psalmist* notes as a Piece of the Vanity of Mankind, to call their Lands (that is, the Houses where they dwelt, as *R. Solomon Jarchi* interprets it) by their own Names, to be a lasting Monument of them and of their Family:

*Enoch.*] There were an ancient People called by *Pliny, Heniochii*; by *Mela, Eniochi*; and by *Lucan, Enochii*: Some of which lived so far *Eastward*, that *Sir W. Raleigh* fancies they might be the Posterity of this *Enoch*.

Ver. 18. *And unto Enoch was born Irad, &c.*] It is remarkable, that tho' *Moses* gives us some Account of the Descendants of *Cain*; yet he saith not a word of the Years that they lived, and carries their Genealogy but a little way. Whereas he deduces the Genealogy of *Seth* down to the Flood, and so to his own time, &c. And also relates particularly, (*Chap. v.*) to what Age the Life of his principal Posterity was prolonged. It seems, he look'd upon *Cain's* Race as such a reprobate Generation, that he would not number them in the Book of the Living: As *St. Cyril* speaks.

Ver. 19. *Lamech took unto him two Wives.*] By a small Transposition of Letters, *Lamech* being the same with *Melech*, which signifies a King, some of the *Jews* fancy him to have been a great Man: For none but such, they say, had two Wives in those ancient Times; tho' they hold it was lawful (as *Selden* shows, *L. v. De Jure N. & G. cap. 6.*) for any body that could maintain them to have had more. But it is more likely that *Lamech* was the first that adventured to transgress the Original Institution: Which was observed even by the *Cainites* till this time. When, perhaps, his earnest Desire of seeing that blessed Seed which was promised to *Eve*, might induce him to take more Wives than one: Hoping, by multiplying his Posterity, some or other



of them might prove so happy as to produce that *Seed*. And this he might possibly persuade himself was the more likely, because the Right that was in *Cain* the First-born, he might now conclude was revived in himself: Who being the *Seventh* from *Cain*, had some reason to imagine the Curse laid upon him, of being punished *sevenfold*, i. e. for *seven* Generations, was now expired, and his Posterity restored to the Right of fulfilling the Promise.

Ver. 20. *He was the Father.*] The *Hebrews* call him the *Father* of any thing, who was the first Inventor of it; or a most excellent Master of that Art. Such was *Jabal* in the Art of making Tents, folding Flocks, and all other Parts of Pasturage: Which tho' begun by *Abel*, was not by him brought to Perfection: Or, if it were, *Jabal* was the first in the Family of *Cain* that was eminent in the following Inventions.

*Of such as dwell in Tents.*] Taught Men to pitch Tents; which were moveable Houses that might easily be carried from place to place, when there was occasion to remove for new Pasture. Under this is comprehended all that belongs to the Care of Cattle in their breeding, feeding, and preserving, as appears by what follows.

*And of such as have Cattle.*] In the *Hebrew* the Words are, *and of Cattle*. Where the copulative *Vau*, which we translate *and*, signifies as much as *with*: And so the Words are to be here translated, *such as dwell in Tents, with Cattle*. Thus *Bochartus* observes it is used, 1 *Sam.* xiv. 18. *The Ark of God was at that time with the Children of Israel*; as we, with the Ancients, truly translate it. And so it should be translated, *Exod.* i. 5. *All the Souls that came out of Jacob's loins were seventy Souls, with Joseph*. For *Joseph* is not to be added (as we seem to understand it) unto the *Seventy*, but made up that Number, as appears from *Gen.* xvi. 27. So that the Sense of this whole *Verse* seems to be, That tho' Men fed Cattle before in good Pastures, yet *Jabal* was the first, that by the Invention of Tents, made the more desert Countries serviceable to them: Where, when they had eaten up all the Grass in one Place, they might in a little time take up their Tents, and fix them in another. To this purpose *R. Solomon Jarchi*. And in these Tents, it's likely, he taught them to defend their Cattle, as well as themselves, from Heat and Cold, and all other Dangers to which they were exposed in those desert Places.

Ver. 21. *Father of such as handle the Harp and Organ.*] The first Inventor of Musical Instruments, and that taught Men to play upon them. What *Cinnor* is, (which we translate *Harp*) see in *Bochartus* his *Canaan*, L. ii. cap. 7. p. 808. I believe the first Word includes in it all *Stringed*, the latter all *Wind* Musical Instruments.

It is possible that *Apollo*, or *Linus*, or *Orpheus* (for there are all these various Opinions) might be the Inventor of the Harp among the *Greeks*; but it was their Vanity that made them fancy such Instruments had their Original in their Country.

Ver. 22. *Tubal-Cain.*] The *Arabians* still call a Plate of Iron or Brass, by the Name of *Tubal*, (as *Bochartus* observes out of *Avicenna*, and o-

thers, L. iii. *Phaleg.* cap. 12.) who, as it follows in the Text, was

*An Instructor of every Artificer in Brass and Iron.*] i. e. Found the Art of melting Metals, and making all sorts of Weapons, Arms, and other Instruments of Iron and Brass. Many think that *Vulcan* is the same with *Tubal-Cain*, (their Names being not unlike) particularly *Gerh. Vossius*, *De Orig. Idolol.* L. i. cap. 16.

*His Sister's Name was Naamah.*] Whom *Vossius* (*Ib.* cap. 17.) takes to have been the *Heathen Minerva*, or *Venus*. Her Name signifies Beautiful, or fair; one of a *sweet Aspect*: And the *Arabians* say, she invented Colours and Painting, as *Jubal* did Musick. See *Elmacinus*, p. 8.

Ver. 23. *And Lamech said unto his Wives, &c. Hear my Voice, ye Wives of Lamech, hearken unto my Speech.*] Something had preceded these Words, which was the Occasion of them: But it is hard to find what it was. *Jacobus Capellus* indeed (in his *Historia Sacra & Exotica*) hath a Conceit that *Lamech* was now in a vapouring Humour, being puffed up with the Glory of his Son's Inventions; to whose Musick and other Arts he endeavoured to add Poetry: Which he expressed in the following Words, that seem to him a *Trafonical Hymn*, wherein he brags what Feats he would do. For so he reads the Words, (with *Aben Ezra*) not *I have slain*, but *I will kill* a Man with one Blow of my Fist, &c. But I can see no warrant for this Translation without a violence to the *Hebrew* Text, and therefore we must seek for another Interpretation.

*I have slain a Man to my wounding, &c.*] These Words would have a plain Exposition, (which otherwise are difficult) if we could give credit to the *Hebrew* Tradition; which *St. Hierom* says several Christians followed: That *Lamech* being informed by a certain Youth, as he was hunting, that there was a wild Beast lay lurking in a secret Place, went thither, and unawares killed *Cain* who lay hid there; and then in a Rage at what he had done, fell upon the Youth that had occasioned this Mistake, and beat him to death. But as there is no Certainty of this, so it doth not agree with the next *Verse*; which seems to suppose *Cain* to be now alive: Therefore *Lud. de Dieu*, following *Onkelos*, reads the Words by way of Interrogation; *Have I slain a Man? Or, so much as a Boy?* that you should be afraid of my Life? It seems the Use of Weapons being found out by one of his Sons, and grown common, his Wives apprehended that some body or other might make use of them to slay him. But he bids them comfort themselves, for he was not guilty of slaying any body himself, and therefore might reasonably hope no body would hurt him.

And then the Meaning of the next *Verse* is easy.

Ver. 24. *If Cain shall be avenged seven fold, truly Lamech seventy and seven fold.*] If God hath guarded *Cain* so strongly, who was a Murderer, as to threaten great and long Punishments to those that slay him, he will punish them far more, and pursue them with a longer Vengeance, who shall slay me, being a guiltless Person.

There are divers other Interpretations, which I shall not mention, because this is most pertinent to the preceding Discourse.

Ver:



Ver. 25. *Bare a Son.*] The Jews think he was born a Year after Abel was killed.

*And called his Name Seth.*] Mothers antiently gave Names to their Children, as well as the Fathers. And Eve gave this Son the Name of Seth, because she looked upon him as appointed (so the Word signifies) by God, to be what Cain, she thought, should have been; till God rejected his Sacrifice, and he slew Abel. In whose room she believed God had substituted this Son, to be the Seed from whom the Redeemer of the World should come.

The Arabians say, (particularly *Elmacinus*, p. 7.) that Seth was the Inventor of Letters and Writing, (as Jubal was of Musick, and Tubal-Cain of Arms) which so much surpassed all other Inventions, that some (as *Cedrenus* tells us) called him a God; i. e. the highest Benefactor to Mankind. Which, if it were true, we might think that thence his Children were called the Sons of God, vi. 1. But it is most likely this Mistake arose from *Symmachus's* Translation of the last Words of the next Verse, which, if we may believe *Suidas*, was thus, *Then began Seth to be called by the Name of God.* For which there is no Foundation either there, or any where else in Scripture. For tho' it be said that Moses was made a God to Pharaoh, yet he is never simply called a God, as *Jacobus Capellus* well observes: Nor is any King, or Prince called by that Name particularly, in Scripture; tho' in general it says of them all, That they are Gods.

Ver. 26. *To him also was born a Son.*] When he was an hundred and five Years old, as we read, v. 6.

*And he called his Name, Enos.*] Signifying the weak and miserable Condition of Mankind; which he seemed, by giving him this Name, to deplore.

*Then began Men to call upon the Name of the LORD.*] This doth not import that Men did not call upon the LORD (which includes all his Worship and Service) before this time: But that now (as *Jac. Capellus* conceives) they were awakened, by the Consideration of their Infirmary before-mentioned, to be more serious and frequent in Religious Offices: Or, rather, (as others understand it) they began to hold more publick Assemblies: For Families being now multiplied, to which Religion was before confined, they joined together and met in larger Societies and Communion, for the solemn Worship of God by Sacrifices and other Religious Services. For, to call upon God, comprehends, as I said, all Religion; which consists in acknowledging him to be the LORD of all, in lauding all his Glorious Perfections, giving him Thanks for his Benefits, and beseeching the Continuance of them.

But it being scarce credible, that Publick Assemblies were not held long before this, (it being probable that even when Cain and Abel sacrificed, their Families joined together to worship God) it hath moved some Men of Note, (such as *Bertram* and *Hackspan*) to follow our Marginal Translation; *then began Men*, (i. e. the Children of Seth) *to call themselves by the Name of the LORD*: That is, the Servants or Worshippers of the Lord; in distinction from the Cainites, and such profane Persons as had forsaken him.

And indeed a great Number of the Jewish Writers, with whom Mr. Selden joins, in his *De Diis Syris, Prolegom.* 3. would have the Words expounded thus, to signify that Apostacy; *then was there Profanation, by invoking the Name of the LORD.* For the Word *hochal*, which we here translate *began*, signifying *profaned*, in *Lev. xix. 12.* (*Thou shalt not profane the Name of the LORD thy God*) they take Moses's Meaning to be, *That the most Holy Name which belongs to the Creator and Possessor of Heaven and Earth alone, was now impiously given unto Creatures*: Particularly to the Sun. And thus the Arabick Interpreter, in *Erpenius's* Edition, *Then began Men to apostatize from the Worship of God.* But a great Number of very learned Men have opposed themselves to this Interpretation, and with much Judgment: *Moses* being here speaking of the pious Family of Seth, and not of impious Cain's: And the Word *hochal* (as *Hackspan* observes) with the Preposition *le* following in the next Word, being constantly used in the Sense of *Beginnings*, not of *Profanation*. And therefore they content themselves with our Marginal Translation: Or else think that God was now first called upon by the Name of *Jehovah*: Or, that *Liturgies*, as we call them, or Publick Forms of Worship, were now appointed at set Hours: Or some other considerable Improvements made in Religious Offices. For the Arabian Christians represent this *Enos* as an excellent Governor; who, while he lived, preserved his Family in good Order; and when he died, called them all together, and gave them a Charge to keep God's Commandments, and not associate themselves with the Children of Cain. So *Elmacinus*.

CHAP. V.

Ver. 1. **T**HIS is the Book of the Generations of Adam.] i. e. Here follows a Catalogue of the Posterity of Adam. So the Word *Book* signifies, *Mat. i. 1.* an Account of those from whom Christ the Second Adam came; as here, an Account of those who came from the First Adam. Yet not of all, but of the principal Persons, by whom in a Right Line, the Succession was continued down to Noah, &c. As for the Collateral Lines, which, no doubt, were very many, by the other Sons and Daughters which the Persons here mentioned begot, they are omitted: Because no more than I have said, was pertinent to Moses's Purpose.

*In the Day that God created Man.*] This is repeated again, not only to imprint on their Minds, that Adam was not produced, like other Men, by Generation, but by Creation.

*In the likeness of God created he him.*] This also is again mentioned, to remember Men how highly God had honoured them, and how shamefully they had requited him.

Ver. 2. *Male and Female created he them, &c.*] Of different Sexes, to be joined together in Holy Marriage: As Moses had shown, *Chap. ii. 22, 23, &c.*

*Called their Name Adam.*] The common Name to both Sexes; like *Homo* in Latin, &c.

Ver. 3. *And Adam lived an hundred and thirty Years.*] This doth not assure us he had no Children



dren but *Cain* and *Abel* till now, but only acquaints us with his Age when *Seth* was born.

*And begat a Son in his own likeness, after his image.*] Not so perfect as himself, when he was created; but with those Imperfections which impaired him, after he had eaten the forbidden Fruit; that is, inclined to Sin, and subject to Death. For *his own Likeness and Image*, wherein this Son was begotten, seems to be opposed to the *Likeness and Image of God*, wherein *Adam* was made, i. 26. which, tho' not quite lost, was lamentably defaced.

*Maimonides* will have this to refer to *Seth's* Wisdom and Goodness; he proving truly a Man like to his Father *Adam*: Whereas the rest before him proved rather Beasts. *More Nevochim*, Par. i. c. 7.

*Called his Name Seth.*] He intends to give here an Account of those descended from *Seth* alone, not of his Posterity by *Cain*, (who are only briefly mentioned in the foregoing Chapter, *verses* 17, 18.) because in *Seth* the Posterity of *Adam* were preserved, when all the Children of *Cain* perish'd in the Deluge.

Ver. 4. *And he begat Sons and Daughters.*] After the Birth of *Seth* he begat more Children, (as he had done, it's probable, many before) whose Names are not here recorded: Because *Moses* sets down only that Race of Men, from whom *Noah* and *Abraham*, (the Father of the Faithful) and the *Messiah* were derived.

Ver. 5. *Lived nine hundred and fifty Years.*] It is not reasonable to take a measure of the Length of the Lives of the *Patriarchs* by the Shortness of ours. For, as *Josephus* well observes, (*L. i. Antiq. cap. 4.* and out of him, *Eusebius, L. ix. Præpar. Evang. cap. 13.*) they being Men much beloved of God, and newly made by him, with a strong Constitution, and excellent Temper of Body, and using better Diet, the Vigor of the Earth serving at the first for the Production of better Fruits: All these things joined with their Temperance, constant Exercise and Labour, a sweet Temper of Air, their Knowledge in the Nature of Herbs and Plants, &c. might well contribute very much to as long a Life as is here mentioned. Which was but necessary also, (and therefore God's Providence took special Care of them) that the World might be the sooner peopled; Knowledge and Religion more certainly propagated, by the Authority of living Teachers; Arts and Sciences brought to a great Perfection, which could not have been effected in a short Life like ours. And therefore *Josephus* shows, that herein *Moses* hath the Testimony of all the *Greeks* and *Barbarians* also, who have wrote about ancient Affairs. Of *Manethus* (for instance) who wrote the *Egyptian* History; *Berosus* who wrote the *Chaldean*; *Mochus*, *Hestæus*, &c. who wrote the *Phœnician*; with a great Number of *Greek* Writers whom he mentions: who all say, Men anciently lived a *thousand* Years. None indeed came up to that full Sum, but some so near it, that they who were not exactly acquainted with the Sacred Story, might well speak in that manner.

And this ought not to seem incredible to us in these Days, when we consider how long several have lived in the later Ages of the World; as *Pliny* reports in his *Natural History*, *L. vii. cap.*

48. Nay, in Times nearer to us, there are Instances of this kind, as the Lord *Bacon* observes in his *Hist. Vitæ & Mortis*, and *Bartholin.* in his *Hist. Anatom. Rariorum*, Cent. v. *Hist.* 28.

But nothing is more remarkable than that which *Gassendus* reports in the Life of *Nicol. Peireskius*, *L. v.* That he received a Letter from *Aleppo* no longer ago than the Year 1636, of a Man then in *Persia*, known to several Persons worthy to be believed, who was *Four hundred* Years old: *Idque ipsis omnino esse exploratum atque indubium*: And the Persons who wrote this were fully assured of the undoubted Truth of it.

Such Instances indeed are rare; and there is one that thinks Men did not generally live to such a great Age in the old World. For *Maimonides* is of opinion that none attained to so many Years as are here mentioned, but only the particular Persons expressly named by *Moses*; all the rest of Mankind in those Days living only the ordinary Term which Man did in After-times. Or, in other Words, this extraordinary Length of Days was the Privilege only of these singular Individuals; either from their accurate way of living and Diet, or God's special Favour in reward of their eminent Virtue and Piety, *More Nevoch. Par. ii. cap. 47.* But *Nachmanides* (another great *Jewish* Doctor) opposes this with much Reason; for that their eminent Virtue was not the Cause they alone had this Privilege, appears by *Enoch*, the most holy Man of them all, who did not live to the Age of *Four hundred* Years. And as there is no ground to believe these were the only Persons who lived exactly temperate in all things; so it is manifest *Moses* doth not design to give us an Account of those that lived longest, but of those from whom *Noah* descended, and it is incredible that they alone should be very long-liv'd, and no body else, tho' descended from the same Parents.

Ver. 6. *And Seth lived an hundred and five Years, and begat Enos.*] We must not think he lived so long before he begat any Children: No more than that *Adam* had none till he was an *hundred and thirty* Years old, when he begat *Seth*, (*ver. 3.*) for we know he had *Cain* and *Abel*, and in all likelihood many others before. Therefore to explain this and other things that follow, *ver. 18.* and 28. which seem more strange (for *Jared* is said to have lived an *hundred sixty two* Years before he begat *Enoch*, and *Lamech* an *hundred eighty two* Years before he begat *Noah*) we must consider, as was noted, *ver. 4.* that *Moses* sets down only those Persons by whom the Line of *Noah* was drawn from *Seth*, and *Abraham's* Line from *Noah*, by their true Ancestors; whether they were the eldest of the Family or no. *Seth* it's likely had many other Children before *Enos* was born, as *Noah*, we may be confident had before he begat *Sem*, *Ham*, and *Japhet*: Which was not till he was *five hundred* Years old, *ver. 32.* As *Lamech* also had several before *Noah* was born: Tho' *Moses* doth not mention them; because he was here concern'd only to inform us who was the Father of *Noah*.

*Begat Enos.*] The *Arabian* Christians, as I observed before, (*iv. 26.*) make him to have been a Man of singular Goodness.

Ver. 9. *Begat Cainan.*] The same Writers represent him to have been like to his Father; and say, he gave his Children a charge not to mingle with



with the Seed of *Cain*. So *Elmacinus*. Yet there is but little difference between his *Name*, and that of *Cain's*; no more than between *Irada* and *Jared*, and some other of *Sem's* Posterity and *Cain's*. Which may teach us, says *Jac. Capellus*, (in his *Histor. Sacra & Exotica*) *Ne fatale nescio quod omen nominibus propriis effingamus*; that we should not fancy there is we do not know what fatal Omen in proper Names. The Wickedness of *Judas Iscariot* did not make the other *Judas*, called by that Name, to think the worse of it. And therefore *Jared* feared not to call his Son *Enoch*, by the very Name of *Cain's* eldest Son, iv. 17. And *Methuselah* also gave his Son *Lamech* the Name of one of *Cain's* Grand-Children, iv. 18.

Ver. 12. *Begat Mahalaleel*.] This Name imports as much as a *Praiser of God*: Which *Cainan* imposed upon this Son of his, (as *Jac. Capellus* fancies) because he was born after he had lived *ten Weeks of Years*, (i. e. when he was Seventy Years old) in the Beginning of the *Sabbatick Year*: Which was the eighth *Jubilee* from the Creation. For, as there were *Sacrifices*, and a Distinction of *clean Beasts* and *unclean*; so he conceives there might be a Distribution of Years by *Sevens* or *Weeks*, (as they spake in after-times) from the very Beginning of the World. But there is no certainty of this: Nor of what the fore-named *Arabian Writers* say of this *Mahalaleel*, that he made his Children swear by the Blood of *Abel*, (so *Patricides*) not to come down from the mountainous Country where they dwelt, to converse with the Children of *Cain*.

He is mentioned also by the *Mahometans*, as *Hottinger* observes in his *Histor. Orient.* p. 20.

Ver. 15. *Begat Jared*.] The same *Arabian Writers* make him also a strictly pious Man, and an excellent Governor: But say, That in his Days some of *Seth's* Posterity, (about an hundred in number) notwithstanding all his Persuasions to the contrary, would go down and converse with the Children of *Cain*; by whom they were corrupted. And thence they fancy he was called *Jared*, (which signifies *descending*) either because they went down from the Holy Mountain, as they call it, where *Seth's* Posterity dwelt; or Piety, in his Time, began very much to decline. See *Hottinger's Smegma Orient.* L. i. cap. 8. p. 235, &c.

Ver. 18. *Begat Enoch*.] Whom the *Arabians* call *Edris*; and represent him as a very learned Man, as well as a Prophet: And especially skilled in *Astronomy*. See *Hottinger, Histor. Orient.* L. i. c. 3. and *Smegma Orient.* p. 240. The *Greeks* anciently had the same Notion of him, as appears by a Discourse of *Eupolemus*, which *Eusebius* quotes out of *Alexand. Polyhistor.* L. ix. *Præpar. Evang.* c. 17. where he says *Enoch* was the first who taught the Knowledge of the Stars, and that he himself was taught, δὲ Ἀγγέλων Θεῶν, by the *Angels of God*; and was the same Person whom the *Greeks* call *Atlas*. Certain it is his Story was not altogether unknown to the ancient *Greeks*; as appears in what they say of Ἀννακός or Καννακός, which is the same with *Enoch*, whose Name in *Hebrew* is *Chamoch*. For *Stephanus* in his Book *De Urbibus* says, that this *Anacus* lived above Three hundred Years, and the Oracle told the People, that when he died they should all perish; as they did in the Flood of *Deucalion*: In which

he confounds the History of *Enoch* and *Methuselah*, as *Bochart* well observes, L. ii. *Phaleg.* c. 13.

Ver. 21. *Begat Methuselah*.] *Enoch* being a Prophet, (as we learn from St. *Jude*) and foreseeing the Destruction that was coming upon the Earth by a Deluge, immediately after the Death of this Son of his, gave him this Name of *Methuselah*, which imports as much. For the first part of it, *Methu*, evidently carries in it the Name of Death; being as much as, *he dies*: and *selah* signifies, *the sending forth of Water*, in *Job* v. 10. And therefore *Methuselah*, is as much, as *when he is dead, shall ensue an emission or inundation of Waters*, to the Destruction of the whole Earth. Which ingenious Conjecture of *Bochartus*, in his *Phaleg.* L. ii. c. 13. is far more probable than any other Account of his Name.

Ver. 22. *Enoch walked with God after he begat Methuselah*.] Of all the rest *Moses* only says, they lived after they begat those Sons here mentioned; but of this Man, that he walked with God: i. e. was not only sincerely obedient to God, (as we suppose his Fore-fathers to have been) but of an extraordinary Sanctity, beyond the rate of other holy Men; and held on also in a long Course of such singular Piety, notwithstanding the wickedness of the Age, wherein he lived. And the very same Character being given of *Noah* vi. 9. it may incline us to believe, That as *Noah* was a *Preacher of Righteousness*; so *Enoch* being a *Prophet*, was not only exemplary in his Life, but also severely reprov'd the Wickedness of that Age, by his Word.

Ver. 24. *And Enoch walked with God*.] Persevered in that Course before-mentioned, to the End of his Days.

*And was not*.] He doth not say, that he died, (as he doth of the rest in this Chapter, both before and after) but that *he was not* any longer among Men in this World. For,

*God took him*.] Translated him to another place. Which plainly signifies the different manner of his leaving this World; inasmuch that the Apostle saith, *he did not see death*, Heb. xi. 5. Which confutes the Conceit of *Aben Ezra*, and *R. Solomon*, and others, who would have this Word *took* to signify, that he was snatched away by an untimely Death. Contrary to the Opinion of their other better Authors, particularly *Manachem*; who in his Commentary on this Place saith; that *God took from Enoch his bodily Cloaths, and gave him spiritual Raiment*.

But whither he was translated we are not told. The Author of the Book of *Ecclesiasticus*, Chap. xlv. (according to the vulgar Translation) saith *into Paradise*. And upon this Supposition, the *Æthiopick* Interpreter hath added these words to the Text; *God translated him into Paradise*, as *Ludolphus* observes, L. iii. *Commentar. in Æthiop. Hist. chap. 5. n. 40*. And accordingly we find in the *Calendar* of that Church, a Festival upon *July 25*. called, *Ascension of Enoch into Heaven*, (for they were not so foolish as to understand by *Paradise*, a place upon Earth, but a heavenly Mansion) unto which he was advanced, δὲ ἄρξαν ἀρετῆς τελείων, (as *Eusebius*, speaks, L. vii. *Præpar. Evang. cap. 8*.) because of his consummate Virtue.

And it is no unreasonable Conjecture, That God was graciously pleased to take him unto himself



himself at this Time, to support and comfort Mankind in their State of Mortality, (*Adam* the Father of them all, being dead not above *fifty-seven* Years before) with the hope of a better Life, in the other World. For which Reason it is not improbable, that he was translated in some such visible manner, as *Elijah* afterwards was; by a glorious Appearance of the *SHE-CHINAH*, from whence some heavenly Ministers were sent to carry him above.

Ver. 25. *Begat Lamech.*] The same Name with one of *Cain's* Posterity, iv. 18. But, as he was of another Race, so he was the Grand-Child and the Father of the best Men in those Days, viz. *Enoch* and *Noah*.

Ver. 27. *All the Days of Methuselah, &c.*] What was wanting in the Days of his Father, God, in some sort, made up in his Age: Which was extended to the longest Term of all other Men. He died in the very Year of the Deluge, according to the import of his Name. See ver. 21.

Ver. 29. *He called his Name Noah.*] Which signifies *Rest*; or *Refreshment*, which proceeds from Rest and Quiet. Because, says he,

*This shall comfort us, concerning our work and toil of our hands.*] He expected, some think, that he should be the *blessed Seed*, promised iii. 15. Or, that it should spring immediately from him. But the last words, *toil of our Hands*, seem to import some inferior Consolation, which he expected from *Noah*: And the *Hebrew* Interpreters generally expound it thus, *He shall make our Labour in tilling the Earth, more easy and less toilsome to us.* Which agrees to what follows.

*Because of the Ground which the LORD hath cursed.*] There was a general Curse upon it, for the Sin of *Adam*; and a particular upon some part of it, for the Sin of *Cain*: Now God, he foretels, would take them both off in great measure; and bless the Earth to the Posterity of *this same Man*: who perfected the Art of Husbandry, and found out fitter Instruments for plowing the Earth than had been known before. When *Men* being chiefly employed in digging and throwing up the Earth with their own Hands, their Labour was more difficult: Which now is much abated, because the Pains lie more upon *Beasts* than upon *Men*. And indeed *Noah* is called, ix. 20. *Isch haadamah*, a Man of the Ground (which we translate *an Husbandman*) one that improved *Agriculture*, as other famous Men have done *Pasturage*, and found out other Arts, iv. 20. &c.

In the same place also (ix. 20.) we read that *Noah* planted a *Vineyard*: With respect to which, if he was the first Inventer of making Wine, he might well be said here, *to comfort them concerning their work and toil of their hands*: Wine chearing the Heart, and reviving the Spirits of Men, that are spent with Labour.

But if the last Words of this Verse be expounded of the *LORD's* cursing the Ground, by sending a Flood upon it, as *Enoch* had foretold; then *Noah* is here called their *Comforter*, with Respect to his being the Restorer of the World, after it had been dispeopled by that Inundation. And so *Jacobus Capellus*, not unreasonably interprets them to have relation to both Curses, *a maledictione, quam Terræ infligit, & inflicturus est Deus.* He shall give Men rest from the Curse

which God hath inflicted, and intends further to inflict upon the Earth. *Histor. Sacra & Exot. ad A. M. 1053.*

Ver. 32. *And Noah was five hundred Years old.*] See ver. 6. where I have said enough, to shew it is not reasonable to think he had no Children till this Age of his Life.

*And Noah begat Shem, Ham, and Japhet.*] Here ends the Line of *Adam*, before the Flood. For tho' these three were married, as appears (vii. 13.) before the Flood came; yet they either had no Children, or they did not live: For they carried none with them into the Ark.

It doth not follow that *Shem* was the eldest of these three, because he is here and every where else in this Book, mentioned first: For I shall shew plainly in its due Place that *Japhet* was the eldest. (x. 21.) *Scaliger* indeed would have this a settled Rule, that, *Hunc Ordinem Filii in Scriptura habent, quem illis natura dedit.* That Children are placed in Scripture, according to the Order which Nature hath given them. But it is apparent from many Instances, that the Scripture hath regard to their Dignity otherways, and not to the Order of their Birth. As *Abraham* is mentioned before *Nabor* and *Haran*, *merito excellentiæ*, with respect to his excellence (as *St. Austin* speaks) to which God raised him, tho' he was not the eldest Son of *Terah*, *Gen. xi. 28.* Thus *Jacob* is mentioned before *Esau*, *Mal. i. 2.* and *Isaac* before *Ishmael*, *1 Chron. i. 28.* Thus *Shem's* Eminence in other Respects placed him before *Japhet*, to whom he was inferior in the Order of Nature: As appears even from their *Genealogy* both in *Gen. x.* and *1 Chron. i.* where *Shem's* Posterity are placed below those of both his other Brothers.

#### C H A P. VI.

Ver. 1. **W**hen Men began to multiply.] To increase exceeding fast; for they were multiplied before, but not so as to fill the Earth. Or the Word *Men* may be limited to the Children of *Cain*, (See ver. 2.) who now began to be very numerous.

*And Daughters were born to them.*] In great numbers: For Daughters no doubt they had before; but now so many more Daughters than Sons, that they had not Matches for all: No, tho' we should suppose they followed the Steps of *Lamech*, (iv. 19.) and took more Wives than one.

Ver. 2. *The Sons of God.*] There are two famous Interpretations of these Words, (besides that of some of the Ancients, who took them for *Angels*.) Some understand by the *Sons of God*, the great Men, Nobles, Rulers, and Judges, whether they were of the Family of *Seth* or of *Cain*: And so indeed the word *Elohim* signifies in many places, *Exod. xxi. 6. xxii. 28, &c.* and the ancient *Greek* Version, which *Philo* and *St. Austin* used, perhaps meant no more, where these Words are translated, *οἱ ἄγγελοι τοῦ Θεοῦ*, *The Angels of God*, his great Ministers in this World; who in after-times were mistaken for *Angels in Heaven*. These great Persons were taken with the Beauty of the *Daughters of Men*, i. e. of the meaner sort, (for so sometimes *Men* signifies, *Psal. xlix. 2, &c.*) and took by Force and Violence, as many as they pleased;



pleased; being so potent as to be able to do any thing with Impunity. For they that should have given a good Example, and punished Vice, were the great Promoters of it.

But there are other ancient Interpreters, and most of the later, who by the *Sons of God* understand the Posterity of *Seth*, who were the Worshipers of the true God. iv. ult.

*They saw the Daughters of Men.*] Converſed with the Daughters of *Cain*. So *Tho. Aquinas* himſelf interprets it, *Part i. Q. 51. Art. 3. ad 6.*

*That they were fair.*] Being exceedingly taken with their Beauty.

*And they took them Wives.*] Made Matches with them, and perhaps took more than one a-piece.

*Of all that they choſe.*] Whomſoever they liked, (ſo the Word *choſe* is uſed in many Places, *Pſal. xxv. 12, &c.*) without regard to any thing elſe but their Beauty. Some of the *Hebrews* by *Daughters* underſtand *Virgins*, which they diſtinguiſh from *Naſim*, *Wives* or married Women; whom they alſo took and abuſed as they pleaſed. But there is no Evidence of this. The plain Senſe is, that they who had hitherto kept themſelves (unleſs it were ſome few, See *Verſe 15.*) unmingled with the Poſterity of *Cain*, according to a ſolemn Charge which their godly Forefathers had given them, were now joined to them in Marriage, and made one People with them. Which was the greater Crime, if we can give any credit to what an *Arabick* Writer ſaith, (mentioned firſt by *Mr. Selden* in his Book *de Diis Syris*, *Cap. 3. Proleg. & de Jure N. & G. L. v. C. 8. f. 578.*) that the Children of *Seth* had ſworn by the Blood of *Abel*, they would never leave the mountainous Country which they inhabited, to go down into the Valley where the Children of *Cain* lived. The ſame Author (*viz. Patricides*, with *Elmacinus* alſo) ſays, that they were inveigled to break this Oath, by the Beauty of *Naamah* before-mentioned, iv. 22. and the Muſick of her Brother *Jubal*. For the *Cainites* ſpent their Time in Feaſting, Muſick, Dancing, and Sports: Which allured the Children of *Seth* to come down and marry with them. Whereby all manner of Impurity, Impiety, Idolatry, Rapine and Violence filled the whole Earth, and that with Impunity, as *Eusebius* obſerves, *L. vii. Præpar. c. 8.* This *Moses* here takes notice of, that he might give the reaſon, why the whole Poſterity of *Seth*, even thoſe who ſprang from that holy Man *Enoch* (except *Noah* and his Family) were overflown with the Deluge, as well as the Race of *Cain*: Becauſe they had defiled themſelves with their curſed Affinity, and thereby were corrupted with their wicked Manners.

Ver. 3. *And the LORD ſaid.*] Reſolved with himſelf.

*My Spirit.*] Either ſpeaking by his Prophets, ſuch as *Enoch* had been, and *Noah* was: Or working inwardly in all Mens Hearts.

*Shall not always ſtrive with Man.*] Chide and reprove them, and thereby endeavour to bring them to Repentance; but proceed to puniſh them. There are ſeveral other Interpretations, which may be ſeen in all Commentators: Which to me ſeem more forced than this.

*For that he alſo is Fleſh.*] For that beſides his wicked actions, he is grown wholly fleſhly in his Inclinations and Affections. He favours nothing

but carnal Things; and conſequently is incurable. Or as others expound it, even the beſt of them (the Children of *Seth*) are become fleſhly Men.

*Yet his days ſhall be an hundred and twenty years.*] I will not deſtroy Mankind preſently; but have Patience with them ſo long, that it may appear I would willingly have ſaved them.

Ver. 4. *There were Giants in the Earth.*] Men of vaſt Stature and Strength, which tempted them to oppreſs others by Violence: For ſo ſeveral of the Ancients tranſlate the *Hebrew* Word *Nephilin* by *Βίαιοι*, *Violent Men*, who carried all before them by main force: *Tyrants* who filled the World with Rapines and Murders, and all manner of Wickedneſs, having Society with the Devil, (as *Eusebius* underſtands it, *L. viii. Præpar. c. 8.*) in infernal Arts, which they introduced. *Joſephus* calls them *ὕβρις καὶ παντοφροσύνη καὶ ἐκείνη*, insolent Contemnners of all the Laws of God and Man. Which made *Origen* look upon them only as *impious Atheiſts*: But, no doubt, the extraordinary Bulk and Strength of their Body is alſo intended.

*In thoſe days.*] i. e. Before the *Sons of God* married with the *Daughters of Men*. For theſe *Giants* were produced by thoſe who went down and mixed with the Poſterity of *Cain* in the Days of *Jared*: As both *Elmacinus* and *Patricides* underſtand it.

*And alſo after that, when the Sons of God came in to the Daughters of Men, and they bare Children to them.*] The Word *Children* is not in the *Hebrew*: and it better agrees with what goes before to tranſlate it, *even they bare Giants unto them*. Beſides thoſe which were before, there was a new Race of Gigantick Perſons begot by the *Sons of God* on the *Daughters of Men*.

*The ſame became mighty Men.*] Of great Power, as well as Strength of Body.

*Which were of old.*] This may refer either to what goes before, or to that which follows.

*Men of renown.*] Of great Undertakings, and adventurous Actions: Which got them a great Name in ancient Time. But they were no leſs famous for their Wickedneſs, than for their valourous and great Exploits; for by their means all Mankind were over-run with Impiety, as it follows in the next Verſe.

Ver. 5. *God ſaw the wickedneſs of Man that it was great, &c.*] All ſorts of Wickedneſs in an high degree overſpread the whole Earth.

*And that every imagination of the thoughts of his heart, &c.*] And that there were no hopes of their amendment; their very minds being ſo ſet upon Wickedneſs, that they thought of nothing elſe but how to ſatisfy their Luſts. In the Margin it is, *their whole Imagination*, i. e. all the deſigns and Contrivances of all the Men of that Age; and this continually, Day and Night, were only Rapine, Filthineſs, and all manner of Evil.

Ver. 6. *And God repented, &c.*] God can neither properly repent, nor be grieved: But ſuch Expreſſions ſignify he reſolved to do, as Men do; who when they repent of any thing, endeavour to undo it. And ſo it here follows,

Ver. 7. *The LORD ſaid, I will deſtroy Man whom I have created, &c.*] Tho' they be my Creatures, I am reſolved to have no Pity upon them, but to aboliſh them, and all Things elſe upon the Earth. For that Sort of Punishment



which God intended, would in its own Nature sweep all away.

*For it repenteth me that I have made them.*] See *ver. 6.* This represents how highly God was offended, that he would leave nothing of the old World remaining, but only to preserve the Seed of a new one.

*Ver. 8. But Noah found grace, &c.*] This single Person God resolved to spare, because (as it follows) he continued untainted in the midst of an universal Contagion.

*Ver. 9. These are the generations of Noah.*] An Account of his Family. Or, as *Paulus Fagius* (who upon xxxvii. 2. expounds the Word we translate *Generations*, to signify *Events*) *These are the things which befel Noah and his Family.* Which way soever we expound this, the next Words are inserted by a *Parentthesis* as a Character of *Noah*, who was,

*A just Man.*] Free from that Violence, which the rest committed.

*And perfect in his generations.*] Not guilty of any of those other Sins, which every where abounded.

*And Noah walked with God.*] Not only did well, but was addicted (as we speak) to it; continuing constant in the Way of Righteousness.

*Ver. 10. And Noah begat three Sons, &c.*] *Vid. x. 1.*

*Ver. 11. The Earth also was corrupted before God.*] The *Jewish* Doctors say, That by *corruption* is always understood either *filthiness* (or forbidden mixtures) or else *Idolatry*. Some take the first to be here meant, and then the next words, *Filled with Violence*, denote their perverting of Justice, taking Bribes, and oppressing Men by open force. But others think it better by *corruption* to understand *Idolatry*: And then this Generation is accused of the two highest Crimes that can be committed; the one of which is between Man and his Neighbour, and the other between Man and God. The highest Degree of the former is, when they that sit in Judgment make Unrighteous Decrees: Which *R. Solomon* thinks is principally meant in these Words, *the Earth was filled with Violence*. See *Mr. Selden, L. v. de Jure N. & G. c. 9.* later end. However we understand the Words, they point at some special enormous Sins, which are only comprehended in general Words before.

*Ver. 12. God looked upon the Earth, &c.*] No Fruits of God's Long-suffering appearing, he resolved to visit Men for their Wickedness: Which had rather increased than been lessened, by his forbearing them One hundred and twenty Years: Which now, we must suppose, drew near to an end, *ver. 13.* The Observation of some of the *Hebrew* Doctors perhaps is too curious, which is this: That the Name of *Jehovah*, which we translate *L O R D*, is used, *ver. 3.* where the first mention is made of this Matter; for it betokens the *Clemency* of the Divine Majesty; till the One hundred and twenty Years were out, and then *Moses* uses the Word *Elohim*, which is a Name of *Judgment*; the Time of which was come.

*For all Flesh, i. e. all Men, had corrupted his way upon earth.*] Wholly departed from the Rule of Righteousness; or had made their Way of Life abominable throughout the whole World.

*Ver. 13. The end of all flesh is come before me.*] I am determined to make an end of, *i. e.* to destroy, all Mankind shortly. So it follows,

*I will destroy them with the Earth.*] *i. e.* With all the Beasts and the Fruits of the Earth. Or, *from the Earth*, as it is in the Margin.

*Ver. 14. Make thee an Ark.*] This Vessel was not in the Form of one of our Ships, or Boats: For it was not made sharp forward to cut the Waves, but broad like a Chest; and therefore had a flat bottom, with a Cover or a Roof. We do not find it had any Rudder, being steered by Angels.

*Of Gopher-Wood.*] There are various Opinions about *Gopher*, which some take for *Ceder*, others for *Pine*, &c. but our learned *Nic. Fuller* in his *Miscellanies* hath observed, that it is nothing else but that which the *Greeks* call *κύνεα*, the *Cypress-Tree*. For taking away the Termination, *Cupar* and *Gopher* differ very little in their Sound. *Bochartus* hath confirmed this, and shown that no Country abounds so much with this Wood, as that Part of *Affyria* which was about *Babylon*: Where *Arrianus* says, *Alexander* built a Navy of these Trees, *τέτων γὰρ μόνον τῶν δένδρων κύπελα ἐν τῇ γαίᾳ τῆς Ἀσσυρίων*, &c. (*L. vii.*) for there is great Plenty of these Trees alone in the Country of *Affyria*; but of other fit for making Ships, there is great Scarcity. *Strabo* saith the same, *L. xvi.* from whence *Bochart* thinks it probable, that *Noah* and his Children lived in this Country before the Flood; for it is not likely that such a vast Bulk as the Ark, was carried far from the Place where it was made: And the Mountains of *Ararat*, which he will have to be the *Gordian* Mountains, are upon the Borders of *Affyria* Northward; which way the Wind blew (if there were any) in all likelihood; the Rain coming from the South Sea. *L. i. Phaleg. c. 4.*

*Rooms shalt thou make.*] Little Cabins or Cells; to sever the Beasts from the Birds; the clean Beasts from the unclean; and to preserve their several sorts of Food.

*And shalt pitch it, &c.*] So the *Arabick* Translation expressly, *pitch it with pitch*. For the *bitumen* which was plentiful thereabouts (which others think is here meant) was of the same Nature, and served for the same use with Pitch: being very glutinous and tenacious, to keep Things close together. But not only the Chinks were filled with it; but the whole Body of the Ark seems to have been all over daubed with it.

*Within.*] To give a wholesome Scent, some think, among so many Beasts.

*And without.*] To make the Ark more glib and slippery, to swim in the Water more easily.

*Ver. 15. And this is the fashion, &c.*] There are those who take these for *Geometrical* Cubits; every one of which contains *Six* of the common. But there is no need of such: For taking them for common Cubits, containing each only one Foot and an half, it is demonstrable there might be room enough in the Ark, for all Sorts of Beasts and Birds, with *Noah's* Family, and their necessary Provision. See *ver. 20.*

*Ver. 16. A Window shalt thou make to the Ark.*] To let in the Light into the several Apartments: For which should we conceive, that one great Window might be so contrived as to be sufficient; I do not see how that would exclude many



many little ones, here and there, for greater Convenience.

*And in a Cubit shalt thou finish it above.]* That is, finish the Ark; which had a Cover, it is plain from viii. 13. and was made shelving, that the Rain might slide off.

*And the Door of the Ark shalt thou set in the side thereof.]* But on what side, or whereabouts on the side, is not certain. It is probable on one of the long sides, and in the middle of it. *Patricides* calls it the *Eastern side*.

*With lower, second, and third Stories, &c.]* That *Arabian Author*, and *Pirke Eliezer* (Cap. 23.) place *Noah* and his Family in the uppermost Story, the *Birds* in the middle, and the *Beasts* in the lowest. But they forgot to leave a place for their Provision: And therefore, they make a better Distribution, who think the *Beasts* were bestowed in the lower Story, and that the *third* served for the *Birds*, with *Noah* and his Family: The *second*, between them both, being left for the Stores that were to be laid in of Meat and Drink for them all. The *creeping* things, some think, might well live in the space between the lower Story and the bottom of the Ark.

Ver. 17. *And behold I, even I, do bring a Flood of Waters, &c.] i. e.* They shall unavoidably be all swept away; for I my self will bring a Deluge upon them: Not an ordinary Flood, but one of which I will appear to be the Author. All Nations, it plainly appears by such Records as remain, had heard something of this Flood. *Lucian*, in his *Dea Syria*, tells a long Story of it out of the Archives of *Hierapolis* very like to this of *Moses*, only puts the Name of *Deucalion* instead of *Noah*. *Plutarch* mentions the *Dove* sent out of the Ark. And so doth *Abydenus*, mentioned by *Eusebius*, (*L. ix. Præpar. Evang. c. 12.*) speak of *Birds* in general, which being sent out, returned again to the Ship, finding no place to rest in but there only. *Josephus* mentions a great many more; not only *Berosus* the *Chaldean*, but *Hieronymus Aegyptius* who wrote the Ancient *Phœnician History*, *Mnaseas*, *Nicholaus Damascenus*, with many others. *St. Cyril* also, *L. i. against Julian*, quotes a Passage out of *Alexander Polyhistor*, wherein is part of the Story; only he calls *Noah* by the Name of *Xisuthros*, (as *Abydenus* calls him *Seisithrus*) in the Dialect of the *Assyrians*, as some conjecture. And now it appears that the *Americans* have had a Tradition of it, (as credible Authors, *Acosta*, *Herrera*, and others inform us) which saith, The whole Race of Mankind was destroyed by the Deluge, except some few that escaped. They are the Words of *Augustin Corata*, concerning the *Peruvian Tradition*. And *Lupus Gomara* saith the same from those of *Mexico*. And if we can believe *Mart. Martinus's History of China*, there is the like among the People of that Country.

Ver. 18. *And with thee will I establish my Covenant.]* I will make good the Promise I have made thee, to preserve thee and all that are with thee in the Ark. For so the word *Covenant* is sometimes used: And it is reasonable to think God made him such a Promise; which is plainly enough implied in *ver. 8*. Or, otherwise, we must understand this of the Covenant about the promised Seed, *iii. 15*. which he saith he will

stablish with him, and consequently preserve him from perishing.

*Thou, thy Sons, and thy Sons Wives with thee.]* This Passage shows the Ark was not an hundred Years in building, as some have imagined: For none of these Sons were born an hundred Years before the Flood; and we must allow some Years for their growth, till they were fit to take Wives. Compare *v. 32.* with *vii. 6*. And if we observe how *Sem*, tho' he had a Wife before the Flood, yet had no Children, (for *Arphaxad* his first Child was not born till two Years after the Flood, *xi. 10.*) it will incline us to think, that *Noah* received the Command for building the Ark, not long before the Flood came.

Ver. 19. *Two of every sort.] i. e.* Of unclean Beasts, as it is explained, *vii. 2*.

*They shall be Male and Female.]* To preserve the Species. *Lucian*, in his Book of the *Syrian Goddess*, where he describes the Flood, saith, all Creatures went into the Ark, *εἰς ζεύγεια*, by pairs.

Ver. 20. *Of Fowls after their kind, &c.]* In such Numbers as is directed afterward, *vii. 3*. Which seems to some to be so very great, there being many sorts of living Creatures, that they could not possibly be crowded into the Ark, together with Food sufficient for them. But such Persons never distinctly considered such things as these. First, That all those which could live in the Water are excepted: And so can several Creatures besides Fishes. Secondly, That of the Species of Beasts including also Serpents, there are not certainly known and described above an hundred and fifty, (as *Mr. Ray* hath observed) and the Number of Birds about five hundred. Thirdly, That there are but a few Species of very vast Creatures, such as *Elephants*, *Horses*, &c. And, Fourthly, That Birds generally are of so small a bulk, that they take up but a little room. And, Fifthly, That if we suppose creeping Insects ought to be included, they take up less, tho' very numerous. And, Lastly, That less Provision would serve them all, when they were shut up close, and did not spend themselves by Motion; and besides, were in a continual confused Agitation, which pall'd their Appetites. From all which, and many more Considerations, it is easy to demonstrate there was more than room enough, for all sorts of Creatures that God commanded to be brought into the Ark; and for their Food, during the time they stayed in it.

*Two of every sort shall come unto thee, &c.]* In the foregoing Verse he had said, *Two of every sort shalt thou bring into the Ark*. Which he might think impossible; for by what means should he get them all together? Therefore here it is explained in these words, *they shall come unto thee*; by the Care of God who made them, and moved them to it. *R. Eliezer* (*c. 23.* of his *Pirke*) is commonly censured for saying, *The Angels that govern every Species of Creatures brought them thither*. But (setting aside the Opinion of Angels peculiarly presiding over every kind of Creature) I see no Incongruity in affirming that God, by the Ministry of his Angels, brought them to the Ark; but it is rather agreeable to the Holy Scriptures, which represent the Divine Majesty, as employing their Service in all Affairs here below.



Ver. 21. *Take unto thee of all Food that is eaten, &c.]* Either by Man or Beast; Food suitable to every Creature. Among which, tho' there be many that feed on Flesh; yet other Food, as several Histories testify, will go down with them, when they are accustomed to it. See *Philostatus, L. v. c. 15. Tzetes Chil. v. Hist. 9. Sulpit. Severus, De Monacho Thebaid. Dial. i. c. 7.*

Ver. 22. *Thus did Noah, according to all that God commanded him, &c.] i. e.* He made the Ark of such Dimensions, and laid up Provisions for all Creatures, as he was directed. This he did when the hundred and twenty Years drew towards an end. See *Ver. 18.*

## C H A P. VII.

Ver. 1. **C**OME thou and all thy House into the Ark.] When the Time of God's Patience was expired, he required him to enter into the Ark which he had prepared; and unto which all sorts of Creatures were gathered.

*For I have seen thee, &c.]* I have observed thee sincerely obedient when all the rest of the World were impious.

Ver. 2. *Of every clean Beast, &c.]* The Distinction of Beasts *clean* and *unclean* being made by the Law of *Moses*, hath given some a colour to say he wrote this Book after they came out of *Egypt* and received the Law; which made him speak in that Style. But it may be answered to this, That tho' with respect to Men's Food the Distinction of *clean* and *unclean* Creatures was not before the Law, yet some were accounted fit for *Sacrifice*, and others not fit from the Beginning. And then *clean Beasts*, in this place, are such as are not rapacious; which were not to be offered unto God. In short, the Rite of Sacrificing being before the Flood, this Difference of Beasts was also before it. The only Question is how Men came to make this Difference? Some imagine that they considered the Nature of Beasts, and by common Reason determined that ravenous Creatures were unfit for Sacrifice: But it is more likely that they had Directions from God for this as they had for Sacrificing. Which, tho' they be not recorded, yet I think, are rather to be supposed, than imagine Men were left in such Matters to their own Discretion. *Abarbinel* indeed here says, That *Noah out of his profound Wisdom discerned clean from unclean*: And if he had stopped here, and not added, That he *discerned the Difference from their Nature*, he had said the truth: For, he being a Prophet, may be thought to have had Instructions from above about such Matters; tho' others, who first were taught to sacrifice, had them before him.

*By Sevens.]* Seven Couple, it is most probable, that they might have sufficient for Sacrifice when they came out of the Ark, and if need were, for Food if other Provision did not hold out: At least for Food, after the Flood, when God enlarged their former Grant, ix. 3.

Ver. 4. *For yet seven Days, &c.]* So much time he gave him for the disposing himself, and all things else in the Ark.

Ver. 5. *And Noah did according unto all that the LORD commanded him.]* He had said the same before, vi. 22. with respect to the Prepara-

tion of the Ark and Provision of Food; and now repeats here again with respect to his entering into it himself with all other Creatures: For so it follows, *ver. 7, 8, &c.*

Ver 6. *Noah was six hundred Years old, &c.]* Current, as we speak, not compleat, as appears by comparing this with ix. 28, 29. where he is said to have lived *three hundred and fifty Years* after the Flood, and in all *nine hundred and fifty*: Whereas it should have been *nine hundred fifty one* if he had been full *six hundred Years* old when the Flood began.

Ver. 10. *And it came to pass after seven Days, &c.]* As he had said, *ver. 4.*

Ver. 11. *In the second Month.]* Of the Year, not of the *six hundredth* Year of *Noah's* Life; *i. e.* in *October*; for anciently the Year began in *September*: Which was changed among the *Israelites*, in memory of their coming out of *Egypt*, into *March*, *Exod. xii. 2.*

*The seventeenth Day of the Month.]* Which was the Beginning of our *November*.

*All the Fountains of the great deep were broken up, &c.]* Here are two Causes assigned of the Deluge: *First*, The breaking up the Fountains of the great Deep. And, *Secondly*, *The opening of the Windows of Heaven.]* By the *great Deep*, is meant those Waters that are contained in vast Quantities within the Bowels of the Earth; Which being pressed upward by the falling down of the Earth, or some other Cause unknown to us, gushed out violently at several Parts of the Earth, where they either found or made a vent. For that's meant by *breaking up the Fountains* of the great Deep: The great Holes, or rather Gaps that were made in the Earth; at which those subterraneous Waters burst out. This joined with the continual Rains for *forty Days* together might well make such a Flood as is here described. For the Rain came down not in ordinary Showers, but in Floods; which *Moses* calls opening the *Windows*, or *Flood-gates* of Heaven: And the *LXX* translate *Cataracts*. Which they can best understand who have seen those Fallings of Waters in the *Indies* called *Spouts*; where Clouds do not break into Drops, but fall with a terrible Violence in a Torrent. In short, it is evident from this History, that the Waters did once cover the Earth, (we know not how deep) so that nothing of the Earth could be seen, till God separated them, and raised some into Clouds, and made the rest fall into Channels which were made for them, and commanded dry Land to appear, *Gen. i. 2, 7, 10.* Therefore it is no wonder if these Waters were raised up again by some means or other, to cover the Earth as before, especially when the Waters above the Firmament came down to join with those below, as they did at the Beginning.

This some wise Heathen look'd upon as a possible thing. For *Seneca* treating of that *fatal Day* (as he calls it, *L. iii. Nat. Quest. c. 27.*) when the *Deluge shall come*, (for he fancied it still future) questions how it may come to pass: Whether by the force of the Ocean overflowing the Earth; or by perpetual Rains without intermission; or by the swelling of Rivers, and the opening of new Fountains; for there shall not be one Cause alone of so great a Mischief; but all these things concur,



concur, *uno agmine ad exitium humani generis*, in one Troop to the Destruction of Mankind. Which last Resolution, he thinks, is the Truth, both there and in the last Chapter of that Book; where he hath these remarkable Words: *Where hath not Nature disposed Moisture to attack us on all sides when it pleases? Immanes sunt in abdito lacus, &c.* 'There are huge Lakes which we do not see; much of the Sea that lies hidden; many Rivers that slide in secret: So that there may be Causes of a Deluge on all sides, when some Waters flow in under the Earth; others flow round about it, which being long pent up overwhelm it; and Rivers join with Rivers, Pools with Pools, &c. And as our Bodies sometimes dissolve into Sweat, so the Earth shall melt, and without the help of other Causes shall find in itself what will drown it, &c. There being on a sudden, every where, openly, and secretly, from above, and from beneath, an Eruption of Waters.' Which Words are written as if they had been directed to make a Commentary upon Moses.

Ver. 12. *And the Rain was upon the Earth forty Days, &c.*] It continued raining so long without any Intermission.

Ver. 13. *In the self-same Day, &c.*] In that very Day, when the Rain began, did Noah and his Family, &c. finish their going into the Ark. Which could not be done in a Day or two, but required a great deal of time; and now he had compleated it, the very last Creature being there bestowed: For it is likely he put in all other things first, and then went in himself with his Wife and Children and their Wives; who were no sooner entred, but the Waters brake in upon the Earth from beneath, and came down pouring from above.

Ver. 16. *The LORD shut him in.*] Or shut the Door after him; closed it so fast that the Waters could not enter, tho' it was not pitched as the rest of the Ark. How this was done we need not enquire: It is likely by an Angelical Power, which, I supposed before, conducted the several Creatures into the Ark.

Ver. 17. *And the Flood was forty Days upon the Earth, &c.*] After forty Days Rain, the Waters were so high, that they bare up the Ark so that it did not touch the Earth.

Ver. 18. *And the Waters prevailed.*] By more Rain which fell after the forty Days, the Inundation grew strong and mighty, (as the Hebrew word signifies) so strong, that the Waters bore down Houses and Trees, as some expound it.

*And were increased greatly.*] He said before, ver. 17. they were increased, but now, that they were greatly increased: Which must be by more Rain still falling on the Earth, tho' not in such uninterrupted Showers as during the forty Days.

*And the Ark went upon the Face of the Waters.*] Moved from place to place as the Waters drove it.

Ver. 19. *And the Waters prevailed exceedingly upon the Earth.*] This is an higher Expression than before, signifying their rising still to a greater pitch by continued Rains.

*And all the high Hills that were under the whole Heaven were covered.*] There were those anciently, and they have their Successors now, who imagined the Flood was not universal, ἀλλ' ἐν ᾧ οἱ τότε ἄνθρωποι ὤκουν but only there where Men then dwelt; as the Author of the Questions

*Ad Orthodoxos* tells us, Q. 34. but they are confuted by these Words, and by other Passages, which say all Flesh died. For the Truth is, the World was then fully peopled, as it is now; and not only inhabited in those Parts of it, as may be easily demonstrated, if Men would but consider that in the space of *one thousand six hundred and fifty six* Years, when Men lived so long as they then did, their Increase could not but be *six* times more than hath been in the space of *five thousand* Years since Mens Lives are shortned, as we now see them. Therefore it is a strange Weakness to fancy, that only *Palæstine, Syria, or Mesopotamia*, or some such Country was drowned by the Flood, no more of the Earth being then inhabited: For those Countries could not have held the *fortieth* Part of the Inhabitants which were produced between the Creation and the Flood; no, all the Earth was not more than sufficient to contain them; as many have clearly proved.

*Plato* says, there were in his days, Παλαιοὶ λόγοι, ancient Traditions, which affirm'd there had been fundry Destructions of Mankind by Floods, as well as other ways: In which βραχὺ π τῶν ἀνθρώπων λείπειν γένεθ, a small parcel of Mankind were left. And particularly he saith concerning Floods, That they were so great, that only σμικρὰ ζώπυρα, some *very little Sparks* of Mankind were saved, and those, upon the Tops of Mountains: And the like he saith of Beasts, That σπάνια ταῦτα, very few of them were left to support the Life of Mankind, L. iii. *De Legib. p. 677. Edit. Seran.* But this appears to have been an imperfect Tradition, the higher Mountains having been covered with the Waters, as well as the low Countries; and that, all the Earth over. Which need not seem strange, if we consider what was said before upon ver. 11. And withal observe that the *Diameter* of the Earth being *seven thousand* Miles, and consequently from the Superficies to the Center, no less than *three thousand five hundred* Miles, it is not incredible, (as Sir *W. Raleigh* discourses, L. i. c. 7. §. 6.) that there was Water enough in the *great Deep*, which being forced up from thence, might overflow the loftiest Mountains; especially when Water came pouring down also from above so fast that no Words can express it. For there is no Mountain above *thirty* Miles high, upright; which *thirty* Miles being found in the Depths of the Earth *one hundred and sixteen* times, why should we think it incredible that the Waters in the Earth (*three thousand five hundred* Miles deep) might be well able to cover the space of *thirty* Miles in height? It would help Mens Unbelief, if they would likewise consider the vast Inundations which are made yearly in *Egypt* only from the Rains that fall in *Æthiopia*: And the like Overflowings yearly in *America* of the great River *Orinocoque*, whereby many Islands and Plains, at other times inhabited, are laid *twenty* Foot under Water, between *May* and *September*.

Ver. 20. *Fifteen Cubits upwards did the Waters prevail, &c.*] *Moses* doth not here plainly say, that the Waters prevailed *fifteen* Cubits above the highest Mountains; tho' I do not see but there might be Water enough heaped up by the forementioned means to cover them so high; and the whole *Verse* be thus interpreted, *The Waters prevailed*



prevailed fifteen Cubits upwards after the Mountains were covered. Otherwise, by the high Hills in the *Verse* before, we must understand only such single Hills as are in several Countries; and by Mountains in this *Verse*, those long Ridges of Hills (such as *Caucasus* and *Taurus*, &c.) which stretch themselves many hundreds of Miles thro' a great Part of the Earth, See viii. 5.

Ver. 24. *And the Waters prevailed upon the Earth an hundred and fifty Days.*] These Words seem to me to import, That whatsoever short Intermissions there might be, yet the Rain continued an *hundred and fifty Days*. Otherwise, it is hard to explain how the Waters increased more and more, as it is said, *ver. 17, 18, 19*. Besides, had the Rain ended, as we commonly suppose, at *forty Days* end, the Waters could not have prevailed an *hundred and fifty Days*, but would have sunk much before that time by reason of the Declivity of the Earth: And yet they were so far from falling, that (as Mr. Ray hath observed in his pious and learned Discourse of the *Dissolution of the World*) the tops of Mountains were not seen till the beginning of the *tenth Month*; that is, till *two hundred and seventy Days* were passed.

## C H A P. VIII.

Ver. 1. **A**ND God remembred Noah, &c.] Took compassion upon him, and heard his Prayers, which we may well suppose he made for himself and for all Creatures that were with him. Thus the word *remember* is used, *xix. 29. xxx. 22*. The Hebrew Doctors here again took notice of the word *Elohim*, (see vi. 12.) which is the Name for Judges; and observe that even God's Justice was turned to Mercy. Justice itself was satisfied, as *Sol. Jarchi* expresses it.

*And God made a Wind to pass over the Earth, &c.*] Some gather from hence, that during the fall of the Rain, there was no Storm or violent Wind at all, but the Rain fell down-right. And consequently the Ark was not driven far from the Place where it was built; it having no Masts or Sails, but moving as a Hulk or Body of a Ship without a Rudder upon a calm Sea. *Philo* indeed (in his Book *De Abrahamo*) gives a quite different Description of the Deluge; representing the incessant Showers to have been accompanied with dreadful Thunder and Lightning, Storms and Tempests. But there is not a word in this Story to countenance it.

This Wind, it is very probable, was the *North-Wind* which is very drying, and drives away Rain, (*Prov. xxv. 23*.) which came perhaps out of the *South*, as I have said upon *iv. 14*. Thus *Ovid* represents it in the Flood of *Deucalion*, where he saith, *Jupiter*

*Nubila disjecit, nimisque Aquilone remotis, &c.*

*And the Waters asswaged.*] This drying Wind, and the Sun, which now began to shine with great Power, made the Waters fall. For, if the *Second Month*, when the Flood began, was part of our *October* and *November*, then the Flood abated (after an *hundred and fifty Days*) in the

Beginning of *May*, when the Summer came on apace.

Ver. 2. *The Fountains also of the Deep.*] There was no farther irruption or boiling up of the Water out of the Bowels of the Earth.

*And the Rain from Heaven was restrained.*] So that the Rains ceased at the end of an *hundred and fifty Days*.

Ver. 3. *And the Waters returned from off the Earth continually, &c.*] The Waters rowling to and fro by the Wind, fell by little and little; and after the end of the *hundred and fifty Days* began to decrease. So the *Vulgar Latin* well translates the latter end of this *Verse*, *were abated*, i. e. began sensibly to decrease.

Ver. 4. *And the Ark rested in the seventh Month, &c.*] Of the Year, not of the Flood.

*Upon the Mountains of Ararat.*] i. e. Upon one of the Mountains, as *xix. 29*. *God overthrew the Cities in which Lot dwelt*, i. e. in one of which he dwelt, *Judg. xii. 7*. *Jephtha was buried in the Cities of Gilead*; i. e. in one of the Cities. For there was no one Mountain called by this Name of *Ararat*; but it belonged to a long Ridge of Mountains like the *Alps* or *Pyrenean*, which are Names appertaining, not to one, but to all. And Sir *W. Raleigh*, I think, truly judges that all the long Ridges of Mountains which run thro' *Armenia*, *Mesopotamia*, *Assyria*, *Media*, *Susiana*, &c. i. e. from *Cilicia* to *Parapontus*, are called by *Moses Ararat*, as by *Pliny* they are called *Taurus*. And that Author thinks the Ark settled in some of the *Eastern Parts* of *Taurus*, because *Noah* planted himself in the *East* after the Flood, (and it is likely did not travel far from the Place where the Ark rested) as appears, he thinks, from *Gen. xi. 2*. where we read his Posterity, when they began to spread, went *Westward*, and built *Babel*. The common Opinion is, that the Ark rested in some of the Mountains of *Armenia*, as the *Vulgar Latin* translates the word *Ararat*, i. e. saith *St. Hierom*, upon the highest part of *Taurus*. But *Epiphanius* (who was before him) saith, upon the *Gordicæan Mountains*; and so *Jonatban*, and *Onkelos*, and the *Nubiensian Geographer*; and many others mentioned by *Bochartus*, who is of this Opinion as having the most Authority: Many of which say, That some Relicks of the Ark were remaining upon these Mountains; which (as *Theodoret* observes upon *Isa. xiv. 13*.) were accounted the highest in the whole World. *V. Phalæg. L. ii. c. 3. and L. iv. c. 38*.

There were such Remainders of this History among the ancient *Scythians*, that in their Dispute with the *Egyptians* about their Antiquity, they argue it partly from hence, that if the Earth had ever been drowned, their Country must needs be first inhabited again, because it was first cleared from the Water; being the highest of all other Countries in the World.

Thus their Argument runs in *Justin*, *L. ii. c. 1*. where he hath given us a brief Relation of it, (if we had *Trogus*, whom he epitomizes, it's likely we should have understood their Tradition more perfectly) in this manner: *If all Countries were anciently drowned in the Deep, profecto editissimam quamque partem, we must needs grant the highest parts of the Earth were first uncovered of the Waters that run down from them; and the sooner*



sooner any part was dry, the sooner were Animals there generated. Now Scythia is so much raised above all other Countries, that all the Rivers which rise there, run down into the Mæotis, and so into the Pontick and Egyptian Sea, &c.

Ver. 5. *And the Waters decreased continually until the tenth Month.*] For the Summer's Heat must needs very much dry them up when there was no Rain.

*In the tenth Month were the tops of the Mountains seen.*] This shows, the Mountain on which the Ark rested, was the highest, at least in those Parts; because it settled there above two Months before the tops of other Mountains were seen: And perhaps the Ark, by its weight, might settle there, while the top of that Mountain was covered with Water; which, it's possible, might not appear much before the rest.

Ver. 6. *At the end of forty Days.*] Forty Days after the tops of the Mountains appeared, *i. e.* on the eleventh Day of the eleventh Month; which was about the end of our July.

Ver. 7. *He sent forth a Raven.*] For the same end, no doubt, that the Dove was sent forth; to make discovery whether the Earth were dry: For, if it were, the smell of the dead Carcases, he knew, would allure it to fly far from the Ark: Which it did not, but only hover'd about it, as it follows in the next Words:

*Went forth to and fro.*] In the Hebrew more plainly, *going forth, and returning.* That is, it often went from the Ark, and as often returned to it. For after many flights, finding nothing but Water, it still betook itself unto the Ark; either entring into it, or sitting upon it; till at last the Waters being dried up, it returned no more; that is, Fifty Days after its first going forth, ver. 13. All which time it spent in going out and coming back. Bochart indeed approves of the Greek Version; which makes the Raven not to have returned: For which he gives some specious Reasons, (*L. ii. c. 12. p. 2. Hierozoic.*) and hath such of the Hebrews to countenance him, as R. Eliezer, who saith, (*Pirke, c. 23.*) That the Raven found a Carcase of a Man upon a Mountain, and so would return no more.

But the next words (which in the Greek and Hebrew are both alike) confute this Translation.

*Until the Waters were dried up from the Earth.*] Which make this plain and easy Sense, in connexion with the foregoing, (as they run in the Hebrew) that while the Earth continued covered with Water, the Raven often flew from the Ark, but finding no convenient place to rest in, returned thither again till the Ground was dry. Whereas according to the Greek, we must suppose the Raven to have returned to the Ark, when the Waters were dried up from the Ground. Which is very absurd: For if it had sometime sat upon a Carcase floating in the Waters, before they were dried up, or upon the top of some Mountain which already appeared, what should make it return when all the Waters were gone every where, and not rather while they remained upon the Ground?

Ver. 8. *Also he sent forth a Dove.*] As a proper Creature to make further Discoveries: Being of a strong flight, loving to feed upon the Ground, and pick up Seeds, and constantly returning to

its rest from the remotest places. These two Birds, (the Raven and the Dove) some imagine were sent forth upon one and the same Day, or but a Day between, as Bocharius conjectures. But this doth not agree with ver. 10. where it is said, *Noah stayed yet other seven Days*, and then sent out the Dove again: Which relates to seven Days preceding; which seem to have passed between the sending out of the Raven and of the Dove.

Ver. 9. *The Dove found no rest, &c.*] For tho' the tops of the Mountains appeared, yet they continued muddy, as some conceive; or, they were so far off, that the Dove could not easily reach them.

Ver. 10. *And he stayed yet other seven Days.*] It appears by this, that on the seventh Day Noah expected a Blessing rather than on another Day; it being the Day devoted from the Beginning to Religious Services. Which he having (it is likely) performed, thereupon sent out the Dove upon this Day, as he had done before, with hope of good Tidings.

Ver. 11. *And, lo, in her Mouth was an Olive-leaf, (or Branch the word signifies) pluck'd off.*] Bochart thinks the Dove brought this out of Assyria, which abounds with Olive-trees, and lay South of Ararat, the Wind then blowing towards that Country from the North. (*See Hierozoic. L. i. c. 6. p. 2.*) where he shows out of many Authors, that not only Olive-trees, but some other also, will live and be green under Water. All the difficulty is, how the Dove could break off a Branch (as the Vulgar translates it) from the Tree. But it is easily solved, if we allow, as I have said before, that now it was Summer-time, which brought new Shoots out of the Trees, that were easily cropt.

*So he knew the Waters were abated.*] The tops of Mountains were seen before, ver. 5. but now he understood the Waters had left the lower Grounds. Yet not so left them that the Dove would stay; the Earth, it is likely, remaining very chill.

Ver. 12. *And he stayed yet other seven Days.*] See Ver. 10. The Observation there being confirm'd by what is repeated here.

*Returned not again to him any more.*] There wanting neither Food, nor a Nest wherein to repose itself. By which Noah understood the Earth was not only dry and fit to be inhabited, but that it was not quite spoiled by the Flood, but would afford Food for all Creatures.

Ver. 13. *Noah removed the Covering of the Ark.*] Some of the Boards on the top. For he could see further by looking out there, than if he look'd out at the Door, or the Window, which gave him a prospect but one way.

*The face of the Ground was dry.*] Quite freed from Water, but yet so soft and muddy, that it was not fit to be inhabited, as appears by his staying till almost two Months more before he thought fit to go out. So the following Verse tells us.

Ver. 14. *In the second Month, &c.*] If their Months were such as ours, twelve of which make Three hundred sixty five Days, then Noah staid in the Ark a whole Year and ten Days, as appears by comparing this Verse with vii. 11. But if they were Lunar Months, which is most probable, then



then he was in the Ark just one of our Years : Going out on the *Three hundred and sixty fifth* Day after his entrance into it.

*Was the Earth dried.*] Perfectly dried, so that no moisture remained ; and Grass, it is likely, was sprung up for the Cattle.

It need not seem a wonder, that *Moses* gives so punctual and particular an Account of this whole matter, and of all that follows ; for he lived within *Eight hundred* Years of the Flood : And therefore might very well know what had been done within that Period, and easily tell how the World was peopled by the Posterity of *Noah*. Which could not but be fresh in memory, when Men lived so long ; that not much above *three* Generations had passed from the Flood to *Moses*. For *Shem*, who saw the Flood, was contemporary with *Abraham* ; as he was with *Jacob* ; whose great Grand-child was the Father of *Moses*.

Ver. 16. *Go forth out of the Ark.*] Tho' he saw the Earth was fit to be inhabited, yet he waited for God's Order to go out of the Ark, as he had it for his entering into it.

*Thou and thy Wife, &c.*] I do not think the Observation of some of the *Jews* is absurd, who by comparing this *Verse* with vii. 13. make this Collection : That while they were in the Ark the Men did not cohabit with their Wives, it being a time of great Affliction ; and therefore they kept asunder in separate Apartments. So *R. Eliezer*, in his *Pirke*, Cap. xxiii. where *R. Levitus* thus gathers it : When they went into the Ark it is said, vii. 13. *Noah and his Sons entered*, and then *Noah's Wife and his Sons Wives* : Behold, saith he, here the Men are put together, and the Women together. But when they come out it is here said, *Go forth, thou and thy Wife, and thy Sons, and thy Sons Wives with thee* ; lo, here they are coupled together, as before they were separated. And so we find them again, *Verse* 18. where it is said, *Noah went forth and his Wife, &c.*

Ver. 17. *Bring forth every living Creature, &c. that they may breed, &c.*] One would think by this, that no Creature bred in the Ark no more than Men, but now are sent forth to breed and multiply in the Earth.

Ver. 20. *And Noah built an Altar to the LORD.*] We never read of any built before this time : Tho' we may reasonably conclude there was an Altar upon which *Cain* and *Abel* offered, in the place appointed for Divine Worship.

*Offered burnt-offerings.*] He restores the ancient Rite of Divine Service, which his Sons and their Posterity followed. Some think these *Burnt-offerings* had something in them of the Nature of a *Propitiatory* Sacrifice, as well as *Eucharistical*, which they certainly were, for their Deliverance from the Flood. Their Reason is taken from what follows.

Ver. 21. *The LORD smelled a sweet savour.*] That is, as *Munster* understands it, he ceased from his Anger and was appeased. So the *Syriack* also, and *Josephus*, L. i. *Antiq.* c. 4. But it may signify no more, but that his Thankfulness was as grateful to God, as sweet Odours are to us.

*And the LORD said in his Heart.*] He determined, or resolved in himself. The *Vulgar* understands this, as if the Lord spake comfortably to *Noah*, (which in the *Hebrew* phrase is, *speaking to one's Heart*) and said,

*I will not again curse the Ground any more.*] i. e. After this manner, with a Deluge.

*For the imagination of Man's Heart is evil from his Youth.*] Such a proclivity there is in Men to evil, that if I should scourge them thus, as often as they deserve, there would be no end of Deluges. But the Words may have a quite different sense, being connected with what went before in this manner : *I will not curse the Ground any more for Man's sake, tho' he be so very evilly disposed, &c.*

Those Words, *from his Youth*, signify a long radicating Corruption, as appears from many places, *Isa.* xlvii. 12, 15. *Jerem.* iii. 25. *Ezek.* xxiii. 8, &c. *Sol. Jarchi* extends it so far as to signify, *from his Mother's Womb*.

Ver. 22. *While the Earth remaineth.*] While Men shall inhabit the Earth.

*Seed time and Harvest, &c.*] There shall not be such a Year as this last has been : In which there was neither Sowing nor Reaping, nor any distinctions of Seasons, till the Rain was done.

*Day and Night shall not cease.*] One would think by this Expression, that the Day did not much differ from Night ; while the Heavens were covered with thick Clouds, which fell in dismal Floods of Rain.

## C H A P. IX.

Ver. 1. **A**ND God blessed *Noah* and his Sons, &c.] The Divine Majesty appeared now to *Noah* and his Sons ; to assure them of his Favour and Protection, and to renew the Blessing bestowed upon *Adam*, (as after a new Creation) saying, *Increase and multiply*.

Ver. 2. *The fear of you, &c.*] He seems also to confirm to them the Dominion which God gave to *Adam*, at first, over all Creatures, i. 26.

Ver. 3. *Every moving thing that liveth shall be meat for you, &c.*] Here the first Grant made to Mankind concerning Food is enlarged, as *St. Basil* observes, ἡ πρώτη νομοθεσία ἧς καρπῶν ἀπόλαυσιν συνεχάρησε. The first Legislation granted to them the use of Fruits, but now of all living Creatures ; which they are as freely permitted to eat of, as formerly of all the Fruits of the Garden. For God seeing Men to be ἀπειθεῖς, contumacious, as *Greg. Nyss.* expresses it, (*Tom.* i. p. 157.) ὅτι πάντων τῶν ἀπόλαυσιν συνεχάρησε, He conceded to them the enjoyments of all things. This is the general sense of the *Jews*, and of the *Christian Fathers*, and of the first *Reformers* of Religion. They that would have this only a Renewal of such an old Charter, are of a later standing, and can shew us no Charter, but are led by some Reasonings of their own, not by the Scripture ; unless we will admit such a Criticism upon *Gen.* i. 30. as seems to me very forced. And they would have this also understood only of clean Creatures : But I do not find any ground for the distinction of clean and unclean Creatures, with respect to Food, but only to Sacrifice, as was said before.

The reason why God now granted the liberty to eat Flesh, *Abarbinel* thinks, was because otherwise there would not have been Food enough for *Noah* and his Sons : The Fruits of the Earth, which before were abundant, being all destroyed ; so that for the present there was not sufficient for their sustenance. Others think



the reason of it was, because the Fruits of the Earth were not now so nutritive as they had been before, the salt Water of the Sea very much spoiled the Soil.

Ver. 4. *But flesh with the life thereof, &c.*] Here is one Exception to the foregoing large Grant, that the Blood of Beasts should not be eaten: Just as at the first, one Fruit in the midst of the Garden was excepted, when all the rest were allowed. The *Hebrew* Doctors generally understand this to be a Prohibition to cut off any Limb of a living Creature, and to eat it while the Life, that is, the Blood, was in it: *Dum adhuc vivit, & palpitat, seu tremit*, as a modern Interpreter truly represents their Sense. Which is followed by many Christians. See *Mercer, Musculus*, especially *Mr. Selden, L. vii. c. 1. De Jure N. & G.* Who thinks, as *Maimonides* doth, That there were some People in the Old World so fierce and barbarous, that they eat raw Flesh, while it was yet warm from the Beast out of whose Body it was cut: And he makes this to have been a part of their idolatrous Worship. (See *More Nivochim, Par. iii. c. 48.*) But supposing this to be true, there was so few of these People, we may well think, (for he himself saith it was the Custom of the *Gentile* Kings to do thus) that there needed not to have been a Precept given to all Mankind, to avoid that, unto which Human Nature is of itself averse.

*St. Chrysostom* there expounds this, of not eating things strangled: And *L. de Dieu* of not eating that which died of itself: For *Nepheš* in Scripture signifies sometimes a dead Carcase. But it is manifest, it was not lawful for all People to eat such things; for God himself orders the *Israelites*, to give that which died of itself to a Stranger, or to sell it to an Alien, *Deut. xiv. 21.* And therefore the simplest Sense seems to be, that they should not eat the Blood of any Creature: Which was a positive Precept, like that of not eating of the Tree of Knowledge of Good and Evil. And the reason of it, perhaps, was, that God intending in After-times to reserve the Blood for the expiation of Sin, required this early abstinence from it, that they might be the better prepared to submit to that Law, and understand the reason of it: Which was, that it was the *Life of the Beast*, which God accepted instead of their Life, when they had forfeited it by their Sins.

And there is another plain reason given of this Prohibition immediately after it, that they might be the more fearful of shedding the Blood one of another, when it was not lawful so much as to taste the Blood of a Beast.

Ver. 5. *And surely.*] Or rather, *for surely*, as the *LXX*, the *Vulgar Latin*, and a great number of learned Men expound the particle *Vau* as a *Causal*, not as a *Copulative*, in this place. So that the Sense is this: Therefore I command you to abstain from the Blood of living Creatures, that you may be the farther off from shedding the Blood of Men. For that is so precious in my account, that I will take care he be severely punished, by whom it is shed; yea, the very Beast shall die that kills a Man. So it follows,

*At the hand of every Beast will I require it.*] Not as if Beasts were to blame if they killed a Man, (for they are capable neither of Vice nor Virtue) but this was ordained with respect to Men, for whose Use Beasts were created. For, *First*, such Owners as were not careful to prevent such Mischiefs were hereby punished: And, *Secondly*, others were admonished by their Example to be cautious: And, *Thirdly*, God hereby instructed them that Murder was a most grievous Crime, whose Punishment extended even to Beasts: And, *Lastly*, the Lives of Men were hereby much secured, by the killing such Beasts as might otherwise have done the like Mischief hereafter. See *Bochart* in his *Hierozyic. P. i. l. i. c. 40.*

*At the hand of every Man's Brother, &c.*] And therefore much more will I require it at the hand of every Man: Whom he calls *Brother*, to show that Murder is the more heinous upon this account, because we are all *Brethren*. Or the Meaning may be (as some will have it) that tho' he be as nearly related as a Brother, he shall not go unpunished.

Ver. 6. *Whoſo ſheds Man's Blood.*] He repeats it over again, to enact this Law more strongly: Or, as the *Hebrews* understand it, he spake before of the Punishment he would inflict himself upon the Murderer, and now of the Care we should take to punish it.

*By Man ſhall his Blood be ſhed.*] That is, by the Magistrate or Judges. For God had kept the Punishment of Murder in his own Hand till now; as we may gather from the Story of *Cain*, whom he banished, but suffered no body to kill him; but here gives authority to Judges to call every body to an account for it, and put them to death. They that would see more of the Sense of the *Jews* about these and the foregoing Words, may read *Mr. Selden de Jure N. & G. L. i. cap. 5.* and *L. iv. cap. 1.* and *de Synedriis, L. i. cap. 5.*

I will only add, that they rightly conclude, that as Courts of Judicature were hereby authorized, so what was thus ordained against Murder, by a Parity of Reason, was to be executed upon other great Offenders, there being some things which are no less dear to us than Life; as Virginal Chastity, and Matrimonial Fidelity, &c.

*For in the Image of God made he Man.*] Notwithstanding the Sin of Man, there remained so much of the Image of God in him, as intitled him to his peculiar Protection.

Ver. 7. *And ye, be ye fruitful, &c.*] You need not doubt therefore of the Blessing I now bestowed upon you, (*Verse 1.*) for you see what Care I take of the Preservation, as well as the Propagation of Mankind.

Ver. 9. *I will establish my Covenant with you.*] Because Beasts cannot Covenant, most understand by that Word simply a Promise, as *Jer. xxxiii. 25.* But there is no need of this Explication, the Covenant being made directly with *Noah*, including all other Creatures, who were to have the Benefit of it.

Ver. 10. *From all that go out of the Ark, to every Beast of the Earth.*] That is, it shall extend not only to those which now go out of the Ark, but to all their Breed in future Ages.



Ver. 11. *And I will establish my Covenant with you, &c.*] Doubt not of it; for I tell you again, I will faithfully keep this solemn Promise.

*Any more be a Flood to destroy the Earth.*] That is, the whole Earth; for particular Inundations there have been often.

Ver. 12. *And the LORD said, This is the Token of the Covenant, &c.*] I do not only give you my Word, but a Token or Sign that I will keep it.

Ver. 13. *I do set my Bow in the Clouds, &c.*] Most think this doth not signify there never had been a Rainbow before the Flood; for since there was both Sun and Clouds, it is likely, say they, there was a Rainbow also: Only now it was appointed for a Sign, which it was not before. But as this Opinion hath nothing in Scripture to enforce it, so Grounds in Nature there are none to warrant it; unless we will assert this manifest Untruth, That every disposition of the Air, or every Cloud is fitly disposed to produce a Rainbow. They are the Words of that great Divine Dr. *Jackson* (Book i. upon the Creed, c. 16.) who adds, That if other natural Causes, with their Motions and Dispositions, depend upon the final (as Scripture Philosophy teaches us) they who acknowledge the Scripture, have no reason to think that either the Clouds or the Air had that peculiar Disposition before the Flood which is required to the production of the Rainbow: When this wonderful Effect had no such use or end as it hath had ever since; for it was appointed by God, to be a witness of his Covenant with the new World; a Messenger to secure Mankind from Destruction by Deluges. Now, if it had appeared before the Flood, the Sight of it after the Flood would have been but a poor Comfort to *Noah* and his timorous Posterity: Whose Fear lest the like Inundation might happen again, was greater than could be taken away by a common or usual Sign. The ancient Poets had a better Philosophy (tho' they knew not the Original of it) when they feigned *Iris* to be the Daughter, or (as we would now speak) *the Mother of Wonderment*) *Θαύματα ἑρπύων* the Messenger of the great God *Jupiter*, and his Goddess *Juno*: Whom *Homer* (as he observes) represents as sent with a peremptory Command to *Neptune* not to aid the *Grecians*; by the swelling we may suppose, of Waters, which much annoyed the *Trojans*.

*My Bow.*] It is called *His*, not only because he is the Author of all things, which have natural Causes, as there are of this, but because *He* appointed it to a special end, as a signification and assurance of his Mercy towards Mankind.

Ver. 14. *When I bring a Cloud over the Earth.*] i. e. When there are great Signs of Rain, which come out of the Clouds.

*That the Bow shall be seen in the Cloud.*] Not always, but at certain times; often enough to put Men in mind of this Promise, and stir up their Belief of it. For it doth as it were say, I will not drown the Earth again, tho' the Clouds have thickened as if they threatned it. Common Philosophy teaches us, that the *Rainbow* is a natural sign there will not be much Rain after it appears; but that the Clouds begin to disperse. For it is never made in a thick Cloud, but in a thin: So that if it appear after Showers which come from thick Clouds, it is a token that now they

grow thin. But the God of Nature chose this to be a sign, that he would never let them thicken again to such a degree to bring a Deluge upon the Earth. And indeed the admirable Form or Composition of this *glorious Circle* (as the Son of *Sirach* calls it, *Ecclus.* xliii. 12.) bent by the Hands of the most High, doth naturally excite one to look beyond the material and efficient Cause of it, to the final, as the fore-named Author speaks. And now that we have *Moses's* Commentary upon it, we may see in the mix'd Colours of the Rainbow, these two things; *the Destruction of the old World by Water*, and *the future Consumption of the present World by Fire*; whose flaming Brightness is predominant in the waterish Humour.

Ver. 15. *And I will remember my Covenant, &c.*] Look upon it as a Token of my Faithfulness to my Word.

Ver. 16. *I will look upon it, that I may remember, &c.*] This is spoken after the manner of Men; the more to confirm their Belief, that God would not go back from his Word.

Ver. 17. *And God said, This is the Token, &c.*] As the Promise is repeated twice, to express its Certainty, ver. 9, 11. so is the Token of it as oft repeated for the same reason, ver. 12. and here, ver. 17.

Ver. 18. *And the Sons of Noah, &c.*] They are here again named, with respect to what follows: But not in their order, as shall be proved in its proper place, (x. 21.) for *Japhet* was the Eldest.

*And Ham is the Father of Canaan.*] This Son of *Ham* is here alone mentioned, because he was concerned in the following wicked Fact of his Father: And his Posterity were those wicked People whose Country God gave to the *Israelites*.

Ver. 19. *And of them was the whole Earth overspread.*] By this it appears, that tho' *Noah* lived above three hundred Years after he came out of the Ark, yet he begat no more Children; or if he did, none of them lived to have any Posterity.

Ver. 20. *Began to be an Husband-man.*] To improve the Art of Husbandry; which was understood before, but he much advanced it: There being nothing in old time, which the greatest Men thought more worthy their Study; as we see by the *Romans* themselves, till they were corrupted by the Luxury which their Conquests brought in among them.

*And he planted a Vineyard.*] There were Vines here and there before the Flood, but *Noah* seems to have been the first that made a Vineyard, and put them in order: And the first, perhaps, that invented *Wine-Presses* to press out the Juice of the Grapes and make Wine. If he was not the Inventer of these two, (*planting of Vineyards*, and *making Wine*) yet we may well allow him to be the Improver of them, as he was of Husbandry.

Ver. 21. *And he drank of the Wine, and was drunken.*] Being unacquainted with the strength of the Liquor, (as several of the *Fathers*, as well as of the *Jewish* Doctors think) or else being old and unable to bear its strength: As *Epiphanius* understands it; see *Hæres.* lxiii. n. 3. For it is manifest from what follows, that this hapned a great while after the Flood; *Ham* having a Son; nay more than one, for *Canaan* was not his First-born.

And



*And he was uncovered in his Tent.]* The Heat of the Weather, or of the Wine, perhaps, made him throw off the Clothes: Or he was negligent, being not himself.

*Ver. 22. And Ham the Father of Canaan, &c.]* There are some Circumstances, which follow, that make the Opinion of the *Hebrew* Doctors not improbable, that *Canaan* first saw *Noah* in this indecent Posture, and made sport with it to his Father; who was so far from reproving him, as he ought to have done, that he also did the same.

*And told his two Brethren without.]* In the Street, publickly before the People, he proclaimed his Father's Shame, and mock'd at it: For it is hard to think that God cursed him merely for his Irreverence, but there was something of Derision join'd with it, and perhaps of Profaneness and Irreligion; in laughing (we may conceive) at the promise of the *Messiah*, which it is likely, he heard his Father often speak of; but now thought him incapable to beget. For *Ham* is generally thought to have been an impious Man; and some take him to have been the first Inventor of Idols after the Flood; nay, of Magick, which he learnt of the wicked *Cainites* before the Flood. Thus *Gaspar Schottus*, *L. i. de Magia, cap. 3. prolegom.* where he endeavours to show he was the same with him whom the *Persians* call *Zoroaster*.

*Ver. 23. And Shem and Japhet took a Garment, &c.]* A great Argument of their Piety, and dutiful Affection to their Father, which God therefore greatly rewarded.

*Ver. 24. And knew what his younger Son had done.]* Finding himself covered with Clothes that were not his own, he enquired, it is likely, how it came about; and was informed how he had been abused by one of his Sons, and honoured by the other.

*His younger Son.]* Some make this an Argument that *Canaan* was the first that made himself merry with his Grandfather; and is here called his younger or little Son (nothing being more common than to call those the Sons of another, who were his Grand-Children, as Cousin-Germans are called Brothers) for *Ham* was neither little, nor his younger Son; but the middlemost, as he is always placed. Nor doth it seem at all pertinent to the Matter, to mention the Order of his Birth, but very fit if he spake of his Grandson to distinguish him from the rest. And what follows is a farther Proof it.

*Ver. 25. Cursed be Canaan, &c.]* If what I said before, (*ver. 22, 24.*) be allowed, it makes it easy to give an account why *Canaan* is cursed rather than *Ham*, because he was first guilty. *Ham* indeed was punished in him; but he had other Sons, on whom the Punishment did not fall, but only on this; for which I can find no reason so probable as that before-named. Which, if it be not allowed, we must have recourse to an harsh Interpretation, and by *Canaan* understand *Canaan's* Father, as some do.

*A Servant of Servants.]* That is, the basest and vilest of Servants. See the next Verse.

*Ver. 26. Blessed be the LORD God of Shem.]* The LORD was the God of *Shem*, after a peculiar manner, just as he was the God of *Abraham*, because of the gracious Covenant made with him:

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For God settled his Church in the Family of *Shem*, and Christ was born of his Posterity; and he himself, in all likelihood, kept up the Worship of the true God, and opposed Idolatry. In short, to be the God of *Shem*, was to bestow all manner of Blessings upon him; which *Noah* here prophesies to him, by blessing the LORD for them; whom he acknowledges to be the Author of them, out of his special Grace and Favour towards him. For he was the younger Brother of *Japhet*, as I shall shew, *x. 21.* Thus *Jacob* interprets this Phrase, *xxix. 19, 20.*

*And Canaan shall be his Servant.]* This was fulfilled eight hundred Years after, when the *Israelites* (who were descended from *Shem*) took possession of the Land of *Canaan*, subduing thirty of their Kings, killing most of their Inhabitants, laying heavy Tributes upon the Remainder, and using the *Gibeonites* (who saved themselves by a Wile) tho' not as Servants to them, yet as mere Drudges for the service of the Tabernacle. Whose Name *David* is thought to have changed into *Netthinim*, (*Ezra viii. 20.*) People who had voluntarily surrendered themselves, (as they did to *Josbua*, when he had discovered their Fraud) to do what he would with them. *Solomon* also made all the Remainers of the People of *Canaan* subject to servile Labours, when all the *Israelites* were free, as is plainly signified, (*2 Chron. viii. 7, 8, 9.*) And see *Joseph. Antiq. L. viii. c. 2.* Thus as the Blessing promised to *Abraham* was not fulfilled in his own Person, but in his Posterity many Generations after his Death, so this Curse upon *Cham* did not take place till the same time: The Execution of God's Curse upon the one being his conferring of a Blessing upon the other.

*Ver. 27. God shall enlarge Japhet.] i. e.* His Habitation; for God gave him for his Possession all the Isles of the Sea Westward, and those Countries near to them, as *Spain, Italy, Greece, Asia the Less*, &c. as *Bochart* hath observed in his *Phaleg. L. i. c. 1.* Who further notes, That in the *Hebrew* word for enlarge, there is a plain allusion to *Japhet's* Name, as there is to many others in Scripture; *Noah, ver. 29. Judah, Dan, Gad, &c. xlix. 8, 16, 19.* They that translate this word *persuade*, (as it is in the Margin) did not consider that it is commonly taken in a bad Sense, when it is used for *deceiving* and *seducing*; and that it governs, as *Grammarians* speak, an *Accusative* Case, and not a *Dative*, (as it doth here) when it signifies to allure or persuade. In short, this is a Promise of a very large Portion to *Japhet's* Posterity in the Division of the Earth. Which was but necessary; for that part of the World which bends to the North being assigned to him, vast Regions were requisite for such a numerous Offspring as was likely to come from him: The Fruitfulness of People being wonderfully great in cold Climates. And accordingly, besides all *Europe*, and the *Lesser Asia*, there fell to the share of his Posterity *Media*, part of *Armenia, Iberia, Albania*, and the vast Regions towards the North, which anciently the *Scythians*, now the *Tartars*, inhabit: From whom the People of the New World (as we call it) seem to be derived; the *Scythians* going thither by the Streights of *Anian*. Of which, more upon *x. 32.*



*Moses* hath not told us what were the Names of any of their Wives; but the *Greeks* have given to *Japhet*'s Wife the Name of *Κλυμένη*, (as *Hesiod* calls her) because she was the Mother of so many famous Nations. So *Vossius*, *L. i. De Orig. Idolol. c. 18.* And *Campanella*'s Observation in this *Verse* is, That all Empires descended from the Sons of *Japhet*, *L. De Monarchia Hispan. c. 4.* Which may be true of the great Empires, but the *Egyptians* seem to have been the first considerable Princes, and *Nimrod* was of the Race of *Ham*.

And he shall dwell in the Tents of *Shem*.] *i. e.* His Territories shall be so dilated, that in future times he shall possess some of his Brother's Countries: Which is also prophesied of, *Numb. xxiv. 24.* where it is said, they of *Cittim* shall afflict the Children of *Affur* and *Eber*; *i. e.* afflict the *Affyrians* and the *Hebrews*, who were the Posterity of *Shem*. And so both the *Greeks* and the *Romans* did, who invaded and conquered that Part of *Asia* which belonged to *Shem*. The *Chaldee* Paraphrast gives a Spiritual Interpretation of this Passage, which is very apt, That the Gentiles should come into the Church, which was of the Family of *Shem*. And it is very remarkable, (which is observed by our *Mr. Mede*, *B. i. Discourse 48.*) That all the Offsprings of *Japhet* are at this day Christians, *Magog* only excepted, (*i. e.* the *Turks*) whom God seems to have reserved, as he did some of the *Canaanites* in the Land of *Israel*, to prove and punish us withal. Our learned *N. Fuller* gives a quite different Interpretation from all these, making God the Subject of this Speech, not *Japhet*; and thus translates it: God shall dwell in the Tents of *Shem*; among them shall be the *Schechinah* or the Divine Majesty. But this doth not agree with what follows.

And *Canaan* shall be his servant.] The *Greeks* and *Romans*, descended from *Japhet*, conquered *Canaan*: And whatsoever Relicks there were of them any where, (for instance at *Tyre*, built by the *Sidonians*; at *Thebes*, by *Cadmus*; at *Carthage*, by *Dido*;) they were all cut off by the *Greeks* or *Romans*. It is observed by *Campanella*, That none are descended from *Cham* but Slaves; and Tyrants, who are indeed Slaves; *Cap. 4. De Mon. Hispan.* But *Mr. Mede*'s Observation is more pertinent, (in the forenamed *Discourse*, *p. 358.*) There hath never yet been a Son of *Cham* that hath shaken a Scepter over the Head of *Japhet*. *Shem* hath subdued *Japhet*, and *Japhet* subdued *Shem*; but *Cham* never subdued either. Which made *Hannibal*, a Child of *Canaan*, cry out with amazement of Soul, *Agnosco fatum Carthaginis*, I acknowledge the Fate of *Carthage*. *Livy, L. xxvii. in fine.*

*Ver. 28. And Noah lived after the Flood three hundred and fifty Years.*] Which was of great Advantage for the certain Propagation of the Knowledge of those things before related, and of those that follow in the next Chapter. For he died not above two and thirty Years before *Abraham* was born.

## C H A P. X.

*Ver. 1. NOW these are the generations of the Sons of Noah, &c.*] As he had often before mentioned the three Sons of *Noah*, so now he mentions them again, being to give an Account of their Children, by whom the Earth was peopled after the Flood. And he reckons them in the same Order he had always done, (*vi. 10. vii. 13. ix. 18.*) first *Shem*, then *Ham*, and last of all *Japhet*. But it is observable, that in the next *Verse* he gives an Account first of the Sons of *Japhet*, who was indeed the eldest. There is great use of this Genealogy, as *Maimonides* shows, (*Par. iii. More Nev. c. 50.*) because the Doctrine of the Creation of the World, which is the Foundation of the Law, (*i. e.* of Religion) would not have been so easily believed, if *Moses* had not given an Account of the Succession of Mankind from the first Man to the Flood; and from the Flood to his own time: Shewing from whom all Nations were derived, and how they came to be dispersed.

*Shem* is named first of *Noah*'s Sons, because the Blessed Seed was to spring out of his Family, in which the true Religion was preserved: Which was soon lost in the Posterity of the other two; among whom their Names remained in great Honour. For,

*Ham* was the Heathen *Jupiter*, who was called *Hammon* in *Egypt*, which, it will appear, was part of *Ham*'s Portion, and is called the Land of *Ham*, as every one knows, in many places of the *Psalms*. And accordingly, the same Country is called by *Plutarch* *Χημία*.

*Japhet* also seems to have been the same with *Japetus*, whom the *Greeks* own to have been their Father. Nor do they know any Name of greater Antiquity; which made them give it to decrepit Persons, (as many, particularly *Bochart*, have observed) and it became a Proverb in that Country, Older than *Japetus*. Whom their Poets feign to have attempted War against *Jupiter*, because of the Dissensions which the unlikeliness of their Manners begat between them. Which seems to be nothing but the Story in *Chapter ix.* of this Book, *ver. 22.* For *Ham*, as I said, is the Heathen *Jupiter*.

*Ver. 2. The Sons of Japhet.*] Were seven; the eldest of which, *Gomer*, had three Sons; and the fourth, *Javan*, had four: Whose Names we have in the following *Verses*.

*Gomer.*] It is hard, at this distance, to find what Country was peopled by his Posterity; but *Bochartus* in his *Phaleg.* hath made such probable Conjectures, about this and all that follow, from other Scriptures, and from neighbouring Places, and the Relicks of their Names in ancient Geographers, and such-like things, that they carry a great appearance of Truth in them. Our famous *Cambden* (in his Account of the first Inhabitants of *Britain*) thinks that the *Cimbri* and *Cimmerii* descended from this *Gomer*, who gave them their Name; and that the old *Britans* came from him, because they call themselves *Kumero*, *Cymro*, and *Kumeri*; which seems to denote them the Posterity of *Gomer*. But this,



as also the Notion of *Ludov. Capellus* in his *Chron. Sacra*, p. 104. (who, if this of Mr. *Cambden* be not accepted, propounds another, of the *Gomari* and *Ghomari*, a People in *Scythia* (mentioned by *Ptolemy*) within the Mountain *Imaus*, near *Bactriana*,) is confuted by what we read in *Ezekiel*, who makes *Gomer* to have been a Neighbour of *Torgamah*, *Ezek. xxxviii. 6.* And *Torgamah* was a Nation that usually went to the Marts of *Tyre*, *xxvii. 14.* and consequently were not seated in the furthest Part of the *North*, but, as will appear afterward, not very far from *Tyre*. And in some Countries thereabouts we must seek for *Gomer*, who, it is likely, gave *Phrygia* its Denomination: For a Part of it was called *κατακαυμένη*, by *Diodorus* and *Hesychius*, because it looked as if it were burnt. Such was all the Country about *Cayster*, *Mæander*, and the City *Philadelphia*. Now, this is the very Signification of *Gomer*: For, in the *Hebrew*, *Gomer* is to consume; and so the *Chaldee* and *Syriack* frequently use it; whence *Gumra* or *Gumro* is a Coal. And *Phrygia* is of the same signification, (for *φρυγην* in *Greek* is to torrify) which being the Name of part of the Country, in time became the Name of the whole.

*Magog.*] The second Son of *Japhet*, was in all likelihood the Father of the *Scythians*; which is the Opinion of *Josephus*, *Theodoret*, *St. Hierom*, and others: For all that is said in Scripture about *Magog* exactly agrees to them; as *Bochartus* hath shown at large out of *Ezekiel*, *L. iii. Phaleg. c. 13.*

*Madai.*] From him the Country of *Media* took its Name; where he and his Children settled: And it is the farthest Country Eastward where any of the Posterity of *Japhet* inhabited. What is the Name of this Country at present, is not easy to tell; the ancient Name and Limits of Countries so remote being quite worn out of memory. But it is no improbable Conjecture of *Bochartus* (*L. iii. c. 14.*) That the ancient *Sarmatæ* took their Name from this Man, *Sear* or *Sarmadai*, being in *Chaldee*, as much as the Relicks of *Madai* or the *Medes*. *Dr. Jackson*, I think, hath well observed, (*Book i. c. 16.*) that *Scythia* or the *North* Part of *Asia Minor*, and other Parts adjacent, were inhabited by the Sons of *Japhet* before they came into *Greece*, (where the next Son settled) or the other Parts of *Europe*.

*Javan*] Planted himself in *Greece*; under which Word is comprehended not only *Achaia* and the rest of the Countries thereabouts, but even *Macedonia* and the Nations neighbouring to it towards the *West*; the Sea that washes them being called the *Ionian* Sea. And indeed the *Hebrew* word *יָוָן* taking away the Vowels, may be either read *Javan* or *Ion*. From whence the *Iones*, whom *Homer* calls *Jaones*, which is near to *Javan*; which a *Persian* in *Aristophanes's Acharnenses* pronounces *Jaonau*: As *Grotius* observes, *Annot. in L. i. de V. R. C.* Hence *Daniel* calls *Alexander*, who came out of *Macedonia*, the King of *Javan*, *viii. 21.* And the *Chaldee* Paraphrase hath here instead of *Javan*, *Macedonia*. See *Bochart. L. iii. c. 3.*

*Tubal and Meshech.*] These two are constantly joined together by *Ezekiel* in many places, *xxvii. 13. xxxii. 26, &c.* Which is a sign these two Brothers planted themselves not far from one

another. And no Conjecture seems so probable as that of *Bochartus*, who takes those to be the People whom the *Greeks* call *Moschi* and *Tibareni*: Who are as constantly joined together in *Herodotus*, as *Moschech* and *Tubal* are in *Ezekiel*; and none need wonder that *Tubal* was changed into *Tuber*, and then into *Tiber*: For nothing was more common among the *Greeks*, than to change the Letter *L* into *R*, as *βελιάς* for *Belial*, and *φίχας* for *Phicol*, &c. The *Moschi* inhabited the Mountains called *Moschici*, North-East of *Cappadocia*, and all the Mountains (as *Bochart* thinks) from the River *Phasis* to the *Pontus Cappadodicus*. The *Tibareni* were in the middle between the *Trapezuntii* and the Inhabitants of *Armenia* the Less. So *Strabo* describes them, who was born not far from these Countries, and had reason to know them. Nor is this a new Opinion of *Bochart's* that the *Tibareni* came from *Tubal*: For *Epiphanius* in his *Ancorats*, mentions among the Descendants of *Japhet*, *τιβαρινοί*, together with the *Chalybes* and *Mossynæci*; whom our *Broughton* follows.

*Tiras.*] Or, *Thiras*, the youngest of the Sons of *Japhet*, possessed *Thrace* and *Mysia*, and the rest of *Europe* towards the *North*. For *Θραξ* is *Thiras* or *Thras*, by the change of the Letter *Samech* into *Xi*: Which in the *Greek Alphabet* (received from the *Phœnicians*) answers to the Letter *Samech*; so that some of the *Hebrews* write *Thracia* with an *s*, *Thrasia*: And a *Thracian* Woman is called by the *Greeks* themselves *Θρασσα* and *Θρεσσα*: Which comes very near to *Thiras*. And that great Man *Bochartus* says a great deal more to confirm this; which was the Opinion, he shows, of many of the Ancients, *Phaleg. L. iii. c. 2.* And in late times, of *Ludovicus Cappellus*; who adds, that possibly *Tros* and *Troas* were derived from this *Thiras*.

*Ver. 3. And the Sons of Gomer.*] Now follows an Account of those that descended from the eldest Son of *Japhet*. *Ashkenaz* was the eldest Son of *Gomer*, whose Posterity settled in *Bithynia*, (where we find the Foot-steps of his Name, in the *Sinus Ascanius*, and *Ascanius Lacus* and *Amnis*) and in *Troas*, and the Lesser *Phrygia*: In which is a Country and a City called *Ascania*, and *Ascaniæ-Insulæ*. Into which Country the Offspring of *Ashkenaz* brought Colonies from *Gomer* or the Greater *Phrygia*; and extended themselves to the Sea. Which being called by the People upon the Coast, *Ascenaz*, was pronounced by the *Greeks*, *Ἀζενθ*. Which being an odious Name in their Language, signifying inhospitable, they changed it into the contrary, and called it *Ευξενθ*, the *Euxine* Sea. See more in the forenamed Author, *L. iii. c. 9.* *Ludov. Cappellus* happened upon the same Conjecture. *Riphat*, or *Diphath*, as it is written in *1 Chron. i. 6.* whose Posterity *Josephus* thinks to have inhabited *Paphlagonia*: Which is a Country near to *Phrygia*, upon the *Euxine* Sea: And there are Remains of the Name in several places, both ways written, with *Resb*, or with *Daleth*, as *Bochart* shows, *L. iii. c. 10.* *Mela* places the *Riphaces* in this Country, as *Grotius* observes, *Annot. in L. i. de V. R. C.*

*Togarmah.*] His Posterity, it is manifest, settled Northward of *Judæa*, by that place in *Ezekiel*, *xxxviii. 6.* where the *Greek Scholiast* saith, some hereby



hereby understand the *Cappadocians* and *Galatians*. And indeed, *Cappadocia* lies near to *Gomer* or *Phrygia*, with whom *Togarmah* is wont to be joined: And in respect of *Judæa*, it lies *Northward*; and was most famous for excellent *Horses*; which the Prophet saith came from *Togarmah*, *Ezek. xxvii. 14.* The *Greek* Interpreters constantly write it *Torgama*, or *Tborgama*; from whence the Name of the *Trogmi* or *Trocmi* may well be thought to be derived: Who, *Strabo* saith, *L. xii.* lived near *Pontus* and *Cappadocia*: And it appears by *Ptolomy*, they possessed some Cities in *Cappadocia* itself. This People are called by *Stephanus*, *Trocmeni*, and in the Council of *Chalcedon*, *Trocmales*, or *Trogmales*; for their Bishop is often mentioned, *Ἐπίσκοπος Τροκμάδων*. See *Bochart* in the same Book, *Cap. 11.*

Ver. 4. *And the Sons of Javan.*] Having told us what Sons *Gomer* had, he informs us who had descended from *Javan*: Who had four Sons that gave Names to four Provinces.

*Elisabab*] His First-born inhabited *Peloponnesus*: In which there was an ample Country, called by the Antients, *Elis*; and one Part of it called by *Homer*, *Alisium*. I omit the other Arguments whereby *Bochartus* proves this to be the Part of the Earth, where *Elisabab's* Posterity settled, not far from their Father *Javan*. Nay, *Ludovicus Capellus*, *p. 105. Chron. Sacra*, thinks the *Ἰολαῖς*, *Æoles*, and the Country *Æolia* had its Name from thence.

*Tarshish*] (Or *Tarsis*) Neither peopled *Cilicia*, where we meet with a like Name, nor the Coast about *Carthage*, as some of the Antients thought, but, as *Eusebius*, and from him, our *Broughton*, and lately *Bochart*, have observed, from him came the *Iberi* in *Spain*. *Θαρσῖς ἐξ ἑ. Ἰβηρῶν*. Which Name of *Iberi* came, as *Bochart* thinks, from the *Phœnicians*, who called the Bounds and utmost Limits of any thing *Ebrim* or *Ibrim*; a Word often used in the *Syriack* Version of the *Psalms* and the *New Testament*. From whence it is not unlikely the *Spaniards* were called by this Name of *Iberi*, because they were thought to possess the utmost Ends of the Earth *Westward*. However, we may well think *Tarshish* to be *Spain*, or that Part of it which was most frequented by the *Phœnicians*, viz. about *Gades* and *Tartessus*, as *Bochartus*, I think, hath proved by evident Arguments fetch'd chiefly from what *Ezekiel* says of *Tarsis*, (*xxvii. 12.*) and comparing it with this Country, *L. iii. Phaleg. c. 7.*

*Kittim*.] The same Author hath proved by solid Arguments, and by good Authority, that from him came the People who inhabited *Italy*: In which there was anciently many Footsteps of this Name. For there was in *Latium* itself a City called *Κετία*, as *Halicarnassæus* tells us: Which was one of those seven great and populous Cities taken by *Coriolanus*, as *Plutarch*, in his Life, tells us. There was a River called *Κετὸς* about *Cumæ*, mentioned by *Aristotle* as turning Plants into Stones. And the very Name of *Latines* answers to *Chittim*: For most say it comes à *latendo*, being formed to express this ancient Scripture Name. For *Chetema* in *Arabick* (which is a Branch of the *Hebrew* Tongue) is *to bide*, and *Chetim* is *bidden*, and *lament*; and so no doubt it was anciently used in *Hebrew*: For what better

Sense can we make of those Words of *Jeremy ii. 22. thy iniquity, חַטֹּאתַי, is hidden or laid up with me*: According to an usual Expression in Scripture, *Deut. xxxii. 34. Job xxi. 9. Hof. xiii. 12.* where there are Words of the like import with this. That famous Man *Bochart* saith a great deal more to assert this, *L. iii. c. 5.*

*Dodanim*.] He is called *Rhodanim*, in *1 Chron. i. 7.* By whom the *Greek* Interpreters understand the People of *Rhodes*, (and so do several of the Antients) but the Name of that Island is much later than *Moses's* time; and therefore it is better to understand hereby, that Country now called *France*, which was peopled by the Posterity of this Son of *Javan*: Who, when they came to this Coast, gave Name, as *Bochart* conjectures, to the great River *Rhodanus*; where it is likely they first seated themselves, and called the adjacent Coast *Rhodanusia*: Which had anciently in it a City of the same Name, mentioned by *Stephanus*; and said to be seated in *Μασσαλία*, in *transitu Massiliensi*, where now stands *Marseilles*. See *Bochart*, *L. iii. c. 6.* These *Dodanites* are never mentioned in any other Places of Scripture, which makes it the more difficult where to find them: But this Account seems more probable than that of our learned *Mede*, who places them in *Epirus*, (where there was a City called *Dodona*) and part of *Peloponnesus*: All which, and several Countries thereabout, seem to be comprehended under the Name of *Javan*.

Ver. 5. *By these were the Isles of the Gentiles divided.*] By the word *Isles* we commonly understand Countries compassed round about by the Sea. But there were not such *Islands* enough to contain the Sons of *Japhet*, (tho' these were part of their Portion) and therefore we must seek for another Sense of this Word. Which the *Hebrews* use (as Mr. *Mede* hath observed) to signify *all those Countries divided from them by the Sea*; or, such as they used not to go to but by Sea. See *Book i. Disc. 47.* Many Places testify this, *Isai. xi. 10, 11. xl. 15. Jer. ii. 10, &c.* Now, if *Moses* wrote this Book in *Egypt*, as he thinks it probable, they commonly went from thence to *Phrygia*, *Cappadocia*, *Paphlagonia*, by Sea, as well as to *Greece*, *Italy*, &c. To *Media* indeed, he thinks, they did not use to go by Sea, and therefore makes this an Objection against *Media* being the Father of the *Medes*: For their Country cannot be called an *Isle*. But the far greater Part of the Regions peopled by the Sons of *Japhet* being such as he confesses the *Hebrews* call *Isles*, *Moses* might well say the *Isles of the Gentiles* were parted among them, tho' *Media* be comprehended, which was not such an *Isle*. But there is no need of all this, if we take the word we translate *Isle*, for a Region, Country, or Province. And so it plainly signifies, *Job xxii. 30. Isai. xx. 6.* where in the Margin we translate it *Country*. And then the word *Goim*, which we render *Gentiles*, signifies a *Multitude of People*; as it doth often in Scripture; particularly, *Gen. xvii. 4, 16.* And so we translate it, *Nations*, in the last words of this Verse; and in the last Clause of this Chapter, by these were the [*Goim*] *Nations* divided in the Earth. Which may serve to explain this Phrase here; which we may thus interpret, *by these, or among these, were divided the Regions of the People or Nations*



*Nations* (descended from *Japhet*) in their Lands ; in the several Countries which they possessed.

*Divided.*] It appears by the following Words, (according to his *Language, Family, and Nation*) this great Division of the Earth was made *orderly*, and not by a *confused* irregular Dispersion, wherein every one went whither he listed, and seated himself where he thought good. This, Mr. *Mede* thinks is also suggested in the very word we translate *divided* ; which signifies not a scattered, but a distinct Partition.

*Every one after his Tongue, or Language.*] The same is said, *ver. 20.* and *ver. 31.* of the Posterity of *Cham* and *Shem*. Which signifies they did not all speak the same Language, but doth not prove that every one of the fore-mentioned People, had a Language peculiar to themselves, distinct from the rest, and not understood by them. As when *Ahasuerus* is said to have caused Letters to be written to an *hundred twenty seven* Provinces, according to their Language and their Writing, (*Esth. viii. 9.*) it doth not prove there were so many several sorts of Writing, and so many several Languages in his Empire ; but only that to each of them was directed a Letter in that Language which they spake.

*After their Families, in their Nations.*] The Particle *in* denotes, as Mr. *Mede* observes, *Families* to be subordinate to *Nations*, as Parts to a Whole. *Families* are Parts of a *Nation*, and a *Nation* is an Offspring containing many *Families* : So here was a *twofold Order* in this Division. First, They were ranged according to their Nations ; and then every Nation was ranked by his Families. So that every Nation had his Lot by himself ; and in every Nation, the Families belonging to it had their Portion by themselves. The Number of Nations descended from *Japhet* were *seven*, according to the Number of his Sons, who were all Founders of several Nations. But the Number of Families is not here entirely set down : For *Moses* names only the Families of *Gomer* and *Javan*. Whose Children perhaps are rather to be look'd upon as Founders of Nations ; and therefore mentioned by *Moses*, when the Posterity of the rest are omitted.

*Ver. 6. And the Sons of Ham.*] Having given an Account of the Sons and Grand-sons of *Japhet* the eldest Son of *Noah*, he next proceeds to the Sons of *Ham* the second Son of *Noah*, which were *Four* : And gives an Account also of every one of their Sons and of some of their Grand-sons.

*Cush*] Gave Name to a Country very often mentioned in Scripture ; which most of the Ancients take for *Æthiopia*, and so we commonly translate the word *Cush*. But if by *Æthiopia* they meant that Country South of Egypt, and not an Eastern Country, (which may be a question) *Jonathan* is rather to be followed, who here paraphrases it *Arabia*. For *Cush* is the same with *Chusan*, (only the latter is a Diminutive) which is made the same with *Midian*, *Habak. iii. 7.* And so *Moses's* Wife is called a *Chushite*, (we render it *Æthiopian*) for she was a *Midianite*, *Exod. ii. 16, 31.* and therefore was of *Arabia*, not of *Æthiopia* : And so we should translate it, (*Numb. xii. 2.*) an *Arabian Woman*. And there is a Demonstration of it in *Ezek. xxix. 10.* that *Cush*

cannot be *Æthiopia* ; for when God saith he will make *Egypt* desolate, from the tower of *Syene*, to the Border of *Cush*, if we should understand by *Cush* the Country of *Æthiopia*, it would be as if he had said, from *Æthiopia* to *Æthiopia*. For every one knows *Syene* was the Border of *Egypt* towards *Æthiopia* : And therefore here being two opposite Borders, it is manifest that *Cush*, which is the opposite Term to *Syene*, cannot be *Æthiopia* but *Arabia*, which bounded that Part of *Egypt* which is most remote from *Æthiopia*. A great Number of other Arguments out of Scripture evince this ; which *Bochartus* hath collected, *L. iv. Phaleg, c. 2.* and *Philip. Beroaldus* asserted the same thing before him.

*Mizraim.*] The Father of them who inhabited Egypt, whose Metropolis [*Alcairo*] the *Arabians* at this day call *Meser* ; and the first Month among the ancient *Egyptians* was called *Mesori* ; and *Cedrenus* calls the Country itself *Mestra*, as *Grotius* observes in his *Annot. in L. i. de V. R. C.* and *Lud. Cappellus* in his *Chronol. Sacra, p. 109.* And this word *Mizraim* being of the Dual Number, (which shows it to be the Name of the Country rather than of a Person) denotes two *Egypt*s, as *Bochart* observes : For so there were, the higher and the lower. All that Country was called the higher, where *Nile* runs in one Stream : The lower was that, where it is divided into many ; which the *Greeks* call *Delta*, from its triangular Form.

*Pbut.*] All *Africa* was divided between *Mizraim* and *Pbut*, as *Bochartus* observes. For all *Egypt*, and several other Parts of *Africa*, as far as the Lake *Tritonides*, (which divides *Africa* into two almost equal Parts) fell to *Mizraim*. The rest beyond that Lake to the *Atlantick* Ocean was the Portion of *Pbut*. Of which Name there are some Footsteps in the City *Putea*, which *Ptolomy, L. iii. c. 1.* calls *Ῥύτης* ; and the River called *Pbut*, mentioned by *Pliny*, as *Grotius* notes ; and a Country, which *St. Hierom* in his time says was called *Regio Phutensis* ; which lies not far from *Fez*. Another Name of *Africa* is *Lub*, which we often meet withal in Scripture ; whence the Name of *Lybia*. Concerning which, and a great many other Proofs that *Pbut* was planted in *Africa*, see the famous *Bochartus, L. iv. Phaleg. c. 33.*

*Canaan.*] The youngest Son of *Ham*, every one knows, gave Name to that Country which God gave afterwards to the *Israelites*. Which the *Phœnicians* who descended from the *Canaanites* called *χνα*, by a Contraction of the word *Canaan*, as many have observed out of *Eusebius, L. i. Præpar. c. 10.* who quotes *Sanchuniathon* and *Philo-Biblus* for it. It is so certain that the *Phœnicians* had their Original from the *Canaanites*, that the *LXX* use their Names promiscuously. For example, *Shual* is called, *Gen. xvi. 10.* the Son of a *Canaanitish* Woman : Whom in *Exod. vi. 15.* they call the Son of a *Phœnician* Woman. And so in the *New Testament*, the Woman whom *St. Matthew* calls a *Woman of Canaan*, *xv. 22.* *St. Mark* calls a *Syrophœnician*, *vii. 26.* We never indeed find the *Phœnicians* called *Canaanites* by the *Greeks* : For their Posterity being ashamed (as we may suppose) of that Name, because of the Curse pronounced upon Canaan,



*Canaan*, chose to be called rather *Syrians*, or *Affyrians*, or *Sidonians*, or *Phœnicians*. For *Syria*, which was a common Name to a great many People round about, was at first proper to them; from the Metropolis of *Phœnicia*, which was *Tyre*, in Hebrew, *Sor* or *Sur*; from whence *Surim*, and thence the Greek *Σύρι*. They that would see more of this, may read the fore-named Author, *L. iv. Phaleg. c. 34.*

Ver. 7. In this Verse *Moses* acquaints us, what People descended from the eldest Son of *Ham*, viz. *Cush*, who had five Sons: And the fourth of them had two.

*Seba.*] There were four Nations, that had the Name of *Seba* or *Shebab*, as *Bochart* observes, *L. ii. c. 25.* Three of them are mentioned here in this Chapter. The first of them, this Son of *Cush*, is written with *Samech*, all the rest with *Schin*, viz. the Grand-son of *Cush*, who was the Son of *Raamah* or *Rhegma*, in the end of this Verse. The third was the Son of *Jocktan* the Son of *Shem*, ver. 28. And the fourth was a Grand-child of *Abraham* by his Son *Jokshan*, xxv. 3. They that descended from the three first of these, were a People given to Trade; from the fourth came a People addicted to Robbery. The first, the second, and the fourth, were seated near the *Persian* Sea; the third near the *Arabian*: Whence *Pliny* saith the *Sabæans* stretched themselves to both Seas, *L. v. c. 28.* For all these four People were comprehended under the Name of *Sabæans*, tho' very different one from another. But it may be doubted whether the *Sabæans*, who descended from *Jokshan* the Grand-child of *Abraham*, did live near the *Persian* Sea. And I shall shew upon xxv. 3. that *Bochart* himself thought otherwise upon further Consideration.

And as for this *Seba*, he was the Father of a People in *Arabia* called *Jemamites*, as *Alcamus* an *Arabian* Writer tells us: Whose Words are, *A certain Man called Saba, gathered together the Tribes of the Jemamites: i. e.* He was the Founder of the People called by that Name from a famous Queen of that Country called *Jemama*. See *Bochartus*, *L. iv. c. 8.* where he shews where they were situated: And that they are the *Sabæans*, who are said by *Agathercides* to have been a very tall proper People, mentioned, *Iſa. xlv. 14.*

*Havilah*] Or *Chavilah*. There were two *Havilahs* also: One, the Son of *Cush* here mentioned; another, the Son of *Jocktan*, ver. 29. From this *Havilah* seem to have come the People called *Chaulothæi* by *Eratosthenes*: Who were seated in *Arabia Felix* (as *Strabo* tells us) between the *Nabatæi* and the *Agræi*, i. e. the *Hagerens*. By *Pliny* they are called *Chavelæi*, (which come nearest to the Hebrew Name) who were seated in that Part of the Country which lay towards *Babylon*; as appears by this, that in the Scripture the Wilderness of *Sbur* (nigh *Egypt*) and *Havilah* are opposed, as the most remote opposite Bounds of *Arabia*. Thus the *Ismaelites* are said to have dwelt from *Havilah* to *Sbur*, Gen. xxv. 18. that is, before *Egypt*, & *Regione Egypti*, over-against *Egypt*, as *Bochart* translates it: That is, *Havilah* bounded them on the North-East; and *Sbur* on the South-West; which *Sbur* was near to *Egypt*. And so

*Saul* is said to have smitten the *Amalekites* from *Havilah* to *Sbur*, &c. 1 Sam. xv. 7. where we translate the last Words, over-against *Egypt*.

*Sabta*] Or *Sabtha*, (whom the Ancients call *Sabatba* or *Sabathes*) seems to have been settled in that part of *Arabia Felix* called *Leamites*, upon the *Persian* Sea; where there was a City not far distant from the Sea, called by *Ptolemy*, *Σαφθα*: From whence they sent Colonies over the Sea into *Persia*, as *Bochart* shews by several Arguments, *L. iv. c. 10.* For there is an Island on that Coast called *Sophtha*, and a People called *Messabatæ* or *Massabathæ* upon the Confines of *Media*; from the *Chaldæan* word *Mesa*, (which signifies middle) and *Sabatba*; as if one would say, the *Mediterranean Sabtæ*.

*Raamah*,] Or, as the Ancients pronounce his Name, *Rhegmah*, was situated in the same *Arabia*, upon the *Persian* Sea. Where there is a City mentioned by *Ptolemy's* Tables *Rhegama*; in the Greek Text expressly *Ῥέγμα*, *Regma*. And so *Stephanus* mentions both *Ῥήγμα πόλις*, and *κόλπος Ῥήγμα*, about the *Persian* Gulph.

*Sabtecha*] Or, *Sabtheca*, as some read it, was the youngest Son of *Cush*, except *Nimrod*, who is mentioned by himself. It is hard to find the place of his Habitation: But the rest of the Sons of *Cush* being seated about the *Persian* Sea, (except *Nimrod*, who, as *Moses* tells us, went to *Babylon*) *Bochartus* thinks it reasonable to seek for him in that Part of *Caramania*, where there was a City called *Samydace*, and a River, *Samydachus*: Which he thinks may have come from *Sabetecha*, by the change of the Letter B into M, which was very frequent in *Arabia* and the neighbouring Countries. For *Merodach* is also called *Berodach*, in the Book of *Kings*: And in the *Chaldee* Paraphrase, *Basan* is called *Bathnan* and *Maibnan*: And *Abana* (the famous River of *Damascus*) is expounded *Amana*: And *Mecha*, and *Beccha*, are the same City among the *Arabians*. In like manner *Sabtecha* or *Sabithace*, might be changed into *Samydace*. Now, into *Caramania* there was a short Cut over the Streights of the *Persian* Gulph out of *Arabia*. I see nothing any where more probable than this Conjecture of that very learned Man, *L. iv. Phaleg. c. 4.*

And the Sons of *Ramah*; *Sheba*, and *Dedan*.] He gives an account of none of *Cush's* other Son's Posterity, but only of this, whose two Sons were seated near him and one another. For the younger of them, *Dedan*, seems to have left his Name in a City now called *Dadan*, hard by *Rhegma*, upon the same Shore, Eastward. And from this *Dadan* the Country now hath its Name: Of which *Ezekiel* speaks, xxvii. 15. as *Bochart* shews plainly, *L. iv. c. 6.* And *Sheba* (or as others read it, *Seba* or *Saba*) his elder Brother, was seated in the same Country not far from *Dedan*, where *Pomponius* mentions a People called *Sabæi*; and *Arrianus* speaks of a great Mountain not far off, called *Sabo*, from this *Saba*; whose Posterity easily passing over the Streights beforementioned, into *Caramania*, might possibly give Name to a City there which *Ptolemy* calls *Sabis*: And *Pliny* mentions a River of the same Name; and

*Dionys-*



*Dionys. Periegetes* speaks of a People called *Sabæ*. Of whom the Scripture seems to speak in those places where *Sheba* and *Seba* are joined together, *Pf. lxxii. 10. The Kings of Sheba (i. e. of this Country) and Seba shall offer Gifts.* And sometimes *Sheba* and *Raamah* (for *Rhegma*) are joined, *Ezek. xxvii. 22.* where the Prophet speaks of this *Sheba* the Son, or *Rhegma*; who brought those precious Commodities there mentioned, out of *Arabia*; they lying very commodiously for Traffick upon the *Persian Gulph*. And these are the People also mentioned, *ver. 23.* of that Chapter, with fundry other Nations, who lived upon *Tigris* and *Euphrates*, which run into the *Persian Sea*; and therefore it is reasonable to think that *Sheba's* Posterity lived near the same Sea.

*Ver. 8. And Cush begat Nimrod.*] Besides all the fore-mentioned, he also begat this Son; whom *Moses* distinguishes from the rest, and mentions him alone by himself, because he was the most eminent among his Brethren, tho' born the last; a mighty Commander, as *Moses* here describes him. Thus in the Title of *Psal. xviii.* it is said, *David* was delivered out of the hand of all his Enemies, and out of the hand of *Saul*: Who is particularly mentioned by himself, because he was his chief Enemy. *Sir W. Raleigh* thinks he was begotten by *Cush*, when his other Children were become Fathers; and so being younger than his Grand-sons, he is named after an Account is given of every one of them.

*Nimrod.*] The Author of the *Chronicon Alexandr.* thinks he was the same with *Ninus*: But *Vossius* rather takes him for him whom the Greek Writers call *Belus*, that is, *Lord*: And that *Ninus* was his Son, so called from the very thing itself, *Nin* in *Hebrew* signifying a Son, *L. i. de Idolol. cap. 24.* The same *Chronicon* saith that *Nimrod* taught the *Affyrians* to worship the Fire: And both *Elmacinus* and *Patricides* affirm the same. See *Hotting. Smegma Orient. L. i. c. 8. p. 272.* Which if it be true, I doubt not was as an Emblem of the Divine Majesty, which used to appear in a glorious Flame. *Ur* a City of *Chaldaea* seems to have had its Name from the Fire which was there worshipped: And that *Ur* also from whence *Abraham* came, the *Hebrews* fancy had the same Original; for their Fable is, That *Abraham* was thrown into the Fire, because he would not worship it, and by the Power of God delivered, as *St. Hierom* tells us in his Questions upon *Genesis*.

*He began to be a mighty one in the Earth.*] He was the first great Warrior and Conqueror; so *Gibbor* is to be understood; not for a Giant, or Man of great Stature, but for a potent Person: And as some will have it, a more severe Governor than they had been who only exercised Paternal Authority. For he was the first that put down the Government of Eldership, or Paternity (as *Sir Walter Raleigh* speaks) and laid the Foundation of Sovereign Rule.

*Ver. 9. He was a mighty Hunter.*] Or rather, *mighty in Hunting*: For the word *tzid* doth not signify a Hunter, but Hunting. Which shows by what means he came to be so great a Monarch. He hardned himself to Labour by this Exercise (which was very toilsome) and drew together a great Company of robust young Men to attend him in this Sport: Who were hereby also fitted

to pursue Men, as they had done wild Beasts. For this was look'd upon in all Ages, as the rudiment of Warfare, (as *Bochart* shews out of a great many Authors, *L. iv. cap. 12.*) all the Heroes of old, such as *Nestor*, *Theseus*, *Castor*, *Pollux*, *Ulysses*, *Diomedes*, *Achilles*, *Aeneas*, &c. being all bred up to hunting, as *Xenophon* informs us. And it was not without some such reason, that noble Families carry in their Coats of Arms (as Ensigns of their valorous Atchievements) *Lions*, *Bears*, *Tigers*, &c. from their killing such-like fierce Creatures. For it must be farther noted, That in this Age of *Nimrod*, the Exercise of Hunting might well be the more highly esteemed, and win him the Hearts of Mankind; because he delivered them, by these means, from those wild Beasts, whereby they were much infested, and very dangerously exposed, while they were but few, and lived scattered up and down, in the open Air, or in Tents but weakly defended. The destroying of wild Beasts, (and perhaps of Thieves whom he hunted also) was of great service in those times, and made many join with him in great designs which he had at last, to subdue Men, and make himself Master of the People who were his Neighbours, in *Babylon*, *Susiana*, and *Affyria*. The Memory of this Hunting of his was preserved by the *Affyrians* (who made *Nimrod* the same with *Orion*) who joined the Dog and the Hare (the first Creature perhaps that was hunted) with his Constellation. This *Mr. Selden* observes in his *Titles of Honour*, *Part i. cap. 1.* where he farther notes, that he is to this day called by the *Arabians*, *Algebar*, the mighty Man, or the Giant: From the *Hebrew Gibbor* here in the text.

*Before the Lord.*] *i. e.* To the highest degree. For so a great City to God, is a very great City, *Jonah iii. 3.* and a Child very beautiful is called *אֶפְרַיִם לִפְנֵי יְהוָה*, fair to, or before God, *Acts vii. 20.* Or the meaning may be, he was truly so, not only in common opinion. For that is said to be before God, which really is; because God cannot be deceived by false appearances.

*Wherefore it is said, even as Nimrod the mighty, &c.*] *i. e.* Thence came the common Proverb: Which *Moses* alledges as a proof of the Truth of what he delivered. Nothing being more usual in his days than for Men to say when they would express how exceeding great any Man was, *He is like Nimrod, the mighty Hunter before the LORD.* Thus common Sayings are quoted in other places, nothing being more notorious than such Proverbial Speeches, *Numb. xxi. 27. 1 Sam. x. 12.*

It is not improbable that *Nimrod* is the same with him whom the *Greeks* call *Bacchus*; whose Conquests in the East, as far as *India*, are nothing else but the Expeditions of *Nimrod* and his Successors. The very Name of *Bacchus* imports this, which was made out of *Bar-Chus* the Son of *Cush*, as *Dammasek*, (*i. e.* *Damascus*) was out of *Darmasek*. Many other Arguments for this are collected by *Bochartus*, *L. i. Phaleg, cap. 2.*

*Ver. 10. The beginning of his Kingdom was Babel.*] (See *xi. 5, 8.*) Which, according to the *Gentile* Writers, was built by *Belus*, (the same with *Nimrod*, who was called *Belus*, as I noted before from *Baal*, because of his Dominion and large Empire, over which he was an absolute Lord.) They that say, his Son *Ninus* (or, as



*Philo-Byblius*, his Son *Babylon*) was the Builder, may be thus reconciled with the fore-mentioned Opinion, that *Belus* began it, and his Son much augmented it. See *Voss. L. i. De Idol. c. 24. & L. vii. c. 9.* There are those that say it was built by *Semiramis*, but as they have it only from *Ctesias*, who is not to be relied on against *Berosus* and *Abydenus*, who wrote the History of that Country out of the ancient Records, and say *Belus* built it; so if it be true, we must understand it of her rebuilding it after it was decayed, or adding greater Splendor to it. And this also must be understood not of the Wife of *Ninus*, for it is a question whether he had any Wife of that Name: Or if he had, she was different from her whom the *Greeks* so much magnify, who lived almost *two thousand* Years after the Son of *Belus*, as *Salmasius* observes (*Exercit. in Solin. p. 1228.*) out of *Philo-Byblius*.

*And Erec, &c.]* Having built *Babel*, which he made the chief City of his Kingdom, he proceeded to build *three* Cities more in the same Country. Which, they that think he won by Conquest, imagine also that he made *Babel* the Head City, because he won it first; and then the other. And all this, say some, before the Dispersion we read of in the next Chapter: Which others think happened after the Dispersion. *Erec* seems to have been the City which *Ptolemy* calls *Arecca*, and *Ammianus*, *Arecha*; which lay in the Country of *Susiana* upon the River *Tigris*. Whence the *Areccæi Campi* in *Tibullus*, as *Salmasius* observes in his *Exercit. in Solinum, p. 1194.* From whence *Huetius* thinks the Country below it was called *Iroque*, mentioned by *Alferganus* and other *Arabian* Writers.

*Acchad.]* It is an hard matter to give any Account of this City; but the *LXX* calling it *Archad*, from the *Chaldee* Idiom, which is wont to change the *Daghes*, which doubles a Letter, into *R*, (as *Darmasek* for *Dammasek*, i. e. *Damascus*; and by the same reason, *Archad* for *Acchad*) the Footsteps of his Name may be thought to remain in *Argad*, a River of *Sittacene* in *Persia*. For nothing is more common than to change *ch* into *g*.

*Chalne.]* It is sometimes called *Chalno*, *Isai. x. 9.* and *Channe*, *Ezek. xxvii. 23.* From whence the Country called *Chalanitis*, (mentioned by *Pliny* and *Strabo*, *Polybius* and *Dionys. Periegetes*) may be well thought to have taken its Names: Whose chief City was called *Chalne*, or *Chalone*, (which is the same) and afterwards changed by *Pacorus* King of *Persia* into *Ctesiphon*.

*Ver. 11. Out of that Land went forth Asbur.]* This Translation is not so likely as that in the Margin, *He went out into Assyria*. For *Moses* is speaking of what *Nimrod* the Son of *Cush* did, and not of the Sons of *Shem*, among whom *Asbur* was one. Nor is it agreeable to the order of the History to tell us here what *Asbur* did before there be any mention of his Birth, which follows, *ver. 22.* Besides, it was not peculiar to *Asbur* the Son of *Shem*, that he went out of the Land of *Shinar*: For so did almost all Men who were dispersed from thence. Add to this, that *Assyria* is called *the Land of Nimrod* by *Micah, v. 6.* *They shall waste the Land of Assyria with the Sword, and the Land of Nimrod with their Lances; or, in*

*the entrance thereof*, as we translate it. Therefore it is very reasonable to take *Asbur* here, not for the Name of a Man, but of a Place, as it is frequently: And expound the word *Asbur*, as if it were *Leasbur* into *Asbur*; as *beth* in *2 Sam. vi. 10.* is put for *lebeth*: Other Examples there are of this, *2 Sam. x. 2. 1 Chron. xix. 2.* By going forth into *Asbur*, *Bochart* thinks is meant *Nimrod's* making War there: For so the *Hebrew* Phrase *go forth* imports, in *2 Sam. xi. 1. Psalm lx. 12. Isai. xliii. Zac. xiv. 3.* So *Nimrod* went forth into *Assyria*, which belonged to the Children of *Shem*; but was usurped, he thinks, by this Son of *Cush*, who had no right to it but what he got by his Sword. If this be true, Mr. *Mede's* Observation which I mentioned upon *ver. 27.* of the foregoing Chapter, [That the Posterity of *Cham* never subdued either those of *Japhet*, or *Shem*,] must be understood of such large Conquests as they two made over one another, and over him.

*And builded Nineveh.]* Which *Nimrod* so called from his Son *Ninus*: The very word *Nineveh* being as much as *Ninus's Habitation*, גִּן נִינִי. Thus *Cain* built a City, and called it not by his own but his Son's Name, *iv. 17.* This was the chief City of *Assyria*, and flourished in great Glory till it was utterly razed by the *Medes*, and never again rebuilt. It stood on the *East-side* of *Tigris*.

*Reboboah.]* There was a City of this Name upon *Euphrates*, which was famous for the Birth of *Saul* one of the Kings of *Edom*, *Gen. xxxvi. 37.* which the *Arabians* call *Rababath-Melic*, i. e. *Rababath of the Kings*, a little below *Cercusium*, at the Mouth of the River *Chaboras*. But this being too far distant from *Nineveh*, (to which this and the two following Cities were Neighbours) *Bochart's* Conjecture is not unreasonable, That this is the City which *Ptolemy* calls *Birtba*, on the *West* of *Tigris*, at the Mouth of the River *Lycus*. For in the *Chaldee* Tongue *Streets* are called *Birtba*; and that is the signification of *Reboboah*, as the Margin of our Bible will inform the Reader.

*Calab or Calack]* Seems to have been the chief City of the Country called *Calachene*, about the Fountain of the River *Lycus*: Which *Strabo* often mentions.

*Ver. 12. And Resen, &c.]* The fore-named great Man conjectures this to have been the City which *Xenophon* calls *Larissa*, situate upon the *Tigris*: Which *Moses* might well call a great City. For so *Xenophon* says it was, and describes the height of the Walls to have been an *hundred* Foot, the breadth *five and twenty*, and the compass of it *eight Miles* about. The *Greeks* found it in Ruins, and uninhabited, when they came into those Parts; being destroyed by the *Persians*, when they spoiled the *Medes* of their Empire. And it is possible, as *Bochart* goes on, the *Greeks* asking whose City that was, and the *Assyrians* answering, *Leresen*, i. e. *Resen's*, (adding, as is usual, *le*, the Note of the *Genitive* Case) they might thence call it *Larissa*. Such a Mistake, he shows, there is in the *Vulgar* Translation of the Bible, which takes this Particle *le* for part of the Name. For, in *1 Chron. v. 26.* where it is said the King of *Assyria* carried the *Israelites* to *Halab*, the *Vulgar* says unto *Lahelab*. Whereas it is certain from *2 Kings xvii. 6.* that it should be unto *Halab*,  
or



or *Helab*. However, it is reasonable to think that these words, *this is a great City*, belongs to *Resen*, not to *Nineveh*: Whose Greatness as well as *Babylon's* was very well known; and therefore these words seem to be added to denote *Resen* to be a great deal bigger than the two before-named, *Rebboth* and *Calab*. See *Bochart*, L. iv. c. 23.

They that think *Nimrod* settled his Kingdom in *Babel* before the Dispersion by Confusion of their Languages, imagine that he made this Expedition into *Affyria*, (where he built *Nineveh*, and the rest of the Cities here mentioned) after they were forced to leave off their vain-glorious Building at *Babel*, and to disperse themselves into other Countries.

Ver. 13. *And Mizraim* (the second Son of *Cham*) *begat Ludim*.] By whom we are to understand the *Æthiopians*, as *Bochart* hath proved by many Arguments, (which I shall not mention) and therefore understands by these words, that the *Æthiopians* were a Colony of the *Egyptians*, L. iv. *Phaleg*. c. 26. For it appears by *Diodorus* that they were near of kin, having many things common to both Nations; which he reckons up, and are sufficient to persuade those who consider them, that they had the same Original: The only difference among them being this, which of them was of greatest Antiquity. The *Egyptians* fancy'd they were the first of all Men; and the *Æthiopians* pretended that they living more Southerly, had a stronger Sun; which contributed more efficaciously to natural Generation: And that *Egypt* was a Country thrown up by the Mud which *Nilus* left, and so got out of the Sea. But *Moses* hath determined this Controversy in these words, and by the rest of his History; which shows that the first Men after the Flood came from the Mountains of *Armenia*, which is in the North; and consequently they went to the Southerly Countries by degrees, thro' *Affyria*, *Babylon*, *Syria*, and *Egypt*, into *Æthiopia*. And their Discourse is ridiculous about the Original of *Egypt*, unto which we see nothing added by the *Nile*, in many Ages.

*Ananim*.] Our *Broughton* takes these to be the *Numidians*, among whom he finds *Anubis*. Others take them for the *Anaitæ* in *Æthiopia*. But these *Ananims* being derived from *Mizraim*, we are rather to seek them about *Egypt*: And the Opinion of *Bochartus* is probable, that they are the *Nomades*, who lived about *Ammon* and *Nasamonitis*; and called *Ananii*, from *Anam*, which signifies a *Sheep* among the ancient *Egyptians*, as it doth among the *Arabians*. For the *Nomades* fed *Sheep*, as *Herodotus* tells us, and lived upon them, (whereas they abstained from eating *Cows* or *Swine*) and their Garments also, as he tells us, were of *Sheep-skins*.

*Lebabim*.] These are thought to be the *Lybians*; but that being a Name which belongs to the greatest part of *Africa*, it cannot be well thought that so a great a Portion fell to this Son of *Mizraim*, or that so many People were descended from him. Therefore *Bochart* with great reason thinks the *Lebabæi* were not all the *Lybians*; but those whom *Ptolomy*, *Pliny*, and others call *Lybiægyptii*, because they lived next to *Egypt* on the West of *Thebais*, in a sandy, adust Soil, burnt by excessive Heat; from whence he thinks

they had the Name of *Lebabim*. For *Lebaba* signifies both a Flame and Heat: As in *Joel* i. 19. *The flame* (*Lebabab* in the Hebrew) or *scorching heat, hath burnt all the trees of the field*.

*Naphtubim*.] These seem to be the People of *Nephtuab*; and what that is we may learn from *Plutarch*; who in his Book *De Iside & Osiride*, says the *Egyptians* call the Countries and the Mountains that lie upon the Sea, *Nepthun*; which may incline us to think that the *Naphtubim* were those People that lived upon the Shore of the *Mediterranean* in *Marmarica*: For the People upon the *Red-Sea* belonged to *Arabia*, not to *Egypt*. It is not improbable that from hence came the Name of *Neptune*, who originally was a *Lybian* God, and known to none but that People.

There was a City called *Nepata* by *Pliny*, which *Grotius* thinks may explain this Name: But it was in *Æthiopia*; and *Moses* is speaking of the Sons of *Mizraim*.

Ver. 14. *And Patrusim*.] Who were the Inhabitants, it's likely, of *Patros*: Which was a part of *Egypt*, tho' represented sometime in Scripture as a Country distinct from it: Just as *Thebais* is in some Authors said to be, whereas it was the *Upper Egypt*. *Bochart* hath brought a great many Arguments to prove this: Particularly from *Ezekiel* xxix. 14. which shows clearly that *Patros* belongs to *Egypt*: For the Prophet foretelling that God would bring again the Captivity of *Egypt*, he saith he would *cause them to return into the Land of Patros, into the Land of their Habitation, or Nativity*: That is, into *Thebais*, which *Nebuchanezzar* had principally afflicted, carrying most of the Inhabitants of *Thebes* into Captivity. This seems a more probable Account of the *Patrusim* than theirs who take them to be the *Pbarusi*, (as *Grotius* doth) or *Pbautusii*; who were a People of *Æthiopia*.

*Castubim* or *Castuchim*.] These were the *Colchi*, who tho' they lived far from *Egypt*, from whence they are said here to descend, yet there are a great many Arguments, that they had their Original from that Country. For several ancient Authors say so, as *Herodotus*, *Diodorus*, *Strabo*, and *Ammianus*; all of great Credit. And there are many Reasons whereby *Herodotus* proves it (as *Bochart* shows in his admirable Work, often mentioned, L. iv. *Phaleg*. c. 31.) they agreeing in so many things, especially in their Manners and Language, that one can scarce have any doubt of it. These People were seated at the East End of the *Euxine* Sea.

Out of whom came *Philistim*.] They were the Offspring of the People of *Colchis*, as will appear in what follows.

*And Capthorim*.] These were a People near to *Colchis*, as appears from hence; that the *Philistim*, who are said here to come from *Castuchim*, in other places are said to have come from *Capthor*, *Jer.* xlvii. 4. *Amos* ix. 7. And *Moses* himself relates how the *Avims* nigh to *Gaza* (a famous City of the *Philistim*) were driven out by the *Capthorim*, *Deut.* ii. 23. All the Ancients therefore are in the right, who take the *Capthorim* for the *Cappadocians*: Yet, not all the Inhabitants of that Country, (part of which was possessed by other People, as was said before) but that part of *Cappadocia* which was



next to *Colchis*, viz. about *Trapezund*, where *Colchis* ended. For there we find the City called *Side*, and the Country *Sidene*, mentioned by *Strabo*. Now, *Side* in Greek (as *Bochart* ingeniously observes) signifies the same with *Caphtor* in Hebrew, viz. *Malum punicum*: And therefore in all likelihood, the same Country was called by the Hebrews *Caphtor*, and by the Greeks *Sidene*.

What invited the *Caphtorim* out of *Egypt* into this Country is hard to tell at this distance of time. But *Strabo* thinks it was the Fame of the Gold wherewith this Country abounded. And as this drew them thither, so perhaps the coldness of the Country, very much different from that wherein they were born; or else their Neighbours the *Scythians* and *Mesech* and *Tubal* (viz. the *Moschi* and *Tibareni*) who dwelt near them, and might be troublesome to them, made them think of returning back again. And in their way thro' *Palestine* they fell upon the *Avim*, whom they dispossessed of their Country, and settled there (*Deut.* ii. 23.) by the Name of *Philistim*.

Ver. 15. *And Canaan.*] Now follows an Account of the Posterity of *Ham's* youngest Son.

*Sidon*] Was his First-born; who was the Founder of the famous City called by his Name, *Sidon*: Which *Trogus* saith was so called from plenty of Fish on that Coast. And so the present Name of it, *Said*, signifies *Fishing* or *Fishery*: As the Town in *Galilee* called *Bethsaida*, is as much as the place of *Fishing*: For that Sea upon which it lies, the Hebrews say, abounded with Fish. However, the *Sidonians* came from this Son of *Canaan*; and some of them (if he did not found it himself) called the City by this Name in memory of him. It was far more ancient and famous than *Tyre*: For we read of it in the Books of *Moses*, and *Joshua*, and the *Judges*: But nothing of *Tyre* till the Days of *David*. Nor doth *Homer* mention *Tyre*; tho' he speaks of *Sidon* and the *Sidonians* in many places.

*Heth*,] His second Son, was the Father of the *Hittites*, or the Children of *Heth*, often mentioned in Scripture; who dwelt about *Hebron* and *Beer-sheba*, in the South of the Land of *Canaan*. They were a very warlike People, and struck a Terror into their Neighbours: From whence the word *Hittite* seems to be derived, which signifies *fright* and *sudden Consternation*; such as came upon the *Syrians*, when they thought the Kings of the *Hittites* were coming against them, 2 *Kings* vii. 6. This was the Country of the *Anakims*. For from *Arba*, who was an *Hittite*, descended *Anak*; and from him those three Giants, *Abiman*, *Sheshai*, and *Talmi*, and the rest of the *Anakims*, *Numb.* xiii. 22, 23. *Josh.* xv. 13, 14.

Ver. 16. *The Jebusite.*] This People, who were situated near to the former, descended from *Jebus* the third Son of *Canaan*; and were a very warlike People also. For they kept *Jerusalem* and the Fortrefs of *Zion*, to the times of *David*, notwithstanding all the Power of the *Benjamites*. And when *David* besieged it, they mock'd at his Attempt, 2 *Sam.* v. 8.

*And the Emorite.*] They came from *Emor*, the fourth Son of *Canaan*, and are commonly called *Amorites*; who possessed the mountainous Parts of *Judaea*: And many of them passed over *Jordan*, and making War upon the *Moabites* and

*Ammonites*, seized upon *Basban* and *Heshbon*, and all the Country between the Rivers of *Jabbok* and *Arnon*, *Numb.* xiii. 29. *Josh.* v. 1. In memory of which Victory, some *Canaanite* Poet made a Triumphant Song, which *Moses* hath recorded, *Numb.* xxi. 27. What a mighty People these were we learn from *Amos* ii. 9.

*Gergasite.*] There was a Remnant of this People about *Gerasa* or *Gadara*, beyond *Jordan* in our Saviour's time, *Matth.* viii. 28. *Mark* v. 1. *Luke* viii. 26. And they were called perhaps by this Name from the fat, clayey Soil of the Country where they lived; for *Garges* in Hebrew is *white Clay*.

Ver. 17. *And the Hivite or Hevite.*] They lived in and about Mount *Hermon*, as we read, *Josh.* xi. 3. which being towards the East of the Land of *Canaan*, they are called *Kadmonites*, i. e. *Oriental*s or *Eastlings*, *Gen.* xv. 19. The *Gibeonites* and *Sichemites* were Colonies from them, (*Josh.* xi. 19. *Gen.* xxxiv. 2.) who dwelt more Westward: The former of them, Neighbours to *Jerusalem*, and the latter to *Samaria*.

*Arkite.*] This People *Bochart* thinks inhabited Mount *Libanus*, where *Ptolomy* and *Josephus* mentioned a City called *Arca* or *Arce*: In which, he thinks, was the Temple *Veneris Architides*, worshipped by the *Phœnicians*, as *Macrobius* tells us, *L. i. Saturn.* c. 27. *Pliny* also mentions *Arca* among the Cities of the *Decapoltan Syria*, and saith it was one of those who had a Royal Jurisdiction, under the Name of a *Tetrarchy*, as *Salmasius* observes in his *Exerc. in Solin.* p. 576.

*Sinite.*] *St. Hierom* saith, that not far from *Arca* there was a City called *Sin*; where we may suppose these People to have dwelt. But *Bochart* rather by the *Sinites* understands the *Peleusians*, whose City was called *Sin*; which is of the very same signification with *Pelusium*.

Ver. 18. *And the Arvadite.*] These People are the same with the *Aradii*, who possessed the Island called *Aradus* upon the Coast of *Phœnicia*, and part of the neighbouring Continent: Where a Place called *Antaradus*, opposite to the Island, was seated. *Strabo* and others speak of this Island, and mention another of the same Name in the *Persian Gulph*, (as *Salmasius* observes upon *Solinus*, p. 1023.) whose Inhabitants said, they were a Colony from this Island I now speak of, and had the same Religious Rites with these *Arabians*; who were very skilful in Navigation, and therefore joined by *Ezekiel* with *Zidon*, xxvii. 8. where he makes them also a warlike People, ver. 11.

*Zemarite.*] They who make these the same with the *Samaritans*, do not observe that these Names are written quite differently in the Hebrew: And that the *Samaritans* so much spoken of in Scripture, had their Names from *Somron*. And therefore *Bochart* thinks these are the *Samarites* mentioned by *St. Hierom*; who says they inhabited the noble City of *Edeffa* in *Calosyria* (it should be the City of *Emesa* or *Emisa* which was in that Country, but *Edeffa* is in *Mesopotamia*, beyond *Euphrates*) and so both the *Chaldee* Paraphrases have here for *Zemarite*, *Emisæi*. But I do not see why we should not rather think this Son of *Canaan* (*Zemarus*) from whom the *Zemarites* came, was the Founder of the City of *Zemaraim* (*Josh.* xviii. 22.) which fell to the Lot of the Tribe of *Benjamin*.

*Hamathite.*]



*Hamathite.*] These were the Posterity of the last Son of Canaan; from whom the City and Country of *Hamath* took its Name. Of which Name there were *Two*; one called by the Greeks *Antiochia*, the other *Epiphania*: The former called *the Great*, *Amos* vi. 2. to distinguish it from this, which *St. Hierom* says in his time was called *Epiphania*, and by the *Arabians* (in the *Nubian Geographer*) *Hama*. This is the City which is meant when we so often read that the bounds of *Judæa* were to the *Entrance of Hamath*, Northward, *Numb.* xiii. 21. xxxiv. 8. and other places. For it is certain they did not reach to *Antiochia*, but came near to *Epiphania*.

*Afterwards were the Families of the Canaanites spread abroad.*] In process of time they enlarged their bounds: For they possessed all the Country, which lies from *Idumæa* and *Palestine*, to the mouth of *Orontes*: Which they held for *Seven hundred Years*, or thereabout. *Moses* indeed confines the Land of *Canaan* in narrower bounds toward the *North*, (as hath been said) but we must consider that he describes only that part of *Canaan*, which God gave to the *Israelites* for their Portion. Now there being *Eleven Nations* who had their Original (as appears from this and the foregoing Verses) from so many Sons of *Canaan*; we do not find that the *First*, and the *Five* last were devoted by God to destruction, as the rest were. For we read nothing of the *Zidonians*, *Arkites*, *Sinites*, *Aradites*, *Zemarites*, and *Hamathites*, among those Nations, upon whom the Sentence of Excision was pronounced by God, and their Country bestowed upon the *Israelites*. But we read of *Two* others not here mentioned, who made up the *Seven Nations*, whom God ordered to be cut off, *viz.* the *Perizzites*, and those who were peculiarly called *Canaanites*, who sprang from some of the fore-named *Eleven Families*; but we do not know from which. We shall meet with it in the xv. Chapter of this Book.

Ver. 19. *And the border of the Canaanites, &c.*] Here *Moses* describes the Bounds of that Country, which was given by God to the *Jews*.

*From Sidon.*] *i. e.* The Country of *Sidon*, which extended it self from the City so called towards the *East*, as far as *Jordan*, or near it. This therefore may be look'd upon as the *Northern Bounds* of the promised Land.

*As thou comest to Gerar unto Gaza, &c.*] These and all the rest belong to the *Southern Bounds*: For these two were Cities near to the *Philistines*. We often read of *Gaza*; and *Gerar* was famous for *Abraham's* and *Isaac's* sojourning there, (*Gen.* xx. 1. xxvi. 1.) and for the overthrow of the *Cushites*, *2 Chron.* xiv. 13.

*Sodom and Gomorrha, &c.*] These *Four Cities* are famous for their destruction, by Fire and Brimstone from Heaven.

*Even unto Lashab.*] Or *Lasa*, which *St. Hierom* takes for *Callirrhoe*, as doth *Jonathan* also: A place famous for hot Waters, which run into the dead Sea. But *Bochartus* (*L. iv. Phaleg, c. 37.*) doubts of this, because *Callirrhoe* was not in the *Southern Part* of *Judæa*, as *Lashab* was: He propounds it therefore to consideration, whether it may not be a City of the *Arabs* called *Lusa*: Which *Ptolemy* places in the middle way, between the dead Sea, and the Red.

Ver. 20. *These are the Sons of Ham, after their Families, &c.*] This is sufficiently explained by what was said upon *verse 5.* where *Moses* concludes his account of the Sons of *Japhet*. Only it may be observed in general, that these *Four Sons of Ham* and their Children, had all *Africa* for their Portion, (*Mizraim* having *Egypt*, and *Phut* the rest) and no small part of *Asia*, which fell to the share of *Cush* and *Canaan*.

Ver. 21. *Unto Shem also, the Father of all the Children of Eber.*] That is, of the *Hebrew Nation*, whom *Moses* would have to know from what an illustrious Original they sprung; and therefore breaks off the Thread of its Genealogy, to give a short touch of it. I can give no reason so likely as this, why he calls *Shem* the Father of *Eber's* Children, rather than of any other descended from him. He having told them before, that *Ham* was the Father of *Canaan*, (*ix. 22.*) whom God cursed, and at the same time blessed *Shem*; he now tells them, that this blessed Man was the Father from whom their Nation was descended; that they might comfort themselves in their noble Stock, and believe *Canaan* should be subdued by them.

*The Brother of Japhet the Elder.*] *Scaliger* translates these words *Shem the Elder Brother of Japhet*: But the *he* which is prefixt to *Gadol, i. e. Greater*, plainly directs us to refer the Word *Greater* or *Elder* to him who was last spoken of, *viz. Japhet*: Who may be plainly proved to have been the Eldest Son of *Noah*, from this observation, That *Noah* was *Five hundred years* old, before any of his *Three Sons*, *Shem*, *Ham*, and *Japhet* were born, *v. 32.* When he was *Six hundred Years* old, he entred into the Ark with them, *vii. 11.* And when he came out, two Years after the Flood, *Shem* begat *Arphaxad*, being then an *Hundred Years* old, *xi. 10.* and consequently *Noah* was *Six hundred and two.* From whence it follows that *Shem* was born when *Noah* was *Five hundred and two Years* old: And therefore *Japhet* must be two Years older than he; for *Noah* began to have Children when he was *Five hundred.* But God preferred *Shem* before him; giving hereby an early demonstration (of which there were many Instances afterward) that he would not be confined to the order of Nature in the disposal of his Favours; which he frequently bestowed upon the Younger Children: As he did upon *Jacob*, and in after-times upon *David*, who was the youngest and meanest of all his Father's Children.

*Even unto him were Children born.*] Perhaps he was the last of his Brethren that married; and then *Moses* shews in the following Verses, had *Five Sons*: the Progeny of two of which are mentioned, but the rest passed over in silence.

Ver. 22. *Elam*] Was the First-born; from whom came the *Elamites*, mentioned *Acts* ii. 9. Whose Metropolis was the famous City of *Elymais*. They lay between the *Medes* and *Mesopotamians* (as *Bochart* shows, *L. ii. Phaleg, c. 2.*) and were a very warlike and fierce People, as *Isaiab*, *Jeremiab*, and *Ezekiel* testify. The *Susians* were a neighbouring People, but different from them: And therefore when *Daniel* says *Susban* was in the Province of *Elam*, he takes *Elam* in a large sense; as *Pliny* and *Ptolemy* also do, who mention *Elamites*



mites at the mouth of the River *Eulæus* (*Ulai* in *Daniel*) which was below *Sufania*. See *Salmasius Exerc. in Solin. p. 1193, 1194.* And thus *Josephus* may be allowed to say, the *Elamites* were Περσῶν ἀρχαῖοι, the Founders of the *Persians*, who were a distinct People from them, tho' often comprehended under this Name of *Elam*.

*Asbur.*] From whom came the People called at first *Affyres*, and afterward *Affyrians*: Which was a Name as large as their Empire, comprehending even *Syria* itself; which in several Authors is the same with *Affyria*. But in proper speaking it was only that Country, whose Head was *Nineveh*, called sometimes *Adiabene*, and *Aturia* or *Affyria*.

*Arphaxad.*] Many, following *Josephus*, make him the Father of the *Chaldees*. But I find no good Reason for it; and it seems more probable that the *Chaldees* (in *Hebrew*, *Chasdim*) came from *Chesed* one of *Abraham's* Brother's Sons, *Gen. xxii. 22.* which *St. Hierom* positively affirms. Therefore it is more reasonable to think *Arphaxad* gave Name to that Country, which *Ptolemy* calls *Arraphacbitis*, which was a Part of *Affyria*.

*Lud*] Seems to have given Name to the Country of *Lydia*, which lay about *Meander*; and included in it *Mysia* and *Caria*, which lay on the South side of that River. Which having the most Windings and Turnings in it, of any River in the World (for it returns sometimes towards its Fountain) the *Phœnicians* call this Country, and another, viz. *Ethiopia*, that lay upon the *Nile* (which next to *Meander* is the most crooked of all Rivers) by the Name of *Lud*: Which in their Language signified *bending*, or *crooked*. See *Bochart. L. ii. Phaleg, c. 12.*

*Aram.*] From whom sprung the *Syrians*, whose Name anciently was *Aramæi*; the Children of *Aram*. A Name not unknown to the ancient *Græcians*; for *Homer* mentions the *Ἀραμῆες* in his second Book of *Iliads*; and so doth *Hesiod*; and *Strabo* also saith, that many understood by the *Arimi*, the *Syrians*. And the *Syrians* at this day call themselves *Aramæans*. But *Syria* being so large a Name, that ancient Authors extend it to all those Countries that lay between *Tyre* and *Babylon*, we must not take all the People of them to have been the Posterity of *Aram*. For it is evident some of them descended from *Canaan*, others from *Asbur*, others from *Arphaxad*. Therefore those are to be thought to have come from him, to whom the Name of *Aram* is prefix'd or subjoined, as *Aram-Nabarrjim*, and *Padan-Aram* (i. e. the *Mesopotamians*) *Aram-Soba* (the People of *Palmyra*, and the neighbouring Cities) *Aram-Damasek* (situated between *Libanus* and *Anti-Libanus*, whose chief City was *Damascus*) and perhaps *Aram-Maacha*, and *Aram-Belbrehob*; which were Places beyond *Jordan*, one of which fell to the Share of *Manasseh*, the other of *Affer*.

*Ver. 23. And the Children of Aram, &c.*] The four Persons that follow in this Verse are called the *Sons of Shem*, 1 *Chron. i. 17.* Nothing being more ordinary in Scripture, than to call those the *Sons* of any Person who were his *Grandsons*, *xxix. 5, &c.*

*Uz.*] Or *Utz*, the First-born of *Aram*, is generally said to have been the Builder of *Damascus*: The Valley belonging to which, is by the *Ara-*

*bians* at this day called *Gaut*, and *Gauta*, which differs from *Utz* in the Letters, but not in the Pronunciation: it being common to pronounce the Letter *Ajin* by our *G*, as in the words *Gaza* and *Gomorrab*. Accordingly the *Arabick* Paraphrast for *Utz* hath here *Algauta*. There were two other *Uz's* besides this, one the Son of *Nabor* (*Abraham's* Brother) *Gen. xxii. 21.* whose Country was *Ausitis* in *Arabia Deserta*; the other was of the Posterity of *Edom*, *Gen. xxxvi. 28.*

*Hull.*] Or *Chul*. *Grotius* observes out of *Ptolemy*, that there was a City in *Syria* called *Cholle*, which he thinks might be founded by this second Son of *Aram*. But *Bochart* more probably conjectures that his Posterity possessed the Country called *Cholobetene*, which was a Part of *Armenia*. For the *Armenians*, and *Arabians*, and *Syrians* were much alike, as *Strabo* saith, in their Shape of Body, Speech, and Manner of Life. And there are divers Cities, which *Ptolemy* places in this Country, that begin with *Hol* or *Chol*; as *Cholus*, *Choluata*, *Cholana*: And *Cholobetene* (the Name of the Country) which in their Language is *Cholbeth*, signifies as much as the *House* or *Seat* of *Chol*.

*Gether.*] It is hard to give any account of the Country where his Posterity settled, unless they gave the River *Getri* its Name, which the *Greeks* call *Κετρεῖς*; which runs between the *Carduchi* and the *Armenians*, as *Xenophon* tells us. This is *Bochart's* Conjecture, which is a little nearer than that of *Grotius*, (*Annot. in L. i. de V. R. C.*) who explains this by the City *Gindarus* in *Ptolemy*, and the People called by *Pliny*, *Gindareni*, in *Cælo-Syria*. But after all, it may seem as probable that *Gadara*, the chief City of *Peræa*, which *Ptolemy* places in the *Decapolis* of *Cælo-Syria*, had its Name and Original from this *Gether*.

*Masb.*] Who is called *Mesech*, in 1 *Chron. i. 17.* seated himself, as *Bochart* thinks, in *Mesopotamia*, about the Mountain *Masius*, (which is *Grotius's* Conjecture also) from whence there flowed a River which *Xenophon* calls *Masca*. The Inhabitants of which Mountain *Stephanus* calls *Masieni*; and perhaps the *Moscheni*, whom *Pliny* speaks of, between *Adiabene* and *Armenia* the greater, were descended from this *Masb* or *Mesech*.

*Ver. 24. And Arphaxad begat Salab.*] Having given an account of the Posterity of *Shem's* youngest Son, he now tells us what People descended from his third Son.

*Salab.*] In *Hebrew* *Shelab*. His Father being born but two Years after the Flood (*xi. 10.*) seems to have given this Name to his Son, to preserve the Memory of that dreadful Punishment, that his Posterity might not incur the like by their Sins. For *Sela* signifies the letting forth of Waters, *Job v. 10.* He is thought to have been the Father of the *Sufiani*: The chief City of their Country, next to *Susa*, being called *Sela*, as we find in *Ammian. Marcellinus*: Either because he was the Founder of it, or in Memory of him.

*And Salab begat Eber.*] The Father of those from whom came the *Hebrew* Nation, (as was said before, *Verse 21.*) *Abraham* being descended from him in the Sixth Generation. All other Derivations of the Name of *Hebrew* have great Objections lie against them; but this hath none that I can see; and is more agreeable to the *Gram-*



mar of that Language, in which all such Names ending in *Jod* (as עֲבֹרִי doth) are noted to come either from a Place, or Country, or People, or Author: Therefore since there is no Country or Place from which the Name of *Hebrew* can be derived, it is most reasonable to deduce it from the Author of this People, *Heber*. And it is authorized by that Speech of *Balaam*, *Numb.* xxiv. 24. Where as by *Asbur* is meant the *Assyrians*, so by *Heber*, in all reason, we are to understand the *Hebrews*.

Ver. 25. *Peleg*.] Either he, or some of his Posterity in memory of him, it is not unlikely, gave Name to a Town upon *Euphrates*, called *Phalga*; not far from the Place where the River *Chaborus* runs into it: Upon which *Charrab* stood, built by *Charan* the Brother of *Abraham*.

*For in his Days was the Earth divided.*] The great Dispersion, which we read of in the following Chapter, fell out just when he was born; which made his Father call him by this Name, signifying *Division* and *Separation*. Which it appears, by the Account given of his Ancestors, (*xi.* from *verse* 10 to 16.) happened in the hundred and first Year after the Flood. In that Year the Tower of *Babel* and their Language were confounded; upon which necessarily followed the Separation here mentioned. The Age that preceded from the Deluge to this Division is called by the ancient Poets, the *Golden Age*, (as *Bochart* observes, *L. i. Phaleg*, c. 9.) because the Earth not being divided, they enjoyed all things in common. And *Noah* (whom they called *Saturn*) governing them, not as Kings do their Subjects, but as Parents their Children; not so much with Fear and Dread, as with Love and Reverence to his fatherly Authority; it made the World so happy as it hath not been since.

*Joktan* or *Jektan*.] The Brother of *Peleg*, had a numerous Offspring, of thirteen Sons; all seated in the inmost Parts of *Arabia Felix*. So the *Arabians*, it is certain, derive their own Original: Who in this may as well be credited, as the *Europeans* who derive themselves from *Japetus*, or *Japhet*, and the *Africans* from *Cham* or *Hammon*. They call him *Cabtan*, (as our Mr. *Pocock*, as well as others, observes) by which Name the *Arabick* Paraphrast upon this place explains that of *Jektan*. And this *Cabtan* they say expressly was the Son of *Eber*, the Son of *Salah*, &c. From whence the Name of *Catanitæ*, a People in *Arabia Felix* mention'd by *Ptolemy*, and a City in the Territory of *Mecha*, still retains the very Name of *Jektan*, being called *Baisath-Jektan*, i. e. the Seat or Habitation of *Jektan*, in the *Arabian* Geographer. See Mr. *Pocock*'s Notes upon *Abul-Farajus* concerning the Original of the *Arabians*, p. 38, 39.

Ver. 26. *Almodad*.] The eldest Son of *Joktan*, seems to have given Name to the People whom *Ptolemy* calls Ἀλμωαῖοι, in the middle of *Arabia Felix*, near the Original of the River *Lar*, which runs into the *Persian* Gulph. The *Greeks*, who knew little of this People, who lived a great way from the Sea, might easily mispronounce their Name; calling them *Allumæote*, instead of *Almodæi*.

*Skeleph*, or *Saleph*] Was, it is likely, the Father of the *Salapeni*. For such a People there

were, mentioned by *Ptolemy*, who calls them Σαλαπῖνοι: who were remote from the rest, about the Neck of *Arabia*, not far from the Spring of the River *Betius*.

*Hatzermaveth*.] Tho' the *Arabians* write this Name with the very same Letters, yet it sounds among them thus, *Hadramuth*, or *Cadramuht*. Which the *Greeks* pronounce divers ways, because of the ambiguous Sound of the two Letters, *Tzadi* and *Cheth*: For sometimes he is called *Asarmoth*, (sometimes without an *A*) *Sarmoth*, and *Armoth*, and *Atermoth*, as *Bochartus* hath observed; who thinks the Country called *Chatramitis* or *Atramitis*, *Chatramotis* or *Atrimotis*, to have been peopled by the Children of this *Hadramuth*, as the *Arabians* pronounce this Name *Hatazmaveth*. Ἀδραμύτα, *Salmasius* shows, is the Name of a City or Place, and Ἀδραμύτης, of a People or Nation. *Exercit. in Solin.* p. 489. And the same People he observes (p. 490.) are called by *Artemidorus*, Ἀλεζμωνίτης, whose Country was that Part of *Arabia* which abounded with *Frankincense*, *Myrrh*, *Cassia*, and *Cinamon*, as *Theophrastus* tells us. And *Strabo* calls them (as he there notes) Ἀλεζμωνίτης, and *Uranus* in *Stephanus* Ἀλεζμωνίτης: So differently was this hard Word pronounced. Who were so famous, that *Eustathius* *Antioch.* *Eusebius*, and others, make this *Hatzermaveth* the Father of the *Arabians*, and *Epiphanius* derives their Language from him; which they (as was said before) derive from *Jektan* himself; looking upon the Dialect of *Chadramites* as barbarous. See *Bochartus*, *L. ii. Phaleg*, c. 16. where he observes that *Hatzermaveth* in *Hebrew* signifies the *Entrance of Death*, and *Hadbramauth* in *Arabick*, the *Region of Death*. Because the Air of that Country was very thick and foggy, (and consequently unwholesome) as *Arrianus* relates; who saith, that the *Frankincense* and *Myrrh* were therefore gathered only by the King's Slaves, and by condemned Persons.

*Ferah*, or *Ferach*.] From whom came the People called *Ferachæi*, who lived near the *Red-Sea*; called by *Agatharcides* and others, Ἀλιλαῖοι, *Alilæi*: Which is the very same in *Arabick* with the other in *Hebrew*. For *Hilal* is the *Moon* in that Language, as *Ferach* is in *Hebrew*. And the *Nubienſian* Geographer mentions a People about *Mecha*, who at this day are called *Bene-hilal*, the Children of *Ferach*, as the *Hebrews* would have expressed it. It seems they are come more towards the *East*, when anciently they dwelt in the *South*. *Ptolemy* mentions also an *Island*, upon the Coast of the *Alilæi*, which he calls Ἰερχων νῆσος: But it doth not signify the *Isle of Hawks*, (as the *Greeks* fancied, who imagined all these old Words to come from their Tongue) but of the *Ferachæi*.

Ver. 27. *Hadoram*.] He seems to have fixed his Seat in the utmost Corner of *Arabia* towards the *East*, where there was a People, whom *Pliny* calls *Drimati*: A Name easily made from *Hadoramus*. And the extreme Promontory of that Country is called by the *Greeks* *Corodamon*, by transposing the Letters *D* and *R* from *Hadoramus*. I can find nothing more likely than this Conjecture of that great Man *Bochartus*, who hath out-done all that went before him in this Argument, *L. ii. Phaleg*, c. 20.



*Uzal.*] *Abraham Zachut*, as he also observes, says the *Jews* (who in his time dwelt there) called the chief City of *Aljeman*, by the Name of *Uzal*. Now the Kingdom of *Aljeman* or *Jeman* is the South-part of *Arabia Felix*; as the very Name of *Jeman* imports, which signifies both the Right-hand and the South.

*Diklah.*] Both in the *Chaldee* and *Syriack* Languages *Dicla* signifies a *Palm*, or a *Grove of Palms*: Which led *Bochartus* to conclude that the *Minæi*, a People of *Arabia Felix*, whose Country abounds with such Trees, were the Posterity of this *Diklah*. Both *Pliny* and *Strabo* mention them. And this is far more probable than the Conjecture of *Ludovicus Capellus*, That the Country of *Dangala* in *Æthiopia*, near *Egypt*, might have its Name from this Man: for that is too remote from the rest of this Man's Posterity: and so is *Δικελλεῖον* mentioned, as he observes, by *Herodotus*, *Chronolog. Sacra*, p. 108.

*Ver. 28. And Obal.*] Which in the *Arabick* Pronunciation is *Aubal*, as *Cocab*, a *Star* in *Hebrew*, is in *Arabick* *Caucab*, &c. The Posterity of this *Aubal* or *Obal*, *Bochart* thinks, passed over the Streights of the *Sinus Arabicus*, out of *Arabia Felix*, into *Arabia Triglodytica*; where we meet with this Name in the *Sinus Abalites*, (which others call *Aualites*) and in a great trading Town called by *Arrianus* *Ἀυαλείτης*; and in a People who lived in that *Sinus*, called by *Ptolemy* *Ἀυαλίῳ* and *Ἀδελίῳ*, I believe it should be *Ἀεελίῳ* from this *Obal*.

*Abimael.*] Which the *Arabians* pronounce *Abimāl*, i. e. the Father of *Mali*, or the *Malitæ*; a People in *Arabia* next to the *Minæi* before-mentioned. *Theophrastus* saith, *Mali* is the Metropolis of a Country in *Arabia* the Spicy: From whence the People called *Malitæ*, whom *Ptolemy* calls *Manitæ*, by an usual Change of the Letter *L* into *N*, as *Nabonidus*, is the same with *Labonidus*, &c. And it is probable that *Mali* is the Contraction of *Abimali*: Nothing being more common than in compound Names to omit the first part. As *Sittim*, *Numb. xxv. 1.* for *Abel-Sittim*, *xxx. 49.* *Hermon* very often for *Baal-Hermon*, *Judg. iii. 3.* *Nimrim* for *Beth-Nimrim*, and *Salem* for *Jerusalem*.

*Sheba.*] From whom came the *Sabæans*, who sometimes comprehend a great many People, but here are to be taken strictly for those upon the *Red-Sea*, between the *Minæi* and the *Catabanes*: Whose Metropolis, which stood upon an high Mountain full of Trees, is called by ancient Authors *Saba* and *Sabai*, *Sabo* and *Sabas*, as *Salmasius* shows out of *Stephanus*, *Agatharcides*, and others; who say that this City was *πολὺ καλλίστην*, much the fairest of all in *Arabia*. *Exerc. in Solin.* p. 491, 492, &c. In later Times this Name was changed into *Mariaba*, the ancient Name being lost, as the same *Salmasius* there observes, p. 497, & 1118. Which *Pliny* saith signifies as much as *Dominos omnium*, the Lords of all: For from *Rabba*, to rule, comes *Marab*, which signifies in their Language (as *Bochart* observes) the Seat of those that rule; that is, the Royal City where their Kings lived. The *Nubiensian* Geographer saith, the Queen of *Sheba* came from hence to hear the Wisdom of *Solomon*.

*Ver. 29. And Ophir*] Which the *Arabians* pronounce *Auphir*, signifying abundance: Gold

being found there in such Plenty, that they exchanged it for Brass and Iron, giving a double or triple Proportion of Gold for them. *Bochart* thinks he gave the Name of *Ὀυφῆ* to an Island in the *Red-Sea*, mentioned by *Eupolemus* in *Eusebius*: And observes that there were two *Ophirs*, one belonging to *India*, whither *Solomon's* Ships went once in three Years, (which he takes for *Taprobana*, now *Zeilan*) and the other belonging to *Arabia*, where the Posterity of this *Ophir*, here-mentioned, settled. Whose Country he takes to have been near to the *Sabæans* their Brethren; which *Stephanus* and *Ptolemy* call *Cassanitis*. The same in sense with *Ophir*; for *Chosjan* is a Treasure, which the *Arabians* write *Chazan*, from which comes the word *Gaza*, for abundance of Riches.

*Havilah, or Chavilah.*] See *Ver. 7.* where we had this Name before, among the Sons of *Cush*; from whom the *Havilah* here spoken of is very different: Giving Name, it is probable, to the Country which the *Nubiensian* Geographer calls *Chaulan*: And says it was a Part of *Arabia Felix*, nigh also to the *Sabæans*; which he accurately describes. See *Phaleg*, *L. ii. cap. 28.*

*Jobab.*] The Father of the *Jobabites*, near to the *Sachalites*, as *Ptolemy* expressly says; if instead of *Jobaritæ* in him, we should read *Jobabitæ*, as *Bochartus* corrects the Passage with great Reason. And thinks also the Reason of this Name to be plain: For *Jebab* in *Arabick* signifies a Desert; and there are many such in the Country of the *Jobabites*, above the *Sinus* of *Sachalites*.

*Ver. 30. And their dwelling was from Mesha, &c.*] This Conclusion confirms what hath been said, that all the thirteen Sons of *Joktan* were seated in *Arabia Felix*, except *Obal*; who went, it's likely, after *Moses's* Time, over into *Abalites*; the Passage being short cross that Streight before-mentioned, (*Ver. 28.*) which was not above four or five Miles broad. For *Arabia Felix* lies between the *Red-Sea* and the *Persian Gulph*. Now *Mesa*, or *Musa*, or *Muza*, was a famous Port-Town in the *Red-Sea*, which the *Egyptians* and *Ethiopians* frequented in their way to the Country of the *Sapharites* in the East; from whom they brought Myrrh, Frankincense, and such like things. *Ptolemy's* Tables plainly show this, That from *Musa* the *Sapharitæ* lay directly Eastward; and *Saphar* was the Metropolis of the Country at the foot of the Mountain *Climax*: which, anciently, it's likely, was called *Saphar*, from the City at the bottom of it. And thus we are to understand *Moses* when he says here, that *Sepher* was a Mountain of the East; not Eastward from *Judea*, but from *Mesha* which was in the West. See *Bochart*, *l. ii. Phaleg*, c. 30. where he observes that the *Arabick* Paraphrast (of the *Paris* Edition) takes *Mesha* to be *Meccha*, and instead of from *Mesha* to *Sephar*, saith from *Meccha* to *Medina*. Which is nearer Truth than their Opinion, who place the Children of *Joktan* about *Copetes*, upon the Coast of *India*. But he shows that some of the Children of *Cush* settled between *Meccha* and *Medina*; and it sufficiently appears that *Joktan's* Children dwelt in the inmost Part of *Arabia Felix*, and are the genuine *Arabians*.



Ver. 31. This is explained, Ver. 5.

Ver. 32. *By these were the Nations divided after the Flood.*] They and their Descendants shared the whole Earth among them, as it is said expressly, ix. 18. *Of them was the whole Earth overspread.* But according to the foregoing Account we find only *three* Parts of the Earth, *Europe, Asia, and Africa*, possessed by the *three* Sons of *Noah* and their Children. Which hath made some so bold as to say, there were other People in *America*, who were not drown'd by the Flood. And one of their Reasons why it was not peopled from any of the other *three* Parts of the Earth is, that we can give no Account how *Lions, Bears, Wolves, Foxes*, and such-like Creatures should get thither: For none, sure, would carry them by shipping, though Men themselves might, by that means, pass over into those Regions. But this Difficulty is not so great as they make it. For it is manifest, That though the Continent of *America* was found full of such Beasts, when the *Spaniards* first came thither; yet none of the Islands, tho' very large, which lay remote from the Land, had any *Lions, Tygers*, or such-like Creatures in them: Which is a Demonstration, that these Creatures were not originally from that Part of the Earth; for then the Islands would have been furnished with them, as well as the Continent; just as they are with all sorts of Vegetables: And consequently, the Continent itself was stored with these Creatures from some other Part of the Earth. Which might be done by some Neck of Land not yet discovered, which joins some Part of *Europe*, or *Asia*, to the Continent of *America*. Or, if there be no such Neck of Land now extant, yet there may have been such a Bridge (as we may call it) between the *Northern* Parts of *Asia*, or *Europe*, and some *Northern* Part of *America*; or, between the *South-East* Part of *China*, or the *Philippine* Islands, and the *Southern* Continent of that other Part of this World, tho' now broken off (as many suppose *England* to have been from *France*) by the Violence of the Sea, or by Earthquakes, which have made great Alterations in the Earth. And truly, he that observes (as that great Man the Lord Chief Justice *Hales* speaks, in his Book of the *Origin of Mankind*, §. ii. c. 7.) the infinite Number of Islands lying between the Continent of *China* and *Nova Guinea*, the most contiguous to each other, hath probable Reasons to believe, that these were all formerly one Continent, joining *China* and *Nova Guinea* together, tho' now by the Irruption of the Sea crumbled into many small Islands.

CHAP. XI.

Ver. 1. **A**ND all the Earth,] i. e. The Inhabitants of the Earth; as 1 Kings x. 24. all the Earth is explained, 2 Chron. ix. 23. all the Kings of the Earth.

*Were of one Language.*] In the Hebrew of one Lip; which is one Instrument of Speech comprehending the rest. Their Mouth formed the same Words. So it follows,

*And of one speech,*] Or *Word*, as the Hebrew hath it. Some distinguish these two so subtilly, as to say they had not only the same Language,

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but the same manner of Pronunciation; which is often very different in the same Language. The *Heathens* themselves acknowledge there was but one Language anciently, (see *Josephus*, and out of him *Eusebius*, L. ix. *Præp. Evang.* c. 14, 15.) which in all likelihood was the same that had been from the Beginning, which *Adam* himself spake. For *Metbuselah*, the Grandfather of *Noah*, lived some time with him, and spake, we may well suppose, the same Language that he did. And we cannot but think the same of *Noah*, who propagated it among his Posterity till this Time. But whether this was the *Hebrew* or no, we cannot be certain. The *Chaldee* Paraphrasts and the *Hebrew* Writers generally say it was; and most Christian Writers have been of their Opinion: Infomuch that *R. Gedaliah*, upon these words, saith, *The wise Men among the Christians have searched what was the first Tongue; and all the World confesses that from Adam to the Flood they spake the Holy Language.* Which it is not to be thought we have now entire and pure, but that a considerable Part of it still remains in the *Bible*. As may be proved by no contemptible Arguments; particularly this, that *Shem* the Son of *Noah* was for some time contemporary with *Abraham*, who descended from him; and in whose Family continued the same Language which they both spake, unto *Moses* his Days.

They that have fancied there were more Languages than one at this Time, grounded their Mistake upon those Words, *Gen. x. 5, 20, 31.* where the Sons of *Noah* are said to have had the Earth divided among them, according to their Tongues. Not considering that he speaks of this very Division, of which he is going to give an account; and briefly mentioned there, ver. 25. For the *thirteen* Sons of *Joktan*, immediately after mentioned, (who had their Share in the Division) were not in Being when their Uncle *Peleg* was born; as the most learned Primate *Usher* hath demonstrated in his *Annals*, A. M. 1757.

Ver. 2. *As they journeyed from the East.*] He doth not speak of all the Posterity of *Noah*, who after the Flood planted in the *East*, much less *Noah* himself; but of a great Colony of them, who when the *East* was much peopled, chose to go *Westward*. By the *East*, most understand *Armenia*, where they suppose the Ark rested, and *Noah* with his Sons planted. But this hath great difficulty in it, for the Mountains of *Armenia* lay *North* of *Shinar*, or *Affyria*, and not *East*. Which *Bochart* solves in this manner: *Affyria* being divided into two Parts, one on this side, the other on the further side of *Tigris*; they called all that Part beyond *Tigris*, the *East* Country, tho' a great Part of it towards *Armenia* was really *Northward*; and that Part on this side they called *West*, tho' some of it lay to the *South*, L. i. *Phaleg*, c. 7. But there is no need of the help of this Solution, the Mountains of *Ararat* running a long way *Eastward*; from which when *Noah* and his Sons descended, they settled, it's likely, in Countries which were very much *Eastward* of *Affyria*.

*They found a plain.*] They continued to dwell in the mountainous Countries of the *East*, where the Ark rested, till they grew very numerous,



and wanted room; and then descended into the Plain, and some of them went *Westwardly* into the Land of *Sbinar*, that pleasant Plain (as Mr. *Mede* fancies) where God at the Beginning had placed the first Father of Mankind, *Adam*.

*Sbinar*.] By this Name we are to understand not only that Part of *Affyria* where *Babylon* stood, but all that Country which bordered upon *Tigris* unto the Mountains of *Armenia*; from whence *Noah* and his Sons are supposed to have descended when the Earth was dry, and not to have gone far from thence at first till they were multiplied; and then some of them came into this Country, which *Noah* had inhabited before the Flood. Thus *Bochart* in the place before-named. But there is no Certainty the Ark rested in *Armenia*; it might be further *Eastward*, upon some other Part of that long Ridge of Mountains, called *Ararat*: From whence they descended when the Earth was dry, and dwelt in the lower Grounds, which were warmer and more fruitful than the Mountains.

But that from the *East* Mankind were propagated, is apparent from the Increase of Arts and Sciences, which, as Dr. *Jackson* observes, (*Book* i. c. 16.) were in some measure perfected there, (in Times as ancient as any prophane History can point us unto) and thence derived as from a Center, to more remote Parts of the World. The Ripeness of Literature, civil Discipline, and Arts, among the *Eastern* People, before they did so much as bud forth in *Greece* or *Italy* (I may add *Egypt* either) is a Demonstration, that these were the Stock, and the other but Slips or Branches transplanted from thence. Nay, the State and Grandeur of those *Eastern* Countries, before *Greece* or *Italy*, or any other *Western* People grew into the fashion of a Kingdom, shows, that the *Eastern* People were the Heirs of the World, and other Nations but as Colonies from them.

Ver. 3. *They said one to another*.] *i. e.* Consulted together.

*Go to*.] And stirred up one another to lay all their Hands to this Work.

*Let us make Brick*.] In that low and fat Soil there was no Stone, as intimated in the next Words, *and they had Brick for Stone*. No body doubts but this is a true Translation of the *Hebrew* word *Labenab*: For *Herodotus*, and *Justin*, and many others, describe the Walls of *Babylon* as made of such Materials. What *Chemar* is (which was the Cement to join the Bricks together) doth not so plainly appear. We translate it *Slime*; following herein a great many of the *Hebrews*: particularly *Kimchi*, who says it is Mortar made of Sand and Lime. But there is much reason to think it was that which the Ancients called *Ἀσφαλτῶς*, a kind of Pitch, (as *Kimchi* himself acknowledges some understand it) which is described by Authors as a very glewy thing, and therefore used by *Noah*, by God's Direction, about the Ark. There was great Plenty of it in *Affyria*, as *Theodoret* here observes, from some Fountains which vomited it up with the Water. And so *Strabo* and *Dion* affirm, that it was very fit for this purpose; and *Herodotus* says expressly, that the Walls of *Babylon* were cemented with it; and so do many others, both *Greek* and *Roman* Authors, mentioned by *Bochartus*, *L. i. Phaleg*, c. 13. And it is very observable, that *Arrianus*

faith, *L. vii.* The Temple of *Belus* in the midst of the City of *Babylon*, of a vast Bigness, was made of Brick, cemented with *Asphaltus*.

Ver. 4. *And they said, Go to now*.] At the first perhaps they spake only of building themselves Houses; but now they laid their Heads together, and consulted to make a huge Monument of their Greatness.

*A City and a Tower*.] Some fancy one thing to be expressed in two words: *A City and a Tower*, being a City with Turrets. But both this *Verse* and the next express them so severally, that we ought to think them to have been distinct. Yet, that the *Tower* was Part of the City, is plain by *Verse* 8. where it is said, *they left off to build the City*, making no mention of the *Tower*: Which was contained in the City, as a Part of it; and may well be thought to have been the *Acropolis*, (as the *Greeks* speak) a strong Place in the highest Part of the City, such as we call a *Citadel*. For the Scripture by a *Tower*, means some Fortrefs to keep out an Enemy, which was wont to be built in the midst of the City, that it might command every Part of it.

Some fancy the Temple of *Belus*, before-mentioned, was afterward built where this *Tower* stood; and was nothing else but the *Tower* perfected for another Use. Or, rather, a Temple was built round about the *Tower*, which stood in the midst of it, as *Herodotus* describes it, *L. i.* *Ἐν μέσῳ ᾧ τῆς πόλεως τεταγμένος, &c.* in the midst of the Temple was a strong Tower, &c.

*Whose top may reach up unto Heaven*.] *i. e.* To the Clouds. As much as to say, an exceeding high Tower. For the same is said of the Walls of the Cities of *Canaan*, *Deut. i. 28. ix. 1.* and therefore can mean no more here. And is an usual Phrase in Scripture; as when the *Psalmist* says, *They that sail upon the Sea are sometime lifted up to Heaven*, *cvii. 25.* which is a Language that other Authors speak; for *Homer* mentions a Fir-tree which was *ὑπερβολικῆς*, extended to Heaven, *i. e.* very tall. Which I note to show the senseless Spite of *Julian* the Apostate, who endeavoured to discredit this sacred Story, by the poetical Fiction of the *Giants* warring with Heaven: As if there were no more Truth in the one than in the other. But *St. Cyril* in his fourth Book against him truly observes, That in Scripture, this Phrase, *εἰς ὑψὺν, to Heaven*, is put *ἀντὶ τῆς ὕψους*, for that which is highly elevated, as this Tower was. Which being half a quarter of a Mile in Breadth and Length, had another Tower stood upon it; and a third upon that, and so on, *μεχρὶ ἑὸς οὐρανόθεν*, (as *Herodotus* speaks) till there were *Eight* Towers in all: which made it of a vast height.

*Let us make us a Name, &c.*] Here he plainly acquaints us with their Intention in building this City and Tower: Which was to be a perpetual Monument of their Fame; to spread it far and wide while they were alive, and that their Names might live in this Monument when they were dead: All Posterity saying, Such and such Persons were the Founders of the *First* and *Mother* City of the World. So *David* is said to have got himself a Name, *2 Sam. viii. 13. i. e.* extended his Fame by his great Atchievements. And God is said to do the same, *Isai. lxiii. 12, 14.* Therefore there was no occasion for assigning other



Reasons for the building of this Tower; when *Moses* gives one so clearly. That which hath been commonly fancy'd is, That they might secure themselves against another Inundation: From which they were secured by the Divine Promise, (if they would believe it) together with the addition of a Sign to it, ix. 12. And, if they did not believe it, why did they come down from the Mountains into the plain Country, to build this Tower; which might more rationally have been erected upon the top of the highest Mountains, if their meaning had been by this means to preserve themselves from future Floods? If there were any other meaning besides that mentioned by *Moses*, I should think that most probable which I find in Dr. *Jackson*, (*Book i. on the Creed, c. 16.*) That it might be a Refuge whereunto they might resort, and continue their Combination: Something of which seems to be intimated in the next words: There is a Conjecture also made by a most worthy Friend of mine, a good while ago, Dr. *Tennison*, then Bishop of *Lincoln*, in his Book of *Idolatry*, (which is not inconsistent with these) That this Tower was consecrated by the Builders of it to the Sun, as the cause of drying up the Waters of the Deluge, (or rather, as the most illustrious and nearest resemblance of the *Schechinah*, as I noted on *Chap. iv.*) and that it was intended as an Altar whereon to sacrifice to it. But it is propounded only as a Conjecture: Which those *Jews* seem also to have had in their minds, who by the word *Shem*, (*Name*) understand God: As if their meaning were, *Let us make us a God*; and raise him a Temple. And perhaps future times did convert it to that use.

*Lest we be scattered abroad upon the Face of the whole Earth.*] Here they speak as if they feared a Dispersion; but it's hard to tell from what cause, unless it were this, That *Noah* having projected a Division of the Earth among his Posterity, (for it was a deliberate business, as I noted upon x. 5.) these People had no mind to submit unto it; and therefore built this Fortress to defend themselves in their Resolution of not yielding to his design. Thus the most learned *Usher*, *ad A. M. 1757*. But what they dreaded, they brought upon themselves by their own vain attempt to avoid it: And now there is no memory preserved of the Names of those that conspired in this attempt. Thus what *Solomon* saith, was long before verified, *Prov. x. 24. The fear of the Wicked shall come upon him.* But this Evil by God's Providence was attended with a great Good: For by this Dispersion the whole Earth was peopled, and the foundation laid of several great Nations and Kingdoms.

Ver. 5. *And the LORD came down to see, &c.*] This is an accommodation to our conceptions; and means no more but that by the Effects, he made it appear that he observed their Motions and knew their Intentions.

*Which the Children of Men builded.*] It is generally agreed that *Children of Men* in Scripture, is opposed to *Children of God*: As bad Men and Infidels are to the Good and the Faithful. Which gives us to understand, that neither *Noah*, nor *Shem*, nor *Arphaxad*, *Salah*, or *Heber* were engaged in this Work, but some of the worse sort of People who degenerated from the Piety of their Ancestors. It is probable some of the

Race of *Ham*; who it's likely carried much of the Spirit of *Cain* with him into the Ark: Otherwise he could not have behaved himself so vilely towards his Father after they came out of it. For that terrible Judgment, it seems, had not reformed him; and then it is no wonder if he grew more wicked after it was over. *Josephus* and others take *Nimrod* (his Grandchild) to have been the ἀρχηγός, as his Word is, Ringleader of this Crew who combined in this design. But I take it to be more probable that he came and settled here after the Dispersion. For there being not much above an Hundred Years between the Flood and this time, it is not likely such a great Kingdom could be erected in that space, as we read of, *Gen. x. 10*. And therefore he grew so great after this Dispersion, when he came out of *Arabia*, or some neighbouring Country, and settled here in *Babel*: Which was called by this Name upon occasion of the Confusion of Languages, and had it not before. Which is an Argument that what we read, x. 10, 11. must be understood to have happened after this time. But if all this be true, that some of *Cham's* Race began this design, which other bad People were too much disposed to follow, and that they who retained the true Religion (from whom *Abraham* descended) were not of the number, it is credible that they escaped the Punishment here mentioned (in the next Verses) retaining still their ancient Seat, and the ancient Language also; which continued in the Family of *Heber*, and was called *Hebrew*.

Ver. 6. *And the LORD said, &c.*] This Verse expresses only a Resolution to spoil their Project, and the necessity of so doing.

Ver. 7. *Let us.*] The *Rabbins* fancy this is spoken to the Angels. But it is beyond the Angelical Power to alter Mens Minds so in a moment, that they shall not be able to understand what they did before. Therefore God spake to himself: And this Phrase suggests to us more Persons than One in the Godhead. In short, none but He who taught Men at first to speak, could, in an Instant, make that variety of Speech which is described in the next Words. *Novatianus* therefore anciently took it, that this was spoken by God to his Son.

*Confound their Language.*] The Word *Confound* is to be mark'd: For God did not make every one speak a new different Language, but they had such a confused remembrance of the Original Language which they spake before, as made them speak it very differently; so that by the various Inflections, and Terminations, and Pronunciations of divers Dialects, they could no more understand one another, than they who understand *Latin* can understand those who speak *French*, *Italian*, or *Spanish*; tho' these Languages arise out of it.

And yet it is not to be thought, there were as many several Dialects as there were Men, so that none of them understood one another; for this would not merely have dispersed Mankind, but destroyed them, it being impossible to live without Society, or to have Society without understanding one another: For if the Father could not have understood the Son, nor the Husband his Wife, there could have been no comfort in living together. Therefore it is likely that every



Family had its peculiar Dialect; or rather the same common Dialect (or way of speaking) was given to those Families, whom God would have to make one Colony in the following Dispersion. Unto which Dispersion they were constrained by their not being able to have such familiarity as they had before with every body, but only with those who understood their particular Speech.

Into how many Languages they were divided, none can determine. The *Hebrews* fancy into LXX. which Opinion hath much prevailed, being grounded upon the foregoing Chapter: where the Descendants from the Sons of *Noah* are just so many. The *Greek* Fathers made them LXXII. because the *Greek* Version adds two more, (*Elisa* among the Sons of *Japhet*, and *Cainan* among the Sons of *Shem*) and the *Latin* Fathers follow them. But this is a very weak Foundation, it being apparent that many of the Sons of *Canaan* used the very same Language in their Country, and so did *Javan* and *Elishah* in *Greece*: And in other places so many concurred in the use of the same Speech, that scarce *Thirty* remain of the *Seventy* to be distinct, as *Bochart* hath observed. See *Selden*, L. ii. de *Synedr.* c. 9. Sect. iii.

Ver. 8. *So the LORD scattered them.*] Broke their combination by making them speak several Languages, which cut off the common Bond of one Society. For as the *Unity* of one common Language (to use the Words of *Mr. Mede*, p. 362.) had knit all Mankind into one Community: So God in his Wisdom saw that plurality of Languages was the best means to force them into a plurality of Societies.

*Abroad from thence.*] Into all the Regions of the *North*, *South*, and *West*: The *East* being inhabited before by *Noah*, and such of his Offspring as abode with him. Which is not to be understood as if they were immediately scattered into the remotest places from *Babel*; but first into the neighbouring Countries, and by degrees into those which were further off, according as their Families increased.

How long this Dispersion happened after the Flood, cannot be certainly determined: But we can demonstrate it was not much above 100 Years. For *Peleg* (in whose days this came to pass, x. 25.) was born but an hundred and one Years after, as was observed before upon that place. Now, some think this Division was made just at his Birth; which *St. Austin* takes to have been the reason why his Father called him *Peleg*, *quia tunc ei natus est, quando per linguas terra divisa est*; because he was then born to him, when the Earth was divided by their Languages. But the Text doth not make this out; for it only says, *in his Days* the Earth was divided. And the *Thirteen* Sons of *Joktan* (*Peleg's* Brother) who had their share in this Division, being not then born, we must conclude that if this Division began at *Peleg's* Birth, it was not finished till some Years after. *Elmacinus* says in the *Fortieth* Year of *Peleg's* Age; the *Hebrews* generally say at his Death. See *Hottinger's Smegma Orient.* p. 62. and 166.

*And they left off to build the Tower.*] I see no reason to believe that God overturned it by a terrible Tempest, as *Epiphanius* expresses it, τὸν πύργον ἀνέμων βοῇ ἀντρέσαν. Which is the

Opinion of *Josephus*, L. i. c. 5. *Antiq.* and *Abydenus*, mentioned by *Eusebius*, L. ix. c. 4. *Præpar. Evang.* and divers others of the Ancients. Nor is there any ground for what others say, (particularly *Benjamin Tudel*, in his *Itinerary*, p. 77.) that it was burnt by Fire from Heaven. For *Moses* doth not intimate that it was either burnt, or overturned, but only that they desisted from their Enterprize; which naturally ceased when they could no longer join to carry on the Building. Which may rather lead us to think that the City and Tower stood long after this: And that *Bochart's* Conjecture is not unreasonable, That it was the very Tower which was afterwards consecrated to *Belus*, described by *Herodotus*, L. i. For it is evident, that tho' this City and Country lay waste for some time, Men being frightened by the confusion of their Languages from living there; yet *Nimrod*, a bold Man, came and made this the Seat of his Empire; and, it is very probable, carried on that Work which was broke off by the Dispersion. For it is not said, *Gen.* x. 10. that he built *Babel*, (as he did *Nineveh*, and other Cities, *ver.* 11.) but only that it was the beginning of his Kingdom, the Head City, where he made his residence.

Ver. 9. *Therefore is the Name of it called Babel.*] Which signifies in *Hebrew*, *Confusion*: So frivolous is their Conceit, who make it to have been called by this Name, from *Babylon*, the Son of *Belus*. All the Difficulty is, to know who called it by this Name. Some think the Children of *Heber*, in whose Family the original Language continued: But it may be as rationally conceived, that in the confusion of Languages, all retained some of the ancient Words, and particularly this, by which they all commonly called this Place.

*Confound the Language of all the Earth.*] That is, the Language of all those People who were in this *Western* Colony; not the Language of *Noah*, and his Plantation more *Easterly*, who kept, as I said, the primitive Language.

*Scatter them abroad upon the face, &c.*] This Dispersion was so ordered, that each Family and each Nation dwelt by itself: Which could not well be done, as *Mr. Mede* observes, but by directing an orderly Division: Either by casting of Lots, or chusing according to their Birth-right, after Portions of the Earth were set out according to the number of their Nations and Families: For otherwise, some would not have been content to go so far *North* as *Magog* did; and others suffered to enjoy more pleasant Countries.

Ver. 10. *These are the Generations of Shem.*] It appears from the foregoing Chapter, that these here mentioned, were not all the Persons who descended from him; but these were the Ancestors of *Abraham*, whom *Moses* derives by these from *Shem*.

Ver. 11. *Lived after he begat Arphaxad, five hundred Years.*] So that as he had seen *Methuselah* and *Lamech* before the Flood, he might also see, not only *Abraham*, but his Son *Isaac*, who by this Account was one and twenty Years old when *Shem* died.

Ver. 14. *Begat Eber.*] Who was the Father of those from whom came the *Hebrew* Nation: *Abraham* being descended from him in the sixth Generation.



Generation. And that Nation being called *Eber*, Numb. xxiv. 24. and the *Children of Eber*, Gen. x. 21. it is not reasonable, as I observed before, to seek for any other Derivation of the Name of *Hebrews*.

Ver. 16. *Peleg* or *Phaleg*.] It is not unlikely that either he, or some of his Posterity in memory of him, gave Name to a Town upon *Euphrates* called *Phalga*; not far from the place where *Chaborus* runs into it, upon which *Harab* (or *Charrab*) stood, built by *Haran*, *Abraham's* Brother.

Ver. 18. *Reu*, or *Ragau*] (As some pronounce the *Hebrew* word) gave Name to a Field near *Affyria*; *Judith* i. 5. or, as *Tobit* saith, in *Media*: Where *Strabo* mentions a City called *Raga*, and so doth *Stephanus*, *Ῥάγα πάλαι ἐν Μῆδιᾳ*. In the hundred and thirtieth Year of his life, if we may believe *Elmacinus*, (p. 29.) *Nimrod* began to reign in *Babylon*: And in his days also he says, the *Egyptian* Kingdom began. Which need not seem strange, tho' scarce two hundred Years were passed since the Flood, when we consider the vast increase of People in these Ages, from a few Planters, within such a compass of time: And likewise the extraordinary fruitfulness which God after the Flood bestowed upon them for the Peopling of the Earth. For he says twice to *Noah* and his Sons, immediately after they came out of the Ark, *Increase and multiply*, ix. 1, 7. and *replenish the Earth*. From this Antiquity of the *Egyptian* Kingdom it is, that the later *Pharaohs* called themselves the *Sons of ancient Kings*, *Isai*. xix. 11.

In *Reu's* time also both the *Egyptians* and *Babylonians* now began to make Images and worship them, if *Patricides* may be credited. See *Hotting. Smegma Orient. cap. 8. n. 16*.

Ver. 20. *Begat Serug*.] From whom (*Bochartus* thinks) some of his Descendants might call the City *Sarug*: Which the *Arabian* Geographer says was near to *Charrae* or *Haran*. He first began to celebrate every Year the Memory of famous Men, after they were dead; and commanded them to be honoured as Benefactors; if we may believe *Suidas*, in the word *Ζέφυχ*, and *Damascen*, and a long Roll of other Authors mentioned by *Jacobus Geusius*, *Par. i. c. 2. De Victimis Humanis*.

Ver. 22. *Begat Nabor*.] The same Writers say, That Idolatry increasing much in his days, there was a great Earthquake (the first that had been observed) which overturned their Temples, and broke their Images in *Arabia*.

Ver. 24. *Terab*.] Whom they make to have been an Idolatrous Priest, but to have repented, and been converted to the Worship of the True God. See *Verse 31*.

Ver. 26. *And Terab lived seventy Years, and begat Abraham, Nabor, and Haran*.] i. e. He was seventy Years old before he had any Children; and then had three Sons one after another: Who are not set down in the order wherein they were born. For *Abraham's* being first named doth not prove him to have been the eldest Son of *Terab*, no more than *Shem's* being the first named among *Noah's* three Sons proves him to have been the first-born, ix. 18. For there are good Reasons to prove that *Abraham* was born sixty Years after *Haran*; who was the eldest Son, having two

Daughters married to his two Brothers, *Nabor* and *Abraham*: Who seems to be the youngest, tho' named first, both here and in the next *Verse*, because of his Pre-eminence. See *Verse 32*.

Ver. 28. *Haran died before his Father, &c.*] In his own Country, (as it here follows) out of which he did not go, as the rest of his Family did.

In *Ur of the Chaldees*.] That part of *Mesopotamia* which was next to *Affyria* is called the *Land of the Chaldees*. For *Ur*, as *Aburbinel* observes, was in *Mesopotamia*; lying in the way from *Tigris* to *Nisibis*. And therefore *St. Stephen* makes *Mesopotamia* and the *Land of the Chaldees* the very same, *Acts* vii. 2, 4. *Eupolemus* indeed, as *Bochart* notes, places this *Ur*, from whence *Abraham* came, (*Verse 31*.) in *Babylon*: But *Ammianus* speaks of an *Ur* in *Mesopotamia*, situated as before-mentioned; which we have reason to think was the place from whence *Abraham* came, because from thence to *Canaan* the way lay straight thro' *Charran* (or *Haran*) but it did not do so, if he came from *Babylon*. And no good Account can be given why he should go about thro' *Mesopotamia* and *Charran*, when there was a shorter way thro' *Arabia*, if he came from *Babylon*.

Ver. 29. *The Father of Iscab*.] i. e. Of *Sarai*, whom *Abraham* married; she being his eldest Brother's Daughter, Sister to *Lot*. For *Haran* had three Children, *Lot*, ver. 27. and *Milcah*, whom *Nabor* married, and *Sarah*, whom *Abraham* married: That is, *Haran* dying, the two remaining Brethren married his two Daughters. For if we should understand any body else by *Iscah* but *Sarah*, there is no account whence she descended: Which *Moses* sure would not have omitted, because it very much concerned his Nation to know from whom they came, both by the Father's and the Mother's side. It is no wonder she should have two Names; one perhaps before they came out of *Chaldaea*, and another after.

Ver. 31. *Went forth from Ur of the Chaldees*.] See what was said, *Verse 26*. unto which I have nothing to add but this, That this Country was so famous for Superstition, that the *Chaldeans* in *Daniel's* time were reckoned as a distinct sort of Diviners from *Magicians*, *Astrologers*, and *Soothsayers* or *Sorcerers*, (*Dan.* ii. 2, 10. iv. 7. v. 11.) And it is likely, from some such sort of Men, *Terab* and his Family learnt the Worship of Idols, *Josh.* xxiv. 2. But tho' he had been an Idolater, yet it may be probably concluded from his leaving *Ur of the Chaldees*, with an intention to go to *Canaan* (as it is here said) that now he was become a Worshipper of the True God. For what should move him to it but Obedience to the Divine Direction which *Abraham* received, (as we read in the next Chapter) to which he would not have agreed, if he had not believed in God: As *Lot* it is plain did, whom he took along with him. That word is much to be remarked, which makes him the principal Agent in their Removal, *Abraham* himself being governed by his Motion: For *Moses* says, *He took Abraham, and Lot, the Son of Haran, &c.* And tho' *Nabor* did not now go along with his Father to *Haran*, (being left behind perhaps to look after some concerns) yet afterwards he followed him, with all his Family. As appears from *Chap. xxvii.*



43. and the following Chapter. And he also forsook Idolatry; for *Rebekah* his Grand-child was married to *Isaac*, and his great Grand-children, *Rachel* and *Leah*, nay, their Father *Laban*, seem to have been Worshippers of the True God, (tho' with a mixture of some Superstition) for he makes mention of *Jehovah* upon several occasions, *Gen.* xxiv. 31, 50, 51.

*And they came unto Haran.*] It is possible that *Terah* going from *Ur* to *Canaan*, and staying in this place called the City *χάρρα*, (*Charræ*) after the Name of his Son *Haran*, (or *Charan*) who died a little before, *ver.* 28. For both the Greek and Roman Writers call a City, famous for the Death of *Crassus*, by the Name of *Charræ*; situate on a River of the same Name. It is likely from *Abraham's* Brother were derived both the Name of the River and of the City, which the *Arabians* to this day call *Charan* or *Charran*.

*And dwelt there.*] It is plain he intended to go to *Canaan*, and not to settle here: But being arrested by the Sickness of which he died, could go no further.

*Ver.* 32. *And the days of Terah were two hundred and five Years.*] *Moses* doth not sum up the Years of any Man's Life mentioned in this Chapter, (as he doth in *Chap.* v.) but only of *Terah's*. Which he doth on purpose that we may know when this new Period of Time began, (of *Abraham's* leaving his own Country, and thereby becoming the Father of the Faithful) which we are not to count from the time when *Terah* began to have Children, (*ver.* 26.) but from the time of his Death; immediately after which *Abraham* went on towards *Canaan*. See *Usser. Chronol.* C. iii. and C. vii.

From this also we learn when *Abraham* was born: For if *seventy five* Years (which was *Abraham's* Age when his Father died, and he went from *Haran*, *xii.* 4.) be subducted from *two hundred and five*, it is manifest that he was born when his Father was an *hundred and thirty* Years old; that is, *threescore* Years after his Brother *Haran*, as I said on *ver.* 26.

#### C H A P. XII.

**M**ANY ancient Authors speak of *Abraham*, as *Josephus* observes, and out of him, *Eusebius*; who names others also, *L.* ix. *Præpar. Evang.* c. 16, 17, &c. All that I shall note is, That one great Design of *Moses* being to lead the *Jews* to understand the Genealogy of this noble Ancestor of theirs, he hastens to it; Relating other Matters briefly, but spending many Pages about him. For he comprises, for instance, the History of the World from the Creation to the Flood, containing *One thousand six hundred fifty six* Years, in the Compass of *six Chapters*: But bestows on the History of *Abraham* *nineteen Chapters*, tho' it contain no longer space of time than an *Hundred and seventy five* Years.

*Ver.* 1. *Now the LORD had said unto Abraham.*] While he lived in *Ur of the Chaldees*; from whence it is certain he called him while his Father was alive, *xi.* 31. We are not told how he spake to him; for here is no mention (as *Maimonides* observes, *P.* ii. c. 41.) of his speaking in a *Dream*, or a *Vision*, or by the Hand of an *Angel*, but only simply and absolutely, that the *LORD* said unto him. By a Voice, when he was

awake, I suppose, from the *Schechinah* or *Divine Majesty*: For *St. Stephen* saith expressly, *the God of Glory appeared to him, before he dwelt in Charran*, *Acts* vii. 2.

*Get thee out of thy own Country, &c.*] Which began a good while ago to be infected with Idolatry, (*See* *xi.* 18, 22.) some of *Shem's* Posterity forgetting the Creator of All, and worshipping the Sun as the great God, and the Stars as lesser Gods. So *Maimonides* in his *More Nevoch.* P. iii. c. 29. where he saith the *Zabii* relate in one of their Books, (which he there names) That *Abram* contradicting their Worship, the King of the Country imprison'd him, and afterward banished him into the utmost parts of the *East*, and confiscated all his Estate. A Tale invented to take away from him the Honour of his voluntary leaving his Country, and to discredit this Sacred History, which tells us he directed his Course quite another way, towards the *West*. *Abarbinel* and others will not have this Call of God to *Abram* to have been when he was in *Ur*, but after they came to *Haran*; to which he fancies *Terah* came, because of some misfortunes he had in *Ur*. But this is invented to contradict *St. Stephen*, *Acts* vii. 2. with whom *Aben Ezra* agrees, who expounds these words of his calling out of *Ur*. For it is hard to find any other reason why he designed to go to *Canaan*, (*xi.* 31.) the place whither he went after *Terah* was dead.

*Into a Land that I will shew thee.*] He had the Divine Direction, it seems, all along, to conduct him in his Journey. But it argued, as the Apostle observes, a great Faith in God, that he would follow him, not knowing the Country to which he would lead him.

*Ver.* 2. *And I will make of thee a great Nation.*] First, by multiplying of his Posterity; and then by making them a select, peculiar People, whom he distinguished by his Favours from all other Nations. So it follows,

*I will bless thee.*] Bestow many Benefits both Temporal and Spiritual upon thee.

*And make thy Name great.*] Make him famous throughout the World; as he is to this day, not only among the *Jews*, but among *Christians* and *Mahometans*. So *Maimonides* observes, that all Mankind admire *Abraham*, even they that are not of his Seed.

*And thou shalt be a Blessing.*] Others shall be the better for thee; as *Lot* was, and the King of *Sodom*, &c. Or, as the *Hebrews* understand it, thou shalt be so prosperous, that when Men would wish well to others, they shall use thy Name, and say, *The Lord bless thee as he did Abraham*.

*Ver.* 3. *I will bless them that bless thee, &c.*] The highest Token of a particular Friendship, which he here contracts with *Abram* (who is called the *Friend of God*) in promising to espouse his Interest so far, as to have the same Friends and Enemies that he had. Which is the form wherein Kings and Princes make the strictest Leagues one with another.

*And curse them that curse thee.*] *Maimonides* will have it, (in the place before-named) that the *Zabæans* loaded *Abram* with all manner of Curses and Reproaches, (when he was sent out of their Country) which he bearing patiently, God turned upon themselves.

And



*And in thee shall all the Families of the Earth be blessed.]* Which was most eminently fulfilled in Christ. And here it must be remark'd, that this Promise of blessing all the World in *Abram*, was made to him before he received Circumcision, while he was in *Ur* of the *Chaldees*, and before he had any Issue (for *Sarai* was barren, and had no child, xi. 30.) and therefore before any Preference of *Isaac* to *Ishmael*, or any Distinction made between his Posterity and the rest of Mankind, in token that they were all concern'd in this Promise, whether descended from *Abraham* or not; in short, this Promise only limits the Birth of the *Messiah* to the Seed of *Abraham*, but declares that his Benefits should be common to all other Nations.

Ver. 4. *So Abram departed, &c.]* Having staid some Time in *Haran*, where his Father fell sick and died, he prosecuted his Journey from thence to *Canaan* after his Father was dead. So *St. Stephen* tells us expressly, *Acts* vii. 4. *from thence* (i. e. from *Charran*) *when his Father was dead he remov'd him into this Land, &c.* It was a wonderful Effect of *Abraham's* Faith (I observ'd before) to move him to leave his own native Country and go to *Haran*; but it was still a greater, after he had travelled a long way from *Ur* hither, to go three hundred Miles more from hence to *Canaan*, a Country of which he had no Knowledge, nor had sent any Body before him to discover it, taking his Journey thro' the dangerous and barren Defarts of *Palmyrena*, and having nothing to support him but only the Promise of God, which made him climb over the high Mountains, either of *Libanus*, *Hermon*, or *Gilead*; for in that Part of the Country he entered, as *Sir W. Raleigh* hath observed. See ver. 5.

*And Lot went with him.]* He might conclude perhaps, that *Abram* being called in a special manner out of *Chaldea*, was thereby distinguish'd from the rest of *Shem's* Posterity, and that he joining with him in obeying the same Call, might claim the Privilege of fulfilling the Promise of the *Messiah* no less than *Abram*.

*And Abram was seventy and five Years old when he departed out of Haran.]* See xi. ult.

Ver. 5. *And all the Souls they had gotten* (*Hebr. had made*) *in Haran.]* i. e. all the Slaves born in their House, or bought with their Money; the *Chaldee* Paraphrast interprets this of the Proselytes they had won to God, for such only would *Abram* carry with him; and some of the *Hebrew* Doctors are so nice as to say, that *Abram* instructed the Men, and *Sarai* the Women, in the true Religion; concerning which he wrote a Book (if we may believe *Maimonides*, *de Idolol.* c. 1.) and left it to his Son *Isaac*. We read also in *Pirke Eliezer*, c. 25. that he took a House which fronted *Charran*, where, according to the ancient Piety, he kept great Hospitality; and inviting those that went in or came out of the Town to refresh themselves if they pleased, set Meat and Drink before them, saying, *There is but one God in the World.*

*And into the Land of Canaan they came.]* We are told before, xi. 31. that *Terah* went forth to go to this Country, but could not reach it, as *Abram* did, who enter'd into it at the North Part

of it, as appears from the following Part of the Story, where we read he went to *Sichem*, &c. and ver. 9. went on still towards the South.

Ver. 6. *Sichem unto the Plain of Moreh.]* Or, as *Mr. Mede*, following the LXX will have it, *the Oak of Moreh*; understanding by Oak, not only one single Oak, but a *Holt*, or *Grove* of Oaks. See xiii. 18. where, I suppose, he intended to have fix'd his Dwelling, had not the Temper of the People who inhabited that Country made it inconvenient.

*And the Canaanite was then in the Land.]* It was very pertinent to *Moses's* Design, speaking of *Abram's* Passage thro' this Country, to tell who was at that Time possess'd of it; but it is dubious whether he meant by the *Canaanite* a particular People descended from *Canaan*, as he doth xv. 21. or in general, all the Nations which the *Israelites* afterwards destroy'd; it seems to me the first of these is meant, and that by *Land* he means only that Part of the Country where *Sichem* lay, which was then possessed by this particular People; for in the next Place that *Abram* went to, it is said, *the Canaanite and the Perizzite dwelled then in the Land* (xiv. 7.) i. e. in that Part of the Country; where we do not read what Entertainment *Abram* met withal; but I take it, as an Argument of *Abram's* great Faith, that he would adventure among such a rough and fierce People, who had no Kindness for the Posterity of *Shem* upon an old Score; and, if the ancient Tradition in *Epiphanius* be true, upon a fresh Account; for he saith (*Hæres.* lxvi. n. 84.) that this Country called *Canaan* did really belong to the Children of *Shem*, by virtue of the Division made among the Sons of *Noah*, but the Children of *Canaan* had dispossessed them; so that these Words, *the Canaanite was then in the Land*, signifies they had already invaded this Country, before *Abram* came thither; to whom God promising to give it, he only restored the Posterity of *Shem* (from whom *Abraham* descended) unto that which the Children of *Ham* had wrongfully seized.

By all which it is easy to see how frivolous their Reasons are who from this Place conclude *Moses* did not write this Book, because these Words seem to signify the Writer of them liv'd after the *Canaanites* were thrown out of this Land, which was after *Moses's* Death.

If these Men had not a greater Inclination to cavil than to find out the Truth, they would rather have said the Meaning is, the *Canaanite* was possessed of this Part of the Country in *Abraham's* Time, though thrown out of it by *Jacob's* Sons (*Gen.* xxxiv.) before the Times of *Moses*; which is another way of explaining these Words; against which I see no Objection but this, that their Prince is called an *Hivite*, xxxiv. 2. to which there is an Answer, ver. 30. which shews the People were partly *Canaanites*.

Ver. 7. *And the LORD appeared unto Abram.]* As he had done before (ver. 1.) but now it is likely in a more glorious manner, to establish him in Faith and Obedience.

*And said unto him, &c.]* There was a Voice came from the *Schechinah*, or *divine Glory*, which now appear'd to him, and told him this was the Coun-



Country he intended to bestow upon his Posterity. It is very remarkable that he no sooner entered *Canaan*, but God renewed his Promise to him, made before he came out of his own Country.

And it is further observable (as we shall see in the following Story) that *Abram's* Obedience was constantly rewarded in kind, according to the Quality of the Service he perform'd; though in Quantity the Reward far exceeded the Service. Thus having left his own Country and Father's House (which was the first Trial of his Obedience) God promises to give him the whole Land of *Canaan*, and to make his Posterity a mighty Nation. See xvii. 6. xxii. 16.

*And there be built an Altar, &c.*] This was so glorious an Appearance, that it mov'd him to offer up a solemn Sacrifice to God, for which he built an Altar here in *Sichem*; and it being the first that he built in this Country, it made this become the first Place that was established for Publick Worship after the *Israelites* conquered the Land of *Canaan*; for here was the Sanctuary of God in *Joshua's* Time, near this very Grove where *Abram* first pitch'd his Tent, and built an Altar, *Josh.* xxiv. 1, 25, 26. It continu'd famous also in After-times, as appears from *Judg.* ix. 6.

Ver. 8. *And he removed from thence unto a Mountain, &c.*] Tho' the Lord here appeared to him, yet he did not think fit to trust himself among the *Canaanites* (who were the chief of the wicked Nations that possessed this Land) or he thought fit to see the rest of the Country which God promised to give him, and therefore came hither, which was about twenty Miles further Southward.

*And there be built an Altar.*] Upon the Mountain, where they anciently chose to sacrifice, rather than in other Places; and it is likely God again appear'd to him here, to encourage and strengthen him against all his Fears; which made him build a new Altar, and offer Sacrifices of Thanksgiving to God, to implore his continued Favour.

And it is observable, that the Promise which God made in the former Place, ver. 7. he renewed again in this, and more at large, after he came out of *Egypt*, xiii. 3, 4, 14, 15, 16.

*On the East of Bethel.*] So it was called in After-times.

Ver. 9. *And Abram journeyed, &c.*] He did not think fit to fix yet in the fore-named Place, but made a further Progress into the Southern Parts of the Country; yet after he had been in *Egypt* (the Story of which follows) he returned to this Place.

Ver. 10. *A Famine in the Land.*] Of *Canaan*. *He went down.*] *Egypt* lay low in comparison with *Canaan*.

*To sojourn.*] Not to dwell there, for he doubted not of God's Promise to him, of possessing the Land which he had left.

Ver. 11. *Thou art a fair Woman, &c.*] She was now threescore Years old, but having comely Features, and being of a fair Complexion (in comparison with the *Egyptians*, who were fallow) she seemed to be younger than she was.

Ver. 12. *They will kill me.*] Knowing them to be a libidinous People, he was afraid they might be tempted to make him away, that they might have his Wife.

Ver. 13. *Say thou art my Sister.*] He himself upon another Occasion explains in what Sense she was so, xx. 12. therefore he teaches her not to tell a Lye, but to conceal the Truth.

Ver. 15. *Pharaoh.*] The *Egyptian* Kingdom began about three hundred Years before this (in the Days of *Ragau*, xi. 18. if the *Arabian* Writers say true) and now was grown to be very powerful, by the means of some King of this Name, which (it appears by this Place) was very ancient, and continu'd to be the Name of all the Kings of *Egypt* till the Captivity of *Babylon*, and we know not how much longer; just as *Ptolemy* was their Name after the Times of *Alexander*, and *Cæsar* and *Augustus* were the Names of all the Emperors of *Rome*, and *Candace* of all the Queens of *Æthiopia*. And the like may be observed in several other Countries. *Ludolphus* takes *Pharaoh* to be a compound Word, signifying as much as *Father of the Country*; for that is the Meaning of *Phar-ot* in the *Æthiopic* Language, as *Pharmut* is *Mother of the Country*.

*The Princes also, &c.*] The Courtiers who studied to gratify their Prince's Pleasure.

*Was taken into Pharaoh's House.*] Into the House of the Women, it is probable (for the *Egyptian* Kings were now, as I said, very great; like those of *Persia* in After-times) intending to make her one of his Concubines.

Ver. 16. *And he had Sheep and Oxen, &c.*] By the Gift of the King, besides those he had of his own before.

Ver. 17. *And he plagued Pharaoh, &c.*] Some of the *Hebrews* think they had grievous Ulcers in the secret Parts, which made both him and his Servants incapable to enjoy either her or any one else.

*His House.*] His Courtiers partake of the Punishment, because they were Partners in the intended Sin.

Ver. 18. *Why didst thou not tell me, &c.*] Some think he speaks this subtilly to *Abram*, to see what he would say, not knowing yet that she was his Wife; or that his Priests and wise Men had consulted the Oracles about the Cause of their Plagues; but the simplest Account is, that *Sarai* being interrogated about it, confessed the whole Truth; whereupon he expostulated thus with *Abram*, who being silent, he took it for granted that indeed she was his Wife.

Ver. 19. *Now therefore behold thy Wife, &c.*] He disclaims all Intention of abusing another Man's Wife (so virtuous they were in those Days) but would have made her his own (as he saith in the foregoing Words, *I might have taken her to me to Wife*) that is, a secondary Wife, as the Manner was in those Days; for it is not likely he had no Wife at all before.

Ver. 20. *Pharaoh commanded his Men concerning him, &c.*] Gave strict Orders none should hurt him, or any thing belonging to him, but



but conduct him safely, whither he had a mind to go. And accordingly the next Words tell us they did.

*They sent him away, &c.]* Not with Violence, but gave him a safe Conduct: Sending him away, perhaps, with a Guard for his Security. Such was the Generosity of the *Egyptian* Princes in those Times.

CHAP. XIII.

Ver. 1. **I** *NTO the South.]* Into the Southern Part of *Canaan*, where he had been before, xii. 9.

Ver. 2. *Very rich, &c.]* His Riches were increased since he went into *Egypt*, by the Bounty of *Pharaoh*, xii. 16. And, (if we could believe *Josephus*, L. i. *Antiq. c. 8.*) by the Rewards he had for teaching them several Pieces of Learning, which he brought out of *Chaldea*. The Author of *Schalsch. Hakkab.* quotes *Eusebius's Præpar. Evang. L. ix. c. 4.* to prove this. And indeed, I find *Eusebius* quoting *Josephus* in the *sixteenth Chapter* of that Book; who says he taught *Arithmetic* and *Astrology*, of which the *Egyptians* were ignorant before: And in the *seventeenth Chapter* *Eupolemus*, who says that *Abram* was familiarly conversant with the *Egyptian* Priests at *Heliopolis*, (when he went thither by reason of the Famine in *Canaan*) and taught them many things; particularly the *Cælestial Sciences*, which he calls *Astrology*, i. e. the Knowledge of the Stars.

Ver. 3. *Unto Bethel, &c.]* Which was the second Place wherein he dwelt, after his first Entrance into *Canaan*, xii. 8.

Ver. 4. *Unto the place of the Altar, &c.]* This seems to intimate that the Altar itself was either fallen or thrown down. Some think demolished by *Abram* himself, when he left the Place; others by the *Canaanites* when he was gone.

*And there Abram called on the Name of the LORD.]* Commended himself, and all he had, to God's Protection, who had promised to bestow this Country upon him. Perhaps he built the Altar again, and offered Sacrifice thereon.

Ver. 5. *And Lot also, &c.]* God had blessed him likewise as a faithful Companion of *Abraham* in his Travels, and Partaker also of his Faith.

Ver. 6. *The Land was not able to bear them, &c.]* There was not sufficient Pasturage for them both in that Part of the Country.

Ver. 7. *And there was a strife, &c.]* Wealth commonly breeds Contentions. Yet here was no Difference between the *Masters*, but between their *Servants*; each endeavouring to get the best Pastures, and the best watering Places for their Flocks.

*And the Canaanite and the Perizzite, &c.]* This Part of the Country was inhabited by the People peculiarly called *Canaanites*, and by the *Perizzites*, (a very rugged and barbarous Nation, see xv. 20.) among whom Contention would have been dangerous, at least very scandalous.

Ver. 8. *Abram said to Lot.]* The best, the wisest, and Men of greatest Experience in the

World, are most inclined to Peace, and most yielding in order to it.

*Let there be no strife between me and thee, &c.]* There had been none yet; but their Servants Quarrel might have proved theirs at last.

*And between my herdsmen, &c.]* And here signifies or; as xix. 12. *Exod. xii. 5.*

*For we are Brethren.]* Near Kinsmen, whom the *Hebrews* call Brethren.

Ver. 9. *Is not the Land before thee?* ] There is room enough, though not here, yet in other Parts of the Country: Now, since we cannot remain together, take thy choice which way thou wilt go, &c. A wonderful Condescension in *Abram*, to let the younger, and least in Estate, please himself. And he did not desire *Lot* to leave the Country, but only to settle himself in what Part of it he liked best; that he might be near to help him, as he did afterwards.

Ver. 10. *Behold all the Plain of Jordan, &c.]* A fruitful and pleasant Country, well watered by the Streams of *Jordan*; which in many windings and turnings run through it, and at some times overflowed it, which made the Ground very rich. And therefore *Moses* compares this Plain to the Garden of *Eden*, (as most understand those words, *the Garden of the LORD*) which was well watered by a River running through it; and to the Land of *Egypt* which is fatned by the overflowing of *Nile*, as this was by the overflowing of *Jordan*.

*As thou comest to Zoar.]* These Words are not to be referred to *the Land of Egypt*, immediately foregoing, (from which *Zoar* was at a great distance) but to those Words in the beginning, *a Plain well watered every where*; even to the utmost Skirts of it, which was *Zoar*.

Ver. 11. *And Lot chose him all the Plain of Jordan.]* He was invited by the Richness of the Soil, without regard to the Manners of the People; which proved afterwards a great Affliction to him.

*And Lot journeyed East.]* For the Plain of *Jordan* lay East from *Bethel*, where they now were.

Ver. 12. *And Abram dwelt in the Land of Canaan, &c.]* In that Part of the Country where the People peculiarly called *Canaanites* (Ver. 7. and xii. 6.) were seated: Otherwise, if the Land of *Canaan* be taken largely, the Plain of *Jordan* was also a Part of it.

Ver. 13. *The Men of Sodom were wicked, &c.]* Their Sins were grown ripe for Punishment, having been brought (as it were) before the LORD, and sentenced at his Tribunal to the Judgment which shortly after befel them.

Ver. 14. *And the LORD said unto Abram, &c.]* It is likely the LORD appeared again to him, (as he had done formerly, xii. 7.) after *Lot* was separated from him: Both to comfort him in his Absence, by renewing his Promise in larger Words; and to assure him that his Posterity, not *Lot's*, should inherit this Country.

*Lift up thine Eyes, &c.]* He dwelt now, it is likely, upon the Mountain which was on the East of *Bethel*, (where he pitched his Tent before he went into *Egypt*, xii. 8. and returned to it when he came from thence, Ver. 3, 4. of



this *Chapter*) which gave him the advantage of a fair and long Prospect of the Country every way.

Ver. 15. *For all the Land thou seest, &c.*] That whole Country, some Parts of which he saw a great way, in every Quarter of it, and all the rest contiguous to them, were hereby assured to him.

*For ever.*] It doth not signify strictly Time without End, but a very long Period. The *Jews* indeed say that this word *Olam*, when it is written full, as they speak, that is, with *Vau*, denotes Eternity; tho' without *Vau* they confess it signifies only a long time: But this small Observation is quite overthrown by many Examples to the contrary. For, *Exod.* xv. 18. where the Lord is said to *reign for ever*, this word *Olam* is without a *Vau*, and yet denotes Eternity. And *Deut.* xv. 17. where it is said, *he shall be thy Servant for ever*, it is written with a *Vau*, and yet denotes only a Term of fifty Years at the most.

Ver. 16. *I will make thy Seed as the Dust of the Earth, &c.*] More than could be contained in that Land.

Ver. 17. *Arise, walk through the Land, &c.*] He would have him, for his Satisfaction, go and view it all more nearly, in every Part of it. Or, he gives him leave (if he desir'd to understand more fully both the Quality and Quantity of the Inheritance he bestowed on him) to go and survey it: Promising he would protect and preserve him in his Perambulation. Nay, some look upon this, as giving him a Warrant to take possession of the Country, tho' he should not yet enjoy it.

Ver. 18. *Then Abram removed his Tent.*] To a Place about twenty-four Miles from *Bethel*, where he was before.

*And dwelt in the Plain.*] Here the Word we had before, xii. 6. is in the Plural Number, and is taken by many for Oaks, i. e. for an *Oaken Grove*: So the *Arabick* Interpreter. The *LXX* translate it, *μαγὰρ τῆς δρυὸς*, by the Oak, in the singular Number; for there seems to have been one Oak more eminent than the rest, under which *Abraham* pitched his Tent, and built an Altar unto the LORD.

This is confirmed by xviii. 1. compared with *Ver.* 8. And indeed the Ancients very much revered an Oak, and therefore planted this Tree very frequently. *Jacob* buried the Idolatrous Trumpery of his Family under an Oak, (xxxv. 4.) which was by *Schechem*, where the Place of publick Worship seems to have been fix'd in *Joshua's* Time, *Josh.* xxiv. 1, 26. The Angel of the LORD also appeared to *Gideon* under an Oak, *Judg.* vi. 11, 19, 25. ix. 6. And of all other Trees, an Oak was held most Sacred by the *Heathen*, particularly by the *Druids*. See *Pliny*, *L.* xvi. c. 44. *Max. Tyrus*, *Dissert.* 34. And *Pausanias* in his Account of *Arcadia* says, the Ancients made the Images of their Gods of Oak, being the most durable Wood.

This Oak some fancy was in being in the Time of *Constantine*, and there was great resort to it. See *Sozomen*, *L.* ii. c. 4. Here *Abram* dwelt a long time, and many great things passed here, before he removed to any other Place.

*Mamre.*] Was the Name of a Man among the *Amorites*, as appears from the next Chapter, *ver.* 13.

*Which is in Hebron.*] Or, rather, by or near *Hebron*, (for so the Particle *Beth* is often used) which was a very ancient City, built seven Years before *Zoar*, i. e. the famous City of *Tanis* in *Egypt*, *Numb.* xiii. 22. It was called *Arba*, or *Kirjath-Arba* at the first, xxiii. 2. but in *Moses's* time *Hebron*. There are those indeed who say it was not called *Hebron* till the Time of *Joshua*, who gave it to *Caleb* for his Portion, *Josh.* xv. 13, 15. And thence conclude this Passage was not wrote by *Moses*, but put in by some other Hand after his Time. But I see not the least Proof of this Assertion, that *Caleb* was the first who gave it this Name. His Grandson, mentioned 1 *Chron.* ii. 42, 43. may rather be thought to have taken his Name from this Place, than to have given a Name to it. Besides, there have been two Occasions of giving one and the same Name, as appears by what is said of *Beer-sheba*, xxi. 31. xxvi. 33. And therefore this City might have the Name of *Hebron* in *Moses's* Time, and it might be confirmed in *Joshua's*.

#### C H A P. XIV.

Ver. 1. **A**ND it came to pass, &c.] It is very easy to give an Account of this War, which the Kings of the *East* made upon the Kings of *Sodom and Gomorrah*, &c. if what was said before, xii. 6. be admitted; that the *Canaanites* had invaded the Rights of the Children of *Shem*, and gotten Possession of a Country belonging to them; which they now endeavoured to recover, (as they had attempted before, *ver.* 4.) For *Elam*, of which *Chedor-laomer* was King, descended from *Shem*, *Gen.* x. 22.

*Amraphel King of Shinar.*] i. e. King of *Babylon*, as it is commonly understood. But it cannot well be thought that so potent a King, as he is supposed to have been in those Days, should need any Associates in a War against such petty Princes, as those mentioned *ver.* 2. Or, that the King of *Edom* (whose Quarrel this was, as appears from *ver.* 4.) should not be able of himself to grapple with them: Or, that the Kings of *Sodom and Gomorrah*, &c. durst have adventured, with a handful of People in comparison, to rebel against him, after he had brought them under his Subjection. Therefore we must either take *Amraphel* to have been some small Prince in the Country of *Shinar*, i. e. *Affyria*; or, if he were King of *Babylon*, that Monarchy was not very great in the Days of *Abram*. And we must also look upon the rest as Names of some particular Places (like *Sodom and Gomorrah*) over which *Arioch* and *Chedorlaomer* reigned, who were such Kings as those in *Canaan* when *Joshua* conquered it; or else Commanders of Colonies, which they had led out of *Affyria* and *Persia*, and settling thereabouts, endeavoured to enlarge their Plantations; as the manner was in those and in succeeding Times, when the Captains of a Troop,



Troop, and Leaders of a small Body of Men, were called *Princes* or *Kings*.

*Arioch king of Ellasar.*] There was a City (mentioned by *Stephanus de Urbibus*) called *Ellas* in *Cælo-Syria*, on the Borders of *Arabia*, where *Arioch* perhaps commanded.

*Chedorlaomer king of Elam.*] Concerning this Country, see x. 22. where *Chedorlaomer* was either Governor of some little Province, or City; or a Commander of some Troop of that Nation.

*Tidal king of Nations.*] Some take *Gojim* in this place, which we translate *Nations*, for a Country, or City. But it is more agreeable to the common use of the word in Scripture to take it to signify a People, who either wanted a fixed Habitation, or were gathered out of sundry Regions.

Thus part of *Galilee* being inhabited by a mixed People of divers Countries, was thence called *Galilee of the Nations*, or *Gentiles*, *Matth.* iv. 15. There were also, as *Sir W. Raleigh* observes, several petty Countries which adjoined to *Phœnicia*, (viz. *Palmyrena*, *Batanea*, *Apamena*, *Laodicene*, &c. which lay towards *Mesopotamia* on the North, and *Arabia* on the East) over which we may suppose *Tidal* reigned. *Eupolemus*, an ancient Greek Writer, relating this Story, calls them *Armenians*, who made this inroad upon the *Phœnicians*, as *Eusebius* tells us out of *Alexander Polybistor*. L. ix. *Præpar. Evang.* c. 17.

Ver. 2. *These made war with Bera king of Sodom, &c.*] They were Lords of the Country called *Pentapolis*, or Five Cities. Which were so small, that there was no need to bring a great King from beyond *Tigris*, with such a mighty Monarch as he of *Babylon* is thought now to have been; and several other Nations between these Kings and *Euphrates*, to subdue their petty Province. It had been madness also for these Kings to resist such powerful Armies as the *Eastern* Kings are commonly supposed to have brought against them. And therefore I think it reasonable, by the Kings in the first Verse, to understand some such petty Princes as these mentioned in the second.

Ver. 3. *Valley of Siddim.*] The five Cities stood in this goodly Valley, which now is the *Salt-Sea* or *Lake*, since the overthrow of these Cities by Fire and Brimstone from Heaven. Some will not have *Siddim* a proper Name, but translate it *ploughed Lands*, in which this Valley was very rich.

Ver. 4. *Twelve Years they served Chedorlaomer, &c.*] This shows he was the Principal in this War: And if he had been King of all that Country called *Elam*, we cannot think he would have passed thro' so great a part of the World, as *Assyria*, *Mesopotamia*, and part of *Arabia*, to conquer five Towns. All whose Riches could not countervail the Charge, tho' he had sent only one of his Lieutenants with a small Force to bring them under.

Ver. 5. *Smote the Rephaims.*] In their way to *Sodom* they subdued these warlike People, who, it is likely, opposed their Passage into *Pentapolis*. And these *Rephaims*, it appears by xv. 20. were a part of *Canaan's* Posterity, situate (as one may gather from *Josh.* xii. 4. xiii. 12.) on the other side *Jordan*, in *Bashan*, or

*Batanea.*] They were of a Giant-like Stature: And therefore the LXX here, and in other places, instead of *Rephaim*, have *Giants*.

*Ashtarothe-Karnaim.*] It is plain from the fore-named place, and from *Deut.* i. 4. that *Ashtarothe* was a place in *Bashan*. Whether so called, because the Goddess *Astarte*, i. e. *Diana* or *Juno*, was here worshipped, no body can resolve. They that are of this Opinion fancy that *Karnaim*, which in *Hebrew* signifies *two-horned*, denotes the New Moon. But this word may as well note that *Ashtarothe* was a City in the form of a Half Moon.

*And the Zuzims.*] Another warlike People thereabouts; who, some think, are the same with the *Zamzummins*, *Deut.* ii. 20.

*The Emims.*] It appears from *Deut.* ii. 9, 10, &c. that these were also a Gigantick People, and near Neighbours to the *Horites*, mentioned in the next Verse. For the *Emims* possessed *Ar* and the Field of *Kirjath-Fearim*; and the *Horites* possessed Mount *Seir*, till the former were driven out by the *Moabites*, and the latter by the Children of *Esau*: And then the Country of the *Emims* was called *Moab*, and the Country of the *Horites* was called *Edom*.

Ver. 7. *And they returned.*] From the Conquest of the fore-named People.

*And came to En-mishpat.*] Fell upon this Country, which was called afterward by this Name; because God here judged the *Israelites* for their Murmurings and Contention with *Moses*. From whence also it was called *Kadesh*; because here the Lord was sanctified among them, *Numb.* xx. 13.

*All the Country of the Amalekites.*] The Country which was afterwards possessed by the *Amalekites*; who were not yet in being: For they were the Descendants of *Esau*, as *Moses* shows, *Gen.* xxxvi. 16.

*And also the Amorites, who dwelt in Hazezon-Tamar.*] Which is the same with *En-Gaddi*, near the Dead-Sea, *2 Chron.* xx. 2.

Ver. 20. *Full of Slime-pits.*] Into which they hoped their Enemies might fall, and so be broken: Which made them draw up their Army, and wait for them in this place.

*And the Kings of Sodom and Gomorrah fled.*] Were routed, as we now speak. Of the word *Slime*, see xi. 3.

*And fell there.*] i. e. A great slaughter was made of their Armies: For they themselves escaped, as appears by the following part of the Story: Some will have it, that many of them fell into those Slime-pits, in which they hoped to have seen their Enemies plunged. But the simplest Sense is, many of them were slain, and the rest, as it follows, escaped to the Mountain. But made such ill use of their Preservation from being killed with their Fellows, that they only lived to suffer a greater Vengeance.

Ver. 11. *And they took all the Goods, &c.*] This is a further proof that *Chedorlaomer*, and the rest of his Confederates in this War, were but petty Princes, (like the Kings of *Sodom* and *Gomorrah*, &c.) for having broken the Army of the five Kings, they rested contented, and march'd away with the Prisoners and Booty, but took not one of their Cities: Which, if they had been such great Kings as is imagined, they



they would have certainly sack'd, and perhaps burnt, if they had not thought fit to keep them. But we read, *ver. 17.* the King of *Sodom* still reigned after this Victory, and went out of his City to meet *Abram*.

*Ver. 12. And they took Lot, &c.]* Who is here called *his Brother's Son*, and *ver. 14. and 16. Abram's Brother*. This was the Foundation of *Abram's* Quarrel with the *Four Kings*; whose War was just against the King of *Sodom* and his Confederates, but they unjustly seized upon *Lot*, and his Goods; who was but a Sojourner in that Country, and had no hand in their Revolt.

*Who dwelt in Sodom.]* In the Country of *Sodom*, where he hired some Ground for his Cattle; but it is not likely he yet dwelt in the City, (for then he had not been taken Captive) but afterwards, for more security, betook himself thither.

*Ver. 13. Told Abram the Hebrew.]* So called from his Ancestor *Heber*, as was before observed. To which may be added, that if he had been called by this Name, as many think, only from his passing over the *Euphrates*, (which the LXX took to be the reason when they translated it, *περάτης*) it would not have descended to all his Posterity, who did not come from beyond the River: so little a thing as that would not have given a Name to a whole and eminent Nation, who are usually denominated from some eminent Progenitor.

*And these were confederate with Abram.]* The three fore-named Families were near Neighbours to *Abram*; who, it is likely, farmed (as we now speak) some Ground of them; and so entered into a League of mutual Defence, having the same Interest. I should think also, that having the Priest of the most High God not far from them, *ver. 18.* they were good, pious People, (rather than conclude, as I find some do, that they were utter strangers to the true Religion) which made *Abram* more forward to embrace, if not to court their Friendship. For the Sins of the *Amorites* being not yet full, (*xv. 16.*) there might be some remainders of true Piety among them: And it is no argument, that because these three Families were of that Nation, they were wicked Idolaters.

*Ver. 14. Armed his trained Servants.]* Drew forth a select number of his Servants, whom he had instructed to handle Arms, in case of any Assault by Robbers or injurious Neighbours. We read before, *xii. 5.* of the Servants they brought with them from *Haran*; and now they were more increased, as their Cattle were, (*xii. 16. xiii. 2, 6.*) so that he might well make a little Army out of them.

*And pursued them to Dan.]* As far as that place where one of the Heads or Springs of *Jordan* breaks forth, called *Dan*, as *Josephus* relates, where he speaks of this very History, *L. i. Antiq. c. 10.* This plain and short Account of this word *Dan* overthrows the Argument which Cavillers draw from hence to prove that *Moses* did not write this Book.

*Ver. 15. And he divided himself against them, he and his Servants by night.]* The *Vulgar Latin* here reads, *His Companions being divided, he fell upon them by Night*: Minding rather the sense

than the words. For here is no mention of any but *Abram* and his Servants: Tho' it appears by the last Verse of the Chapter, that his Confederates before-mentioned, *ver. 13. Aner, Eshcol, and Mamre*, joined with him in this Expedition. Which they managed with great Judgment, (for Stratagems in War were never wanting from the Beginning) *Abram* and his Servants making one Troop or Battalion, (as they now speak) and the Confederates making three more. Who dividing themselves, fell upon the *Four Kings* in the four Quarters of their Camp, that they might the more distract them, and make them apprehend their Forces to be more numerous than indeed they were. They were put also into the greater Confusion, because this Assault was made in the Night, when perhaps they were buried both in Wine and in Sleep.

*Unto Hobab.]* Which lay in the Vale between *Libanus* and *Antilibanus*, called by *Amos, i. 5. the Valley of Aven* and *Beth-Eden*, or the Seat of Pleasure. In this Vale was *Damascus* seated.

*Ver. 16. He brought back all the Goods, &c.]* All the Prey, whether in Money, Cattle, or other things, which the *Four Kings* had carried away.

*The Women also, and the People.]* It seems they had carried away all the People of *Pentapolis* who did not flee to the Mountains, or fenced Cities; and *Women*, in those days, were a special part of their Booty.

*Ver. 17. Went out to meet him.]* To congratulate his Victory, and to desire his People might be restored to him.

*At the Valley of Shaveeth.]* This seems to have been a pleasant Place, wherein the King (that is, *Melchizedec*, I guess by what follows) took delight; whence it was called the *King's-Dale*: In which the King of *Sodom* met *Abram*, and *Melchizedec* entertained him with Bread and Wine.

*Ver. 18. And Melchizedec.]* The Jews generally say this was *Shem* the Son of *Noah*: But we have reason to look upon this Opinion as proceeding from their Pride and Vanity: Which could not endure to think the Father of their Nation had any Superior in another Nation, especially among the *Canaanites*. And therefore they will have *Abram* to have been blessed by his great Ancestor *Shem*, to whom also he paid Tithes: Which is a fancy so plainly confuted by the Apostle to the *Hebrews*, that it is strange any Christian should follow it. For he saith expressly, that *Melchizedec* was not γενεαλογούμενος αὐτῶν, *vii. 6. his Descent or Pedigree was not counted from them*: Which is not true of *Shem*. Nor could *Shem* be said to be without Father or Mother, whose Genealogy is evident from *Adam*. Nor was *Shem's* Priesthood, if he had any, of a different Order from *Levi's*; who was in his Loins, as well as in the Loins of *Abram*. And therefore it could not be said that *Levi* paid him Tithes in the Loins of *Abram*, but it would be as true that he received Tithes in the Loins of *Shem*: For, according to this Interpretation, he was in the Loins both of him that received Tithes, and of him that paid them; and so the whole Argumentation of the Apostle falls to the Ground. But setting aside these and other Christian



Christian Reasons; (which are strongly urged by *Bochartus*, L. ii. *Phaleg*, c. 1.) there is no Cause, that we can discern, why *Moses* should call *Shem* (whom he so often mentions) by any other Name than his own: Nor is it likely *Shem* reigned in the Land of *Canaan*, which now was in the possession of his Brother's Son: Nor could *Abram* be said to *sojourn there as in a strange Country*, if his noble Ancestor, *Shem*, had been a King there. Nor is this an ancient Opinion among the *Jews*, at least not constantly believed: For *Josephus* says expressly, that *Melchizedec* was *ἡγεμὼν τῶν κανανιτῶν*, a *Potentate of the Canaanites*, L. vii. *De Bello Jud.* c. 18. And yet it was so common, that it went to the *Samaritans*, as *Epiphanius* tells us, *Hæres.* lv. n. 6. (tho' not to the *Arabians*, who say he was the Son of *Peleg*. See *Hotting. Smegma Orient.* 256, 269, 306.) and many Christians have embraced it, merely, (as far as I can discern) because they would not acknowledge any good Man to have been then among the *Canaanites*. Some Hereticks held him to be *μεγάλων τινὰ δυνάμιν*, as *Epiphanius* tells us in the place fore-mentioned, *Numb.* I. Which was the Opinion of *Hieracas*, a great Scholar and famous Physician in *Egypt*, *Hæres.* lxxvii. n. 3. And some of the Church took him to have been the Son of God himself, who then appeared to *Abram*, *ἐν ἰδέᾳ ἀνθρώπου*, in the form of a Man. *Hæres.* lv. n. 7. But the plain truth is, he was a King and Priest (for those two Offices anciently were in the same Person) in that Country, where Men were not as yet wholly degenerated, and fallen from the true Religion.

*King of Salem.*] It is a great Error to think that this *Salem* was the same with *Jerusalem*. For it is plain, as *Bochart* observes, (L. ii. *Phaleg*, c. 4.) that *Salem* was in the way which led from the Valley of *Damascus* unto *Sodom*: Which we learn from this very place of Scripture. And so *St. Hierom* says, that he learnt from the *Jews* in his time, that it was seated on this side of *Jordan*: And it retained its Name in our Saviour's days, as appears by the Story of *John's* baptizing near *Salem*, *Joh.* iii. 23. Several of the Fathers are of the same Mind, quoted by *Mr. Selden* in his *Review of the History of Tithes*, p. 452.

*Brought forth Bread and Wine.*] This he did as a King, not as a Priest: For it was not an act of Religion but of Hospitality. Thus *Heathens* themselves understood this History, as we find by *Eupolemus*, (quoted by *Eusebius*, L. ix. c. 17.) who saith he received *Abram* as they were wont to do Strangers, in a City called *Argarizin*, which he interprets, the *Mount of the most High*. We know not in what Language it so signifies, or whether it be misprinted for *Harellon*: But I think the plain Sense is, that he treated *Abram* and his Followers, by causing Provisions to be brought forth for their Refreshment after the Fight. For *Bread and Wine* comprehend all sorts of Provision for their Repast: As to eat *Bread* with another, in this Book, is to feast with him, *xliii.* 25. And thus *Tertullian* it is certain understood it; who saith expressly, he brought them forth to *Abram*, and offered them to him, and not to God, L. *adv.*

*Judeos*, c. 3. And *Epiphanius* observes, that the word in the Greek is not *κατάνευγε*, but *ἐξέβαλε*; not *be offered*, but *brought out*. So it seems his Copy had it.

Ver. 19. *And he blessed him.*] This he did as a Priest, (which Office is just before mentioned) as he did the other as a King.

*Blessed be Abram of the most High God.*] He prayed God to confirm the Blessing which he had pronounced upon him.

*Possessor of Heaven and Earth.*] Rather *Creator*, as the LXX and *Vulgar Latin* translate it. See *Dr. Spencer*, L. i. *De Leg. Hebr.* c. 4. §. 10. and *Lud. de Dieu* before him, in his Notes on this Place, and *Hotting. Smegma Orient.* p. 87. By this and the next Verse, wherein he gives Glory to the most High God for *Abram's* Victory, it is apparent that he was a Worshipper of the One Only True God, and Maker and Governor of all things. To whom he also ministered in the Office of a Priest, who blessed Men in his Name.

*And he gave him.*] i. e. *Abram* gave to *Melchizedec*, as the Apostle expresses it, *Hebr.* vii. 2. But the words are so doubtful as they lie here, that *Eupolemus* (in the place above-mentioned) thought *Melchizedec* had bestowed Gifts upon *Abram*.

*Tithes of all.*] He doth not say of what all; but that which goes before leads us to think he means *Tithes of all the Spoil*, which he had taken from *Chedorlaomer*, &c. For he had nothing else there to tithe, unless it were the remainder of the Provision he had carried along with him in this Expedition: All the rest of his own Estate being many Miles off, at *Mamre*. And thus *Josephus* interprets it, *δικαίῳ τῆς λείας*, the Tithe of what was gotten by War. And thus the Apostle himself seems to expound it, *Hebr.* vii. For having said, Verse 2. he gave him the tenth part of all, when he comes to argue from this, he calls it the tenth part of the spoils, Verse 4. And indeed it was a very ancient Custom to offer to God (whose Priest *Melchizedec* was) the tenth part of what they took in War. *Diodorus Siculus* reports it of the *Greeks*, and many Authors of the *Romans*. From whence we cannot infer, that they gave only Tithes of such things, but rather, that these were extraordinary Acknowledgments of God's Mercy to them; which it was usual to make out of those Possessions which he had blessed them withal. For why should they give Tithe of the Spoils, if they were not wont to pay Tithe of other things? And therefore *St. Chrysostom* makes this Reflection upon this Practice of *Abram*, that it should teach us to be willing and ready to offer unto God, *ἀπ'ερχόμενοι*, the First-fruits of all that he hath bestowed on us. This is confirmed by the Story of *Jacob*; which, together with this of *Abram*, shows plainly, the Custom of paying Tithes was before the Law of *Moses*; and that not only of the Spoils of War, but of their Flocks, Corn, and other Fruit, which *Jacob* vowed unto God, xxxviii. 22. See there.

Ver. 21. *Give me the Persons, &c.*] A truly generous Disposition becoming a King; to love the Persons of his Subjects better than their Goods.

Ver. 22.



Ver. 22. *I have lift up my hand.*] i. e. Sworn, as the Phrase is used in many places, *Exod. vi. 8. Numb. xiv. 30, &c.*

*Possessor of Heaven and Earth.* See *ver. 19.*

Ver. 23. *I will not take from a Thread, &c.*] i. e. the meanest thing.

*I have made Abram rich.*] He would have this to be only the Work of God; who promised a great while ago to bless him, and had now renewed his Promise by *Melchizedec*. And he would not have it thought that love of Spoil had carried him to the War, but only love of Justice. In short, here is a most noble Example (as *Maimonides* observes, *P. iii. More Nevoch. c. 50.*) of Contentedness with what he had, of despising Riches, and seeking Praise rather from Virtue.

Ver. 24. *Except only that which the young Men (i. e. the Soldiers) have eaten.*] For which he did not think it reasonable they should pay.

*And the Portion of them that went with me.*] He could not bind his Confederates by his own Act, but left them to deal with their Countrymen as they pleased, in either keeping their share of the Spoil, or parting with it, as he had done. The *Jews* truly observe, that they who staid with the Stuff and Carriages had their Portion equal with those that fought: As we read in the Story of *David*, *1 Sam. xxx. 25.* But it is not certain that this Custom was as old as *Abram's* time, which they would gather from this place. For here they take the young Men for those who fought and pursued the Enemy: And *Aner*, *Eshcol*, and *Mamre* staid to guard the Carriage. But I see no ground for this; it being most probable, as I observed before, that they attacked the Enemy as well as *Abram's* Servants, and thereby acquired a Title to part of the Spoil. But whether we consider it this way or the other, *Abram* could not give away their Right, when he generously parted with his own.

#### C H A P. XV.

Ver. 1. **A**ND *after these things.*] After this great Victory, and his generous refusal of the King of *Sodom's* Offer.

*The Word of the LORD came to Abram.*] God revealed himself more clearly to him. For this is the first time we read, of the *Word of the LORD* coming to him, and of his having a Vision; that is, being made a Prophet, and that in an high degree, God revealing his Mind to him, not in a *Dream*, but in a *Vision*; when he was awake, but having his Senses (as *Maimonides* explains it) bound up from their ordinary Functions, during the time that the heavenly Influence came upon his Mind, and diffused itself to his Imagination; where it represented several things to him, *More Nevochim, P. ii. c. 41.* But these words may be understood, of his having these things represented to him by the *Divine Majesty*, when he was perfectly awake, and used all his Senses.

*Fear not, Abram.*] He heard these words while he was in the Ecstasy, (according to *Maimonides's* Explication) encouraging his hope in God, that he and *Lot* should be safe from

any new Invasion by these, or any other Enemies: For, perhaps, there were some Rumours abroad of the *Assyrians* recruiting their Forces, with an intention to renew the War.

*I am thy Shield.*] I will protect and defend thee.

*And thy exceeding great reward.*] Will give thee far more than thou hast lately denied to take, for my sake.

Ver. 2. *LORD God, what wilt thou give me, &c.*] What good will all the Riches in the World do me, if I have not a Child to inherit my Estate?

*To go childless*] Is to die, (to go out of the World without Children) as *Luke xxii. 22.* truly the Son of Man goeth, i. e. must die shortly. He doth not slight God's Promise made in the foregoing Verse, but only desires him to be so gracious as to give him a Child for his Reward.

*And the Steward of my House is this, &c.*] He that takes care of all I have, (and therefore deserves best of me) is not of my Kindred.

*Eliezer of Damascus.*] Some think this signifies no more but that he was born of a Syrian Woman.

Ver. 3. *And Abram said, &c.*] He repeats the same again, out of a great concern to have God's Promise fulfilled: Which he did not disbelieve, but earnestly long'd for more than for all the Riches in the World.

*One born in my House is my Heir.*] It is likely, that *Eliezer* was one of their Souls (i. e. Servants) gotten in *Haran*, (*xii. 5.*) and had been such a wise and faithful Manager of all things committed to his Care, that *Abram* intended, before the Promise made to him, to have left him his Heir: Thinking he should have no Child of his own; *Sarah* being barren, as we read, *xi. 30.*

Ver. 4. *And behold, the Word of the LORD came to him, &c.*] A new Assurance is given him, from the *Schechinah* or *Divine Majesty*, that he should have an Heir begotten by himself.

Ver. 5. *And he brought him forth abroad, and said, &c.*] *Maimonides* thinks (*More Nev. P. ii. c. 46.*) that all this which follows was done in a Vision. But others will have it, that he was really conducted out of his Tent into the open Air, and looked upon the Stars. The former Opinion is more probable, because the Sun was not yet gone down, *ver. 12.* and therefore the Stars were not to be seen with the Eye, but were represented only in a Vision.

*So shall thy seed be.*] *Nebem. ix. 23.* He not only promises him an Heir, but that this Heir should have a numerous Posterity. Which, as before, *xiii. 6.* he compared to the Dust of the Earth, so here he compares to the Stars of Heaven. Showing (say some of the *Jews*) by the former, their Humiliation; and by this, their Exaltation and Advancement. And indeed, in this Chapter, he speaks of both.

Ver. 6. *He believed in the LORD.*] Was fully persuaded that God both could and would perform this Promise, tho' it seemed to be very difficult, if not impossible, according to the ordinary course of Nature; he, and *Sarah* both, being very old.

And



*And he counted it to him for righteousness.]* The Lord esteemed it a most noble Act, and high Expression of a pious Confidence in him, (as that Act of *Phineas* was in after-times, *Psal.* cvi. 31.) and thereupon graciously owned him for a righteous Person: tho' he was not free from all Sin whatsoever; but was guilty of some that were not consistent with perfect Righteousness.

It is here to be considered, That *Abram* believed this Promise before (xii. 1, 2, 3, 4.) but now his Faith was the more remarkable; because, notwithstanding some time had passed since the first making of the Promise, and he had no Issue, he still persisted in the Belief, that God would bestow a Son upon him, tho' it grew every day more and more unlikely.

Ver. 7. *I am the LORD that brought thee, &c.]* He reminds him of what he had already done for him; that he might confirm him in the Belief of what he promised farther to do.

*To give thee this Land, &c.]* To bestow it upon thy Children for their Inheritance.

Ver. 8. *Whereby shall I know, &c.]* This is not spoken doubtingly; for the Strength of his Faith is highly commended; but he desires to have it more and more strengthened and confirmed: As some good Men did in after-times, when they were put upon very difficult Services. So *Gideon*, *Judg.* vi. 37, &c.

Ver. 9. *And he said unto him, Take me an Heifer, &c.] i. e.* Offer unto me (so it should be rendered, as *Mr. Mede* observes, *Book* ii. p. 472.) the following Creatures: which are of four Sorts. From whence the *Hebrew* Doctors would persuade us, the rise and the fall of the *four Monarchies* are signified in these Words. But it is a better Observation, That God hereby fore-signified their Sins should be expiated by Sacrifices. For these were the Creatures, and these alone, which were appointed to be offered in sacrifice to God by the Law of *Moses*. And it justifies their Opinion, who think there were *clean* and *unclean* Beasts, with respect to Sacrifice, before the Law; tho' not with respect to Meat.

Yet here is something singular, That God required *Abram* to offer an Heifer of *three Years old*, with a Goat and a Ram of the same Age; whereas afterwards, under the Law, they were commonly of *one Year old*. I know not the reason of this difference; but certain it is, that a Ram of *three Years old*, is in its full strength, and the vigour of its Age; as *Bochart* observes. Whence it is that *Lucian* introduces *Ganymede* proffering to offer unto *Jupiter*, (if he would dismiss him) ἡ τριετής, ἡ μέγαν, &c. *A Ram of three Years old, a big one, the leader of the Flock.* *Hierozyic.* P. i. Lib. 2. c. 46.

*A young Pigeon.]* The *Hebrew* Word *Gozal*, signifies the young ones of *Ring-Doves*, *Wood-Pigeons*, or any other of that Kind; as he also observes.

Ver. 10. *And he took unto him.]* Now we must suppose he was come out of his Ecstasy, and really performed all that follows, until he fell into it more profoundly than before.

*Divided them in the midst.]* There is no footstep of this Rite any where in the Scripture,

save only in the Prophet *Jeremy*, xxxiv. 18, 19. But this place shows it to have been very ancient: And *St. Cyril* in his Tenth Book against *Julian*, derives this Custom from the ancient *Chaldeans*. As others derive the very word *Bireth*, [ברית] which signifies a *Covenant*, from the word used both here and in *Jeremy*, viz. בחר, *Batar*, which is the very same by a transposition of Letters, and signifies to *divide* or cut asunder. Because Covenants were made by dividing a Beast, and by the Parties covenanting passing between the parts of the Beast so divided: Signifying that so should they be cut asunder who broke the Covenant. Thus *Mr. Mede* in the place fore-mentioned truly explains this Rite; which was as much as if they had said: *Thus let me be divided and cut in pieces, if I violate the Oath I have now made in the presence of my God.*

We find in *Zenobius*, that the People called *Molotti* retained something of this Custom; for they confirmed their Oaths, when they made their Covenants, κατακόπτοντες εἰς τὰ μικρὰ τὰ βῆς, by cutting Oxen into little bits.

*Laid each piece one against another.]* So that there was a space left between them; thro' which the Parties covenanting might pass. Which seems to be meant by *Homer*, when he says, *Iliad.* ε. v. 461. that after the Priest had prayed to *Apollo*, the *Sacrifice* was slain and flea'd, and then they cut it up,

Διπλοῦντα πρὸς ἀλλήλους, —

making *Duplicates*, which were exactly answerable one to the other.

*But the Birds divided be not.]* Thus it was prescribed afterwards, *Levit.* i. 17. because they were but an appendage to the Sacrifice, and their Blood was not sprinkled upon the Altar. It is likely, notwithstanding, that the Birds were laid one against the other, as the pieces of the Beasts were. And there being a Prophecy of the state of *Abram's* Family in Future times, ver. 13, 14. some fancy that the Division of these Beasts represented the Dispersion of his Posterity into divers Countries.

Ver. 11. *And when the Fowls came down, &c.]* The Birds of prey. For the *Hebrew* word *Ajit*, signifies *Avis rapax, &c. carnivora*, ravenous Birds that feed on Flesh. Whence *Bochartus* thinks an Eagle is called in *Greek* ἁετὴς, and ἁετὴς, as the principal Bird of prey. *Hierozyic.* P. i. L. iii. c. 12. And by these Fowls some think the *Egyptians* are represented, who fell upon the *Israelites*, as rapacious Birds do upon dead Carcases; and endeavoured to hinder their offering Sacrifices unto God.

*Abram drove them away.]* He sat by the pieces of Flesh (as the *LXX* translate it) to watch lest Vultures, or such like Creatures, should snatch them away. For he looking upon them as things hallowed, watched to see what God intended in them.

Ver. 12. *A deep sleep, &c.]* Some would have it, That he being tired with the great Labour of fetching the Sacrifices, cutting them up, and watching them, naturally fell into a sleep. But *Maimonides*, more reasonably, looks upon this

as



as the Continuance of what was begun before in a *Vision*: Which at last was converted into a *profound Sleep*, wherein things were represented to him in a *Dream*. And therefore their wife Men say, this was a *Prophetical Sleep*. *More Nevoch. P. ii. c. 45.*

*An horror of great darkneſs fell upon him.*] Prophecy, ſaith the fore-named Author, begins ſometimes in *Vision*; afterwards that Terror and vehement Paſſion, which follows the high working of the imaginative Faculty, being multiplied, it ends in a deep Sleep, as it did here in *Abram*. Such a Terror alſo poſſeſſed *Daniel* in ſome of his *Visions*, while he was awake, *Dan. x. 8.* as the ſame *Maimonides* obſerves in the *XLth Chapter* of that Book.

This Horror of great Darkneſs, many think ſignified the diſmal Condition of *Abram's* Poſterity in *Egypt*, which God now repreſented to him. And this Horror coming upon him, at the going down of the Sun, was, they think, a further Signification of it. For we ſay, a Man's Sun is ſet, when he falls into great Calamities. And it ſignify'd, ſome imagin'd, theſe Calamities ſhould come upon them a great while hence.

Ver. 13. *And he ſaid unto Abram, &c.*] Here he informs him what the State of his Family ſhould be, from the Birth of *Iſaac*, (which he had promiſed to him, *ver. 5.*) for the ſpace of *Four hundred Years*.

*Thy Seed.*] This ſhows from whence the *Four hundred Years* were to commence; viz. From the Time of his having a Son.

*Be a Stranger in a Land that is not theirs.*] i. e. Sojourn partly in *Canaan*, and partly in *Egypt*. There are thoſe indeed who fancy *Canaan* cannot be ſaid to be a Land *that was not theirs*, God having beſtowed it upon *Abram*. But God himſelf teaches us otherwiſe, *Exod. vi. 4.* where he calls it, *the Land of their Pilgrimage, wherein they were Strangers*: becauſe they were not at preſent poſſeſſed of it, tho' they had a good Title to it.

*And they ſhall afflict them four hundred Years.*] Theſe *Four hundred Years* are not to be referred only to what immediately goes before, [*they ſhall afflict them*] but to all the reſt, their ſojourning in a ſtrange Land, and their being in Servitude. Theſe *three* things were to come to paſs within that ſpace: So that it is as if he had ſaid, *Thy Seed* ſhall not poſſeſs this Land till *Four hundred Years* hence. During which Time they ſhall be Sojourners in this Land and in *Egypt*, that is, ſome Part of it, and alſo be no better than Slaves, nay endure ſore Affliction.

It muſt here be noted, That from the Birth of *Iſaac*, when theſe Years began, to their Deliverance out of the *Egyptian* Bondage, was juſt *Four hundred and five Years*. But the *five* odd Years are not mentioned; it being the manner of all Writers to take no notice of broken Numbers (as they call them) when they name a round Sum. Thus the *Greek* Interpreters of the *Bible* are commonly called the *LXX*, tho' there were *Seventy-two* of them. And the *Roman* Writers call thoſe *Centumviri*, who were in all an *Hundred and five*. And *Moses* in another place, *Numb. xi. 21.* ſaith, the *Iſraelites*

were *Six hundred thouſand*; not reckoning the *Three thouſand five hundred and fifty* above that Number, as appears from *Numb. i. 46.* and *ii. 32.*

If it ſeems a Difficulty, that their ſojourning is ſaid in *Exod. xii. 40.* to have been *Four hundred and thirty Years*, it is removed by conſidering, that in thoſe Years is comprehended the Time of *Abram's* ſojourning alſo, as well as his Seed. And it was juſt *twenty-five Years* from his coming into *Canaan* to the Birth of *Iſaac*; which, added to *Four hundred and five Years* before-mentioned, make up the Number of *Four hundred and thirty*. And this is ſo exactly true, that if we divide the Sum of *Four hundred and thirty* into equal Parts, it is computed by the beſt of the ancient, as well as later Writers, that the *Hebrew Nation* ſojourned juſt *Two hundred and fifteen Years* in *Canaan*, (reckoning that ſhort Time *Abram* was in *Egypt*, *Chap. xii.*) and as many after they went into *Egypt*. See *Uſher. Chronol. Sacra. c. x.*

Ver. 14. *I will judge.*] i. e. Punish them.

Ver. 15. *Go to thy Fathers.*] i. e. Die, and depart to the other World.

*In peace.*] And ſee none of the forenamed Calamities.

Ver. 16. *The iniquity of the Amorites, &c.*] *Abram* now lived among the *Amorites*, *xiv. 13.* But under their Name are comprehended all the other Nations of *Canaan*, who were very wicked; but God forbore them till their Wickedneſs had overflowed the whole Country, and that to the greateſt height. Their moſt heinous Iniquities were abominable Idolatries, Cruelty, beaſtly Filthineſs, to a prodigious Exceſs, *Levit. xviii. 22, 23, &c.* See *Theodoret* upon *Pſalm cv. 44.* and *P. Fagius* on *Levit. v. 1.*

But in *Abram's* Time their Iniquity was *not full*: i. e. There were ſeveral good Men ſtill remaining among them, as *Mamre*, *Eſhcol*, and *Aner* ſeem to have been, who were confederate with *Abram*; and *Melchizedec* certainly was, who being Priest of the moſt high God, had ſome People ſure worſhipped together with him. And therefore God ſtaid till there was an univerſal Corruption, and they were all ripe for Deſtruction. For we read of none but *Rahab*, whoſe Faith ſaved her and her Family, when the Time of their Deſtruction came.

Ver. 17. *Behold, a ſmoking Furnace.*] If the great horror, *Verſe 12.* repreſented the extreme Miſery of the Children of *Iſrael* in *Egypt*; then this ſeems to ſignify God's Vengeance upon the *Egyptians*, for oppreſſing them in the Furnaces wherein they wrought, *Exod. ix. 8.*

*A burning Lamp, or a Lamp of Fire.*] i. e. The *Schechinah*, or *Divine Maſteſty*, appeared in great Splendor, (ſo *Maimonides* rightly explains it, *P. i. More Nevoch. cap. 21.*) like to a flaming Fire. So it appeared to *Moses*, when God came to deliver them from the *Egyptian* Bondage, *Exod. iii. 2, 6, &c.*

*Passed between the pieces.*] In token, as it follows, *ver. 18.* that he entred into a Covenant with *Abram*, and with his Poſterity: For paſſing between the Pieces, he conſumed them, (as *St. Chryſoſtom* rightly underſtands it) and thereby teſtified his Acceptance of the Sacrifices which

*Abram*



*Abram* offered. I noted before, that there is no such Rite we read of any where in Scripture; but in *Jeremiah*, of making a Covenant in this manner. But there are those who think they find this Custom in other Nations: For if *Diitys Cretensis* do not lye, after the manner of the *Cretians*, (as *Bochart* speaks) both the *Greeks* and *Trojans*, from the time of *Homer*, did make Covenants in this fashion. Certain it is, the *Bæotians* and *Macedonians* passed on some occasions thro' the Parts of a Beast dissected: But it was for *Lustration*, not for Covenanting, as the same *Bochart* observes, *P. i. Hierozoic. L. ii. cap. 46.*

Ver. 18. *Unto thy Seed will I give this Land, &c.*] Here is the utmost extent of the Donation made to *Abram*: Which began to be fulfilled in *David*, (2 *Sam. viii. 3, &c.*) for till then they did not enlarge their Borders as far as *Euphrates*.

*The River of Egypt.*] So *Nile* is commonly called, but cannot be here meant; because the *Israelites* never enjoyed all the Land of *Egypt* on this side *Nile*. Therefore we are to understand by it, that little River which came out of that Branch of *Nile*, called *Peleusiæcum Barachium*: From whence a small River, not Navigable, ran toward *Judæa*, falling into the *Egyptian* or *Phœnician* Sea. For this River was the Bounds of *Palestine*; and is mentioned by *Strabo* and others, whom *G. Vossius* cites, *L. ii. De Idolol. c. 74.* It is called, *Amos vii. 14. the River of the Wilderuess*; because it run thro' the Wilderuess, which is between *Egypt* and *Palestine*, into the Sea.

Ver. 19. *The Kenites, and Kenizzites.*] These are put into the Number of the Nations, whose Country God gave to *Abram*; but whether they were descended from any of the Sons of *Canaan*, we cannot tell: Nor are we certain where they dwelt. Only *Eustathius*, Bishop of *Antioch*, says, the *Kenites* dwelt about *Libanus* and *Amanus*: And the *Kenizzites* it is likely were their Neighbours. But the Names of these People were quite extinct between the times of *Abram* and *Moses*; for we find no mention of them by *Joshua* in the Division of the Land of *Canaan*, nor in the Account he gives of the Nations he conquered. We read indeed of the *Kenezites*, *Numb. xxxii. 12. Josh. xiv. 6, 14.* but they were of the Children of *Israel*. And of the *Kenites*, *Judg. i. 16. iv. 11, 17.* but they descended from the Father-in-law of *Moses*. And therefore those whom *Moses* here speaks of, it is probable lost their Name, being incorporated into some of the seven Nations who inhabited this Country when *Joshua* subdued it.

*The Cadmonites.*] These are no where else mentioned; but are thought by *Bochartus* to be the same with the *Hivites*: Who living about Mount *Hermon*, toward the East of the Land of *Canaan*, were thence called *Kadmonites*, i. e. *Orientalis*. See x. 17.

Ver. 20. *Hittites.* See x. 15.

*Perizzites.*] They were a People inhabiting the mountainous and woody Country of *Canaan*, as appears from *Josh. xi. 3. xvii. 13.* From whence we may gather they were a wild sort of People, who lived far from Cities, in little Villages; and thence perhaps had their Name:

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For *Pherazoth* in *Hebrew* signifies *Pagi*, Villages. But from which of the Sons of *Canaan* they descended, there is not the least signification in Holy Scripture.

*Rephaim.*] They dwelt in *Bashan*; and perhaps in other Countries thereabouts. See xiv. 5.

Ver. 21. *Amorites.*] These were the mightiest People in the Land of *Canaan*. See x. 16.

*Canaanites.*] These were some of the Posterity of *Canaan*, who peculiarly inherited his Name; living upon the Sea-Coast, and upon the Banks of *Jordan*, *Numb. xiii. 30. Deut. i. 7. xi. 30.* And it is a reasonable Conjecture, That they sprang from such of *Canaan's* Sons, as had, for a time, the greatest Power and Authority in that Country: And therefore had the Prerogative of being called by his Name. Or else they were so called, because they were *Merchants*, and great Traders by Sea. For so the word is used in Scripture.

*Gergasite.*] See x. 16.

*Jebusite.*] See there also.

CHAP. XVI.

Ver. 1. *S* *Arai bare him no Child.*] Still the fulfilling of God's Promise was deferred, for the greater trial of *Abraham's* Faith, which now had held out ten Years, (*Ver. 3.*) without seeing any Fruit of it.

*She had an handmaid, an Egyptian.*] An *Egyptian* by Nation, but a Profelyte to the true Religion. *St. Chrysostom* thinks *Pharaoh* bestowed her upon *Sarai*, when he took her into his House, or when he sent her away, *xii. 15, 20.* Which he learnt from the *Jews*, who say the same; as may be seen in *Pirke Eliezer, c. 26.* who says also, as *R. Solomon Jarchi* doth, that she was *Pharaoh's* Daughter by his Concubine. But it is more likely she was such a Servant to *Sarai*, as *Eliezer* was to *Abram*; born in his House of an *Egyptian*, as he was of a *Syrian* Woman.

Ver. 2. *And Sarai said unto Abram, &c.*] It is likely he having acquainted her with the Promise, she grew impatient to have it fulfilled some way or other.

*Go in unto my Maid.*] i. e. Take her to Wife, *Ver. 3.*

*It may be I may obtain Children by her.*] Being born of her Bond-slave, they would be *Sarai's* Children; according to the Custom of those Times, *xxx. 3. Exod. xxi. 4.*

*And Abram hearkened to the Voice of Sarai.*] Thinking, perhaps, that God might fulfil his Promise this way; because he had only told him he should have Seed, but had not, as yet, said by *Sarai*.

Ver. 3. *Gave her to her Husband Abram to be his Wife.*] A secondary Wife, (which was a Liberty they took in those days) who was not to be Mistress of the House; but only to bear Children, for the increase of the Family. Now I can see no good Reason, why *Sarai* herself should persuade her Husband (contrary to the Inclination of all Women) to take another Wife, which she herself also gave him, but only the eager desire she was possessed withal of having the promised Seed. Which gives a

L

good



good Account also of Jacob's Wives con-  
tending so earnestly, as they did, for his Com-  
pany.

Ver. 4. *Her Mistress was despised in her Eyes.*] Hagar began to take upon her, as if she had been Mistress of the House; at least much more favoured by God, who had made her fruitful: Which was accounted a great Blessing and Honour in those days; especially in a Family that had no Heir.

Ver. 5. *My wrong be upon thee.*] Thou art the cause of this Injury (or these Affronts) which I suffer, by being too indulgent to my Maid, and not repressing her Insolence. Or, it is incumbent on thee to see me redressed of the Wrong that is done me. See *Lud. de Dieu*.

*The Lord judge between me and thee.*] Sometimes this Phrase signifies an Appeal to God, as the Avenger of Wrongs: But here it seems only to denote her committing the Equity of her Cause to the Judgment of God.

Ver. 6. *Behold, thy Maid is in thy hand.*] Is subject unto thee.

*Do with her as pleases thee.*] Use her as thy Maid, and not as my Wife.

*And when Sarai dealt hardly with her.*] Beat her perhaps; or imposed on her too much, or too servile, Labour.

*She fled from her Face.*] Run away, to avoid her cruel usage.

Ver. 7. *And the Angel of the LORD, &c.*] This is the first time that we read of the appearance of an Angel. By whom Maimonides will scarce allow us to understand more than a Messenger, (*More Nevoch. P. ii. c. 42.*) But some Christians go so far into the other extreme, as to understand hereby the Eternal ΛΟΓΟΣ, or Son of God. It seems to me more reasonable to think, that tho' the *Schechinah*, or Divine Majesty, did not appear to her, as it had often done to Abram; yet one of the heavenly Ministers, who were Attendants upon it, and made a part of its Glory, was sent to stop her Proceedings. And a great Favour it was, that the LORD would dispatch such a Messenger after her, who was sufficient to do the Business.

*In the way to Shur.*] She was flying into Egypt, her own Country, (upon which the Wilderness of Shur bordered) and only rested a while at this Fountain to refresh herself.

Ver. 8. *And he said, Hagar, Sarai's Maid.*] He takes notice of her being Sarai's Maid, rather than Abram's Wife; to put her in mind of her Duty, and that she could not honestly leave her Mistress without her Consent: For so it follows in the next Verse.

Ver. 9. *Return to thy Mistress, and submit, &c.*] It is the same Word here translated *submit*, with that Ver. 6. where it is rendred *dealt hardly*: Signifying that she should be patient, and endure the Hardship of which she complained, (or suffer herself to be afflicted by her.)

Ver. 10. *I will multiply, &c.*] I will make thee partaker of the Promise I have made to Abram, xv. 5. The Angel delivers this Message to her in the Name of God, who sent him.

Ver. 11. *Behold, thou art with Child, &c.*] Do not doubt of what I say; for thou art with Child of a Son, who shall be the Father of a great Peo-

ple. This Promise was renewed to Abram in the next Chapter, xvii. 20. and we find was performed xxv. 12.

*Shalt call his Name Ishmael.*] Some of the Jews take notice of the Honour which was here done him, in calling him by his Name before he was born: There being but Six, they say, who were thus distinguished from others; the two first were the Sons of Abram, (*Ishmael* and *Isaac*) and the last was the *Messias*.

*The LORD hath heard thy affliction.*] Thy Complaint under the Affliction thou hast endured from thy Mistress, and here in the Wilderness. This Passage shows it was an Angel which appeared and spake to her from the LORD, and not the LORD himself.

Ver. 12. *A wild Man.*] The Hebrew word *Phere* here joyned with *Man*, signifies a *wild Ass*: And so is well translated by *Bochart*, *tam ferus quam Onager, as wild as a wild Ass*. Which loves to ramble in Desarts; and is not easily tamed, to live in society.

*His Hand shall be against every Man, &c.*] He shall be very warlike: and both infest all his Neighbours, and be infested by them.

*He shall dwell in the presence of his Brethren.*] Be a Nation by himself; near to all his Brethren, whether descended from Isaac, or from the rest of Abram's Sons by *Keturah*: Who tho' annoyed by him, shall not be able to dispossess him. This is such an exact Description of the Posterity of *Ishmael*, throughout all Generations, that none but a Prophetick Spirit could have made it; as Doctor Jackson truly observes, (*Book i. on the Creed, c. xxv.*) Wildness being so incorporated into their Nature, that no change of Times hath made them grow tame.

Ver. 13. *She called the Name of the LORD that spake to her.*] By his Angel, for she look'd upon the Presence of the Angel, as a Token of the divine Presence, tho' she saw it not in its full Glory.

*Thou God seeest me.*] Takest Care of me, where-soever I am.

*For she said, Have I also here looked after him that seeth me?*] There are various Interpretations of these Words: The plainest is that of *De Dieu*: Who observes that the word *Halom*. always signifies *Place*, not *Time*; or, that which is done in any Place, and so we translate it by the word *here*. But there he makes a stop after that word by way of admiration, in this manner: *And even here also!* Or, *even thus far!* It had been less wonder, if God had taken Care of me in my Master's House; but doth he follow me with his Favour even hither? This is wonderful. And then the next words, (*have I looked after him that seeth me*) carried this sense, Have I beheld God, who taketh Care of me? What a Favour is this that he would so far condescend to me? It ought never to be forgotten; therefore she called his Name, *Thou God seeest me*.

Ver. 14. *Beer-labai-roi.*] Some would have this refer both to Hagar, and to God; in this manner: *The Well of her that liveth, and of him that seeth* (i. e. who preserves me in Life). So it was an acknowledgment that she owed her Life and Safety to God.



Ver. 15. *Abram called his Son's Name, &c.*] *Hagar* having told him at her return the foregoing Story, he gave his Son this Name, in Obedience to the Angel's Command, *Verse*  
11.

Ver. 16. *Fourscore and six Years old.*] He was *seventy five* Years old when he came into *Canaan*, *xii. 4.* and had been *ten* Years there when he took *Hagar* to Wife, (*ver. 3.* of this Chapter) and therefore was then *eighty five* Years old; and consequently *eighty six* the next Year when *Ismael* was born.

CHAP. XVII.

Ver. 1. **W**HEN *Abram* was *ninety nine* Years old.] Thirteen Years after *Ismael's* Birth.

*The LORD appeared to Abram.*] In a visible Majesty; to satisfy him that the Promise made, (*xv. 4, 5.*) should not be fulfilled in *Ismael*.

*I am the Almighty God,*] Or, All-sufficient. This is the first time we meet with this Name: Which was most fitly used here, when he speaks of a thing very difficult to be done; but not beyond the Power of God, who can do all things, and needs none to assist him.

*Walk before me.*] Go on to please me.

*And be thou perfect,*] Till thou hast compleated thy Faith and Obedience.

Ver. 2. *And I will make my Covenant, &c.*] Establish and perform my Covenant: For it was made before, and now only confirmed by a Sign or Token of it, *ver. 11.*

Ver. 3. *Abram fell on his Face.*] Being astonished at the Brightness of that Majesty which appeared to him, *ver. 1.*

Ver. 4. *As for me, behold, my Covenant, &c.*] Be not afraid, for it is I, who am constant to my Word, and now again engage myself unto thee.

*Thou shalt be a Father of many Nations.*] Not only of *Jews*, and *Ismaelites*, and others, but in the Spiritual Sense, of all the *Gentile* World.

Ver. 5. *Neither shall thy Name, &c.*] *Abram* is commonly interpreted, *high Father*; and *Abraham*, the *Father of a Multitude*. So the very Text expounds the reason of this Name: *For a Father of many Nations have I made thee.* There are many ways of making out this meaning, but none seems to me so plain as that of *Hottinger's*; who makes it a composition of *Ab*, (a Father) and the old word *Rabam*, which still in *Arabick* signifies a great number. *Smegma Orient. Cap. viii. §. 19.*

Ver. 6. *And I will make thee exceeding fruitful, &c.*] I observed before, *xii. 7.* that *Abram's* Obedience was constantly rewarded in kind, &c. of which here is a new proof. For upon his submission to be circumcised, (wherein his Obedience was next tried) which might seem to weaken the Power of Generation, (as *Maimonides* affirms it doth, *More Nevoch. P. iii. c. 49.*) God promises that he would make him so exceeding fruitful, that Nations and Kings should proceed from him: As there did both by *Israel*, *Edom*, and *Ismael*, from whom the *Saracens* came, &c.

VOL. I.

Ver. 7. *An everlasting Covenant.*] The word *Olam*, which we translate *Everlasting*, hath often a limited signification, to the end of such a Period, (as *Exod. xxi. 6.* *a Servant for ever*, is till the Year of *Jubilee*) tho' with respect to the thing signified, this Covenant is absolutely everlasting; and continues now that the Sign is abolished. The next words tell us what was signified in this Covenant of Circumcision.

*To be a God unto thee, &c.*] I think *Maimonides* hath truly observed, that in Circumcision they covenanted with God to have no other God but him: Or, in his Phrase, they covenanted concerning the belief of the Unity of God, *More Nev. P. iii. c. 49.* who promised to be their God; that is, to bestow all manner of Blessings upon them, and at last to send the *Messiah*.

Ver. 8. *And I will give thee, &c.*] Here he again renews his Promise, (*xii. 7. xiii. 15. xv. 18.*) and confirms it by this Covenant, to give him that Land, wherein he was at present a stranger, and to put his Seed in possession of it.

*An everlasting possession.*] If they did not forfeit it by their disobedience to him.

Ver. 9. *Thou shalt keep my Covenant therefore, &c.*] Now follows *Abraham's* part of this Covenant, which was mutual between God and him.

Ver. 10. *This is my Covenant.*] Which the next Verse explains, by the Sign or Token of the Covenant. As the Paschal Lamb is called the *Pasover of the Lord*, *Exod. xii. 11.* That is, the Memorial of the Angel's passing them by, when he killed the *Egyptian* Children, *xiii. 9.* But Circumcision was such a Sign, that they entered thereby into a Covenant with God to be his People. For it was not a mere Mark, whereby they should be known to be *Abraham's* Seed, and distinguished from other Nations, but they were made by this, the Children of the Covenant, and intitled to the Blessings of it. Tho', if there had been no more in it but this, That they who were of the same Faith, as *Maimonides* speaks, should have one certain Character, whereby they should be known and joined one to another, without the mixture of any other People, it had been a very wise appointment. And this Mark was very fitly chosen, because it was such a Token, as no Man would have set upon himself and upon his Children, unless it were for Faith and Religion's sake. For it is not a Brand upon the Arm, or an Incision in the Thigh, but a thing very hard, in a most tender part: Which nobody would have undertaken, but on the forenamed Account, *P. iii. More Nev. c. 49.*

It may be proper here to add, That Covenants were antiently made in those *Eastern* Countries, by dipping their Weapons in Blood, (as *Xenophon* tells us) and by pricking the Flesh, and sucking each other's Blood, as we read in *Tacitus*: Who observes, (*L. i. Annal.*) that when Kings made a League, they took each other by the Hand, and their Thumbs being hard tied together, they prick'd them, when the Blood was forced to the extreme parts, and each Party lick'd it: Which he saith was accounted, *Arcaum fœdus, quasi mutuo cruore sa-*



*cratum*, a mysterious Covenant, being made sacred by their mutual Blood. How old this Custom had been we do not know: But it is evident, God's Covenant with *Abraham* was solemnized on *Abraham's* part, by his own and his Son *Isaac's* Blood, and so continued thro' all Generations, by cutting off the Fore-skin of their Flesh; (as it follows in the next *Verse*) whereby, as they were made the select People of God, so God, in conclusion, sent his own Son, who by this very Ceremony of Circumcision, was consecrated to be their God and their Redeemer.

Ver. 11. *Ye shall circumcise the Flesh of your Foreskin.*] i. e. The Fore-skin of your Flesh: For that Member which is the Instrument of Generation is peculiarly called by the Name of *Flesh* in many places, *Lev. xv. 2. Ezek. xvi. 26.* In which part of the Body, rather than in any other, God appointed the Mark of his Covenant to be made; that they might be denoted to be an *Holy Seed*, consecrated to him from the beginning. The *Pagans* made Marks in several parts of their Bodies, (some in one, some in another) whereby they were consecrated to their Gods: But the Character which God would have imprinted upon his People was in one peculiar part and no other, (from which they never varied) viz. in that part which served for the Propagation of Mankind. Of which some have given *Natural*, others *Moral* Reasons; but the most plain and obvious is, That it might be an apt Token of the Divine Covenant made with *Abraham* and his Posterity, That God would multiply their Seed, and *make them as the Stars of Heaven. xv. 5.* It is probable also, that this part was chosen rather than any other, to make them sensible that this was a Divine Sacrament: For nothing but God's Institution could at first engage Men to lay that part bare which Nature hath covered.

It is of late indeed made a Question by some learned Men, whether this were the Original of Circumcision: Which they fancy the *Jews* borrowed from the *Egyptians*, and not the *Egyptians* from the *Jews*. Certain it is, That not only the *Egyptians*, but several other Nations, did very anciently use Circumcision. Now it is improbable, say they, that the *Egyptians* (who seem to have had it the most early of all Nations, who sprang not from *Abraham*) would borrow this Custom from the *Hebrews*, whom they perfectly hated, (Shepherds being an abomination to them, *xlvi. 34.*) and therefore they give themselves the liberty to say, That God did not now enjoin *Abraham* a new thing, when he ordered him to be circumcised, but only made this a Sign of his Covenant with him, which it was not with other Nations. But unless it can be proved that Circumcision was in use before *Abraham's* time, (which doth not appear from any good Authors, tho' such as *Celsus* were so bold as to affirm it, as we find in *Origen, L. v.*) such Arguments as these will not persuade us to believe that it came from the *Egyptians* or any other Nation: But they had it, if not from the *Hebrews*, yet from the Posterity of *Ismael*, or other People descended from *Abraham*.

Who being highly beloved of God, it is not credible, that God would set the Mark of *Ham's* Race upon him and his Posterity; much less make it the Token of his Covenant with them. See *J. Ludolphus, L. iii. Comment. in Histor. Ethiop. C. i. n. 5.* The only Authority upon whom the Broachers of this Novelty rely, is *Herodotus*; who in his *Second Book, Cap. 104.* says, 'The People of *Colchis* and the *Egyptians* were the only Nations that were circumcised, ἀπ' ἀρχῆς, from the beginning: 'The *Syrians* and *Phœnicians* who live in *Palestine* acknowledging they had this Rite from 'them.' Which is just such a Tale as he tells in the *Second Chapter* of that Book, that the *Egyptians* were the first Inhabitants of the Earth, unless perhaps the *Phrygians*. This Opinion proceeded from their own vain Conceit, which made them loth to confess they received Circumcision from any other People. Tho' I think there is a convincing Argument of it in *Moses* himself; who tells us in *Chapter x. 14.* that the *Philistim* came from the *Casluclim*, i. e. the People of *Colchis*, as that People came originally from *Egypt*. (So *Herodotus* himself, *Diodorus*, and abundance of other credible Authors testify.) This, it appears by what I noted there, was before the time of *Moses*, nay, before *Abraham*: For the *Philistim* had a King among them in his days: As we read in this Book, *xx. and xxvi.* Now these *Philistim* were an uncircumcised People, and therefore the People of *Colchis* no doubt were so also, when they went out of their Country, and drove the *Avim* out of *Palestine*. And consequently the *Egyptians* had no such Rite among them when the *Casluclim* came from *Egypt*; but put a gross cheat upon *Herodotus* when they made him believe they had been circumcised, ἀπ' ἀρχῆς, from the beginning. And in like manner they imposed upon him, who told him, the Inhabitants of *Palestine*, (whom he calls *Syrians* and *Phœnicians*) confessed they received Circumcision from the *Egyptians*. For there were no Inhabitants of *Palestine* circumcised but the *Jews*, who always professed they received it from *Abraham*; who, we may be confident, was the first Person in the World that was circumcised, there being nothing to induce any body to use such a Rite, unless they had been directed to it by God, as *Abraham* was: From whom the *Ismaelites* received it; and from them the *Arabians*: And from those Countries, or from *Abraham's* Children by *Keturah*, it was derived (as seems most probable to me) to the *Egyptians*: From whom the People of *Colchis*, who knew themselves to be an *Egyptian* Breed, embraced it; in imitation of their famous Ancestors. But, after *Abraham's* time, who found no such Rite among the *Philistim*, a Colony of theirs; to whom, in all likelihood, they would have communicated it, as the *Egyptians* did to them, if it had been then used in that Country.

Ver. 12. *And he that is eight days old, &c.*] *Maimonides* thinks that if Circumcision had not been performed in their Infancy, it might have been in danger to have been neglected afterward. For an Infant felt not so much Pain as an adult Person would have done, in whom the



the Flesh is more compact, and his Imagination stronger. The Parents also (especially Fathers) have not so strong an Affection to a Child when he is newly born, as they have when he is grown up: And so more easily submitted to this harsh Rite, at their first appearance in the World, than they would have done after they were more endeared to them. But the Child could not be circumcised before the *eighth* Day after his Birth, because till then he was look'd upon as imperfect, and not yet sufficiently cleansed and purged: For which reason Beasts were not accepted by God till *seven* Days were past after their Birth, *Exod. xxii. 30.* See *More Nevuch. P. iii. cap. 49.*

And, as the Child was not to be circumcised before the *eighth* Day, so he was not (unless perhaps in case of great weakness) to be kept uncircumcised beyond that Day. On which, if the Parents did not cause it to be circumcised, the *House of Judgment*, as the *Jews* speak, were bound to do it. And if they did not (being ignorant perhaps of the neglect) the Child when he came of age, (*i. e.* was *thirteen* Years old) was bound himself to get it done. If he did not, the Judges (if it were known to them) were obliged to take care of it: As Mr. Selden observes, *L. i. de Synedr. cap. 6. p. 96, 97.*

Ver. 13. *He that is born in thy House, or bought with Money, must needs be circumcised.*] Not whether they would or no: For Men were not to be compelled to Religion; which had been a Profanation of this Covenant. But *Abraham* was to persuade them to it; and, if they consented not, to keep them no longer in his House, but to sell them to some other People. So *Maimonides* expounds it in his *Book of Circumcision, Cap. i.* which is true both of Servants born in the House, and bought with Money: But as for the Children of these Slaves, they were to be circumcised whether their Parents would or no: Because they were the possession of their Masters, not of their Parents. For which cause, when the Parents were set free, their Children were left behind, as their Masters Goods, *Exod. xxi. 4.*

Ver. 14. *That Soul shall be cut off from his People.*] That is, if when he came to the Age of *thirteen* Years, he did not cause it to be done.

What it is to be *cut off*, is very much disputed. The simplest Sense seems to be, he shall not be accounted one of God's People. But the *Hebrew* Doctors generally take this to have been a Punishment inflicted by the *Hand of Heaven*, *i. e.* of God: Tho' they be much divided in their Opinions about it. Of which Mr. Selden treats at large in *L. vii. De Jure N. & G. c. 9.* and *De Synedr. L. i. c. 6.* and more briefly, *L'Empereur* in his Notes upon *Chron. l. Bertram De Republ. Jud. p. 351.* Some say it was the shortening of the Man's Life; others say it was the making him childless, so that his Family and Name perished in *Israel*. *Maimonides* would have it the extinction both of Soul and Body, like a Brute. And *Abarbinel* takes it for the loss of the Happiness of the World to come. Some Christians would have it to be *Excom-*

munication: Which cannot be, because such a Person was never a Member of the Church, which he was to be made by Circumcision. The first of these Opinions seems more probable than the rest: For God himself saith of several Offenders, to whom he threatens this Punishment, *I will cut him off, and I will set my face against him, Lev. xviii. 10. xx. 5, 6. xxiii. 30.* Yet in other places, it must be confessed, this *Cereth*, or Cutting off, signifies more largely a Punishment by the Judge, and not by the Hand of God. And therefore the signification of it must be determined by the Matter with which it is joined. Thus the violation of the Sabbath is threaten'd with *cutting off*, *Exod. xxxi. 14.* which was to be done by stoning him: And so were incestuous Persons, Blasphemers, Idolaters, and others, to be judicially cut off by the Rulers.

Ver. 15. *Sarah shall be her Name.*] The same Letter is added to her Name, that was to *Abraham's*, and for the same reason; for in the next Verse it is said, *she shall be a Mother of Nations.*

Ver. 16. *Give thee a Son also of her.*] Here now the promised Seed is determined to spring from *Sarah*. See *xvi. 2.*

Ver. 17. *Abraham fell on his face.*] Worshiped God with the humblest Reverence.

*And laughed.*] Not doubting of the Promise, (for the Apostle tells us quite contrary, *Rom. iv. 19.*) but out of the exceeding great Joy wherewith he was transported; and the Admiration wherewith he was surprized. Which produced the following Questions:

*Shall a Child be born unto him, who is an hundred Years old? &c.*] As if he had said, Strange! that I and *Sarah* at this Age should have a Child. What joyful News is this! Accordingly the *Chaldee* translates the word *laughed*, he rejoiced.

Ver. 18. *O that Ishmael might live before thee!*] In his Posterity; as appears by God's Answer to this Petition, *Verse 20.*

Ver. 19. *Call his Name Isaac.*] He had this Name from *Abraham's*, not from *Sarah's* Laughter: For that was after this; and proceeded not from the same Cause with *Abraham's*.

Ver. 20. *I have heard thee.*] He shall have a numerous Posterity. See Doctor Jackson's *First Book on the Creed, c. 26.* where he shows how the *Hagarens* grew a mighty Nation: And at last (when they were called *Saracens*) became the Scourges of all these parts of the World.

Ver. 21. *But my Covenant will I establish with Isaac.*] The great Blessings I have promised in the Covenant I have made with thee, shall come to thy Posterity by *Isaac*, not by *Ishmael*: Particularly the *Messiah*.

Ver. 22. *And God went up from Abraham.*] That visible Majesty wherein he appeared to him, (*ver. 1.*) called often, in after-times, the *Glory of the LORD*, went up to Heaven from whence it came.

Ver. 25. *Ishmael was thirteen Years old, &c.*] From hence it was that the *Saracens*, descended from him, did not circumcise their Children till they



they were *thirteen Years* old. So it was in the days of *Josephus*, L. i. *Antiq. c. 13.* And the *Saracens* in *Spain* and *Africk* observed the same Custom.

Ver. 26. *In the self-same day.*] The *Jews* will have this to be the same with the great Day of Expiation, instituted in *Moses's* time: So that God every Year remembred, say they, the Covenant of Circumcision. But this is an ungrounded Fancy.

Ver. 27. *And all the Men of his House.*] *Maimonides* understands by the *Men of his House*, those whom *Abraham* had converted from Idolatry, and made Profelytes to the true Religion. So do others among the *Jews* (see his Treatise of the *Worship of the Planets*, C. i. §. 9.) But it is more proper to understand by the *Men of his House*, all his Family in general: Who were either (as it follows) *born in his House*, (and therefore it is likely, were bred up in the true Religion, and so easily persuaded to receive the Mark of Circumcision) or *bought with his Money*; who submitted to *Abraham's* Arguments, not to his Authority; for Religion is to be chosen, not compelled.

#### C H A P. XVIII.

Ver. 1. **A**ND the LORD appeared to him.] The Glory of the LORD, or the Divine Majesty, which the *Jews* call the *Schechinah*, as it had done lately, xvii. 1. And as the LORD then appeared to establish his Covenant with him by Circumcision, so some of the *Jews* imagine he again appeared to visit, comfort, and heal him, now that he was very fore of his Circumcision. Or rather, I should think, to testify by his illustrious Manifestation of his Glory, (ver. 2.) his high Approbation of *Abraham's* ready Obedience to so harsh a Command. So the *Jews* themselves esteem it, and therefore think that by receiving it, *Abraham* fulfilled that Precept, which goes just before it, xvii. 1. *be thou perfect*. Which may have some Truth in it if rightly understood: For his Faith and Obedience grew more *perfect* by submitting to this Command, and was compleated when he sacrificed his Son.

However this be, I think it is plain from Verse 10. that this Appearance of the Divine Majesty was not long after the former.

*In the Plain,*] Or, the Oaks, of *Mamre*; mentioned before, xiii. 18. This Place continued famous till the time of *Constantine*; both *Jews*, *Gentiles*, and *Christians*, meeting here once a Year, not only for Traffick, but for Religion: *Christians* here calling upon God; and there being a Altar here also, on which the *Gentiles* sacrificed, and invoked the Angels. Of which Superstition *Constantine* being informed by his Mother, he caused that Altar to be demolished, and a Church to be built in its place. See *Sozomen*. L. ii. cap. 4. *Euseb. in vita Constant.* L. iii. cap. 53.

*And he sat in the Tent door,*] To observe what Strangers passed that way.

*In the heat of the Day.*] In the Afternoon, when Travellers sought for Places of refreshment.

Ver. 2. *And he lift up his Eyes, and looked.*] Having fallen down on his Face, (I suppose) and worshipped the Divine Majesty, as he did, xvii. 17. he beheld, when he rose up again.

*And lo, there stood three Men by him.*] Three Angels in the shape of Men, (for so the Apostle to the *Hebrews* calls them, xii. 2. and so *Moses* himself calls two of them, xix. 1.) who were part of the Heavenly Retinue, as I may call it, waiting upon the Divine Majesty, mentioned in the Verse foregoing. There is a Maxim among the *Jews*, that no Angel performs two Ministries; (that is, is sent on two Messages) nor are two Angels sent upon one Embassy, (as *Maimonides* speaks, *More Nevoch*. P. ii. c. 6.) and therefore they think these three Angels were dispatched for different Purposes; one of them, and the Principal, to bring a Confirmation of the Birth of *Isaac*; another, to bring *Lot* out of *Sodom*; and a third, to overthrow the Cities of *Sodom* and *Gomorrab*. And therefore when one of these Angels had delivered that Message to *Abraham*, there were but two that went to *Sodom*, xix. 1. and *Lot* speaks to one of them, as taking a particular Care of him, ver. 19, &c. and then it is said, *The Lord rained Fire and Brimstone from the Lord out of Heaven*, verse 24. That is, that Angel of the Lord, who was set by the LORD of Heaven and Earth over that Work. Some of them indeed assign another Work for one of them, (as we find in that Title of the *Talmud* called *Bava-Metzia*, c. 7.) but they agree in the main Notion, That they had different Offices with which they were intrusted. But some *Christians*, and those of great Authority, have made a question whether they were all created Angels; one of them at least, seeming to be the LORD of all. Nay, St. *Cyril* in his first Book against *Julian*, thinks there was a Representation of the Blessed, Individed Trinity; for *Abram* speaks to them, ver. 4. *ὡς εἰς ὄντες οἱ τρεῖς*, as if the three were but one. But St. *Hilary's* Opinion (and *Eusebius's*, L. v. *Demonstr.* c. 9.) is more likely, That the Son of God only appeared with two Angels attending on him: Which many think is evident from verse 22, and 25. of this Chapter. Yet, I think, another Account may be given of those Verses; and if we should make that an Argument that one of them was the *increated LORD*, another of them must be so also: For he is called likewise by the Name of *Jehovah*, Gen. xix. 24. See St. *Austin*, L. ii. de Trin. cap. 11. and L. iii. cap. 11. where he confutes the fore-named Opinion.

*And when he saw them, he ran to meet them.*] Was forward to invite them to refresh themselves with him: For he took them to be considerable Persons, as appears by what follows:

*And bowed himself towards the Ground.*] After the manner of the *Eastern People*; in token of the Respect and Honour he had for them, For this was a Civil Action (not Religious) it is manifest by this: That he did not know them to be Angels, but only Persons of Quality, (as



(as we now speak) their Aspect and Habit, I suppose, being extraordinary.

Ver. 3. *My Lord, if now I have found, &c.*] One of them appeared more Honourable and Superior to the other two; and therefore he makes his address to him, as the chief: praying him, if he thought him worthy of such a Favour, to honour him with their Company.

Ver. 4. *And wash your Feet.*] *i. e.* To wash your Feet. For this was performed by Servants, and not by the Guests themselves.

*And rest yourselves under the Tree.*] In an Arbour under a great Tree; where they were wont to eat for coolness sake. See Dr. Hammond upon *Psalms* cxxviii. 3. St. Hierom sometimes calls this Tree an Oak; sometimes a Turpentine-tree, (as J. Filescus observes, *L. i. Select. cap. 13.*) unless we will say, that he thought Abraham dwelt under the one, and entertained them under the other. And so Eusebius, *L. v. Demonstr. Evang. c. 9.* expressly relates it, That God appeared to him under the Oak, where he dwelt: And that he entertained the Angels under a Turpentine-tree, which was had in great Honour in his Time.

Ver. 5. *I will fetch a morsel of Bread.*] Or rather a Loaf of Bread, as *de Dieu* shows the Word imports; under which is comprehended all necessary Provision at a Meal.

*And comfort ye your Hearts.*] Refresh yourselves.

*For therefore are ye come to your Servant.*] Divine Providence hath directed you to come this way, at this time of day, that I may have an opportunity to entertain you hospitably.

Ver. 6. *Make Cakes upon the Hearth.*] Many interpret it upon the Coals, or hot Embers; according to what we read, *1 Kings* xix. 6. But Bochartus thinks the word there signifies, as it doth here, upon hot Stones. Others will have it, that they were laid upon the Hearth, and covered with hot Embers, (*P. i. Hierozoic. L. iii. c. 34.*) and so they prepare them at this Day, as Leon. Rarwolf. tells us in his Travels, *P. ii. c. 9.* where he saith, That as he went through a Country that lies between *Mesopotamia* and *Media*, a Woman presently made them Cakes, about a Finger thick, and of the bigness of a Trencher; which she first laid upon hot Stones, and turned them often, and then threw Ashes and Embers over them: which, he says, were very favoury.

Ver. 7. *A Calf tender and good.*] Which was a noble Entertainment in those Countries.

Ver. 8. *And he took Butter.*] Though we read of Cheese in *Homer*, *Euripides*, *Theocritus*, and others; yet they never mention Butter: Nor hath Aristotle a word of it, (as Bochart observes, *Hierozoic. P. i. l. ii. c. 41.*) though he hath sundry Observations about Cheese: For Butter was not a thing then known among the Greeks; though we see by this and many other places, it was an ancient Food among the Eastern People.

*And he stood by them.*] Waited upon them, and ministred to them. For he did not stand unmoveable, but as Servants do that attend upon the Table, who, as there is occasion, bring

or take away, &c. See *P. Fagius* on *Deut. i. 38.*

Ver. 9. *And they said unto him, Where is thy Wife?*] One of them (the rest signifying some way their Consent) ask'd him for his Wife; not being ignorant, but to introduce the following Discourse.

*In the Tent.*] In her Apartment: for Women had their Apartments by themselves.

Ver. 10. *And he said.*] The Principal of the three Angels; or, rather the LORD himself, as it is explained, *ver. 13.* For, as Theodorick Hackspan judiciously observes, this Appearance of the Divine Majesty was different from the foregoing: Not being immediate by himself alone, like that *xvii. 1.* nor merely mediate by an Angel, like that *xvi. 7, 10, 11, 12, &c.* but mixed, the LORD himself (*ver. 1.*) being conjunct with the Angels, whom he employed in this Embassy.

*I will certainly return to thee.*] To fulfil the Promise which I made thee, *xvii. 19.*

*According to the time of life.*] Nine Months hence; which is the time of perfecting the Life of a Child in the Womb. This appears to be the Sense from *ver. 14.* where he calls it the time appointed, or a set time.

*In the Tent door, which was behind him.*] The Angels sat with their Backs to Sarah's Tent: Unto the Door of which she was come to listen, having heard that they ask'd for her.

*Behind him.*] This shows the Truth of what Hackspan notes, That this was a mixt Apparition: For this word *him* plainly relates to the Angel, whose Words were in truth the LORD's who was there present. For as he observes in another place, (*Disput. ii. de Nominibus Divinis, n. 15.*) the Scripture relates these Matters so, that sometimes it mentions the principal Cause, whose Words are related; sometimes only the secondary Cause: In which latter Case it must be understood, That when the Words exceed the Dignity of the Minister, the LORD himself spake them. For the Sacred Writers mind more by whose Authority any thing is spoken, than by whose Ministry: So that it is not much material from whose Mouth any Message comes; but what is said must be attended. This will be made plainer, when I come to *Gen. xxii. 11, 12, &c.*

Ver. 11. *It ceased to be with Sarah after the manner of Women.*] She was no longer capable of Conception, according to the ordinary Course of Nature.

Ver. 12. *Laughed within herself.*] Not as Abraham for Joy, but out of Incredulity: Not thinking it possible for an old Woman to conceive by an old Man. And her smiling at this was the more excusable, because she did not know them to be Angels of the LORD, but took them only for some great Men.

Ver. 13. *And the LORD said.*] The Divine Majesty (mentioned *ver. 1.*) said, Why doth she not believe my Messenger? The Angel spake these Words; but the Words were the LORD's (not his) who was now present with the Angels, and in a little time appeared without them, *ver. 17, &c.*

Ver.



Ver. 14. *At the time appointed will I return to thee.*] Take it from myself, that what hath been told thee by them shall be effected.

Ver. 15. *Sarah denied.*] Fear (as it follows) put her into a Confusion; so that she did not mind what she said: Otherwise she would not have denied, what she might well think they knew. Therefore she is only made sensible of her Fault by a simple Affirmation of what she denied, without any further Reproof.

*Nay, but thou didst laugh.*] The Person that speaks, seems to have turned to her, and said, Do not deny what I know to be true.

Ver. 16. *Looked toward Sodom.*] As if they intended to travel that way.

*And Abraham went with them to bring them on the way.*] A piece of Civility like the former: Having entertained them, he accompanied them so far as to direct them in the Road to Sodom.

Ver. 17. *And the LORD said.*] The Divine Majesty, mentioned ver. 1. began now to discourse plainly and openly with him; not by the Ministry of Angels, but by himself. For, I take it, the three Angels had now left Abraham alone; who returning towards his Tent, saw the Glory of the LORD, and heard him speak what follows.

*Shall I hide from Abraham, &c.*] These Words seem to have been spoken to Abraham: Otherwise, how came he to expostulate with the LORD, as he doth ver. 23, &c. unless we will conceive, (as we may) ver. 20, 21. to be the Declaration of God's Intention to destroy Sodom; and these Words and the next, to be his Resolution within himself to acquaint Abraham with that Intention?

Ver. 18. *Seeing that Abraham shall surely, &c.*] This is one Reason why the Divine Majesty resolves to acquaint Abraham with his intended Proceedings: Because he had already revealed to him greater things, and made him most gracious Promises.

Ver. 19. *For I know, &c.*] This Verse contains another Reason; because he knew Abraham would approve himself so faithful to him, that he would not fail to enjoy all that he had promised.

*To keep the way of the LORD.*] Is to persist in the true Religion and Worship of God.

*To do Justice and Judgment.*] Includes in them all those Virtues which were opposite to the Sins of Sodom.

Ver. 20. *Because the Cry.*] Of their Sins: Which are said to cry; First, to show the enormous Greatness and Impudency of them: For, *grandis absque dubio clamor est, qui a terra ascendit ad cælum*, as Salvian speaks. And, Secondly, to show that the Goodness of God could no longer bear with them; their Sins compelling him, as one may say, to punish them. For, *Deus eos noluerit perdere, sed ipsi extorserint, ut perirent*. They not only called, but cried to him for Vengeance, as he also speaks, *L. i. de Gubern. Dei, p. 19, 20. Edit. Baluzii*; and *L. iv. p. 75. L. v. p. 113.*

*Of Sodom and Gomorrah.*] As they were the principal and greatest Cities, so they were the most wicked, and led the rest into all manner

of Impiety: Who therefore also perished with them.

*Very grievous.*] Not to be tolerated any longer. There are prodigious Stories related of the Wickedness both of their Judges and of the People; in the *Gemara Sanhedrim, cap. xi.* which are there alledged as an Explication of this Verse.

Ver. 21. *I will go down now, &c.*] He uses the Language of a good Judge, (Verse 25.) who never passes Sentence, much less executes it, till he hath examined the Cause.

*Whether they have done altogether, &c.*] Whether they are come to the highest pitch of Wickedness; or (as *de Dieu*) whether they are so resolved to go on in Sin, that there is no hope of them.

*If not, I will know.*] That so I may use means for their Reformation.

Ver. 22. *And the Men.*] The three Men mention'd Verse 2. It is commonly said, that only two of them went away from Abraham, and that the third remain'd and held discourse with him. But I see no reason for this: They that came in and eat with him, and rose up from the Table, (Verse 16.) who no doubt were all three, being the Persons that are here said now to have turned their Faces from thence, i. e. from the place where they had been entertained by Abraham, or where he parted with them?

*And went towards Sodom,*] as they intended, Verse 16.

*But Abraham stood yet before the LORD.*] Not before any of those three, but before the Divine Majesty, who appeared to him, ver. 1. and had spoken to him, ver. 13. and discoursed with him, ver. 17, 20. in whose Presence he still continued. Some by *stood* understand, he prayed: But that follows in the next Verse.

Ver. 23. *Abraham drew near.*] Approached towards the Divine Majesty, to make his Addresses by Prayer and Supplication to him. Perhaps the Divine Majesty remained in the place where it first appeared, ver. 1. and Abraham by conducting the three Men some part of their way, being gone farther from it, now come nearer to it. Though the Phrase doth not necessarily import it; to draw nigh to God, in the Holy Language, signifying no more but to worship him.

*Wilt thou destroy the righteous with the wicked?*] As much as to say, I know thou wilt not. For such Questions strongly deny, as in ver. 17.

Ver. 24. *Fifty righteous within the City.*] Of Sodom, which was the chief, and comprehended the rest of the Country of *Pentapolis*; which one would guess, by *Gen. xiv. 17.* depended upon Sodom as the Metropolis. So what is said here of it, I take to refer to the whole Region.

*Wilt thou not spare the place for the fifty, &c.*] He desires two things of God: 1. That he would not destroy the Righteous with the Wicked. 2. That he would spare the Wicked for the sake of the Righteous, if any considerable Number of them were found among the Wicked.

Shall



Ver. 25. *Shall not the Judge of all the Earth do right?*] This refers (as we translate it) only to the first part of his request, *not to destroy the Righteous with the Wicked*. Which was contrary to common Justice, much more to that exact Justice, which is administered by the Supreme Lord of the World: From whom there lies no Appeal. But, according to the *Vulgar Translation*, which is this, [*Thou who judgest all the Earth, wilt by no means execute this Judgment,*] it refers to the other part also: That God would not be so severe as to destroy a whole Country; whilst there were many good Men still remaining in it: And so the word *right*, includes in it *Clemency*. And indeed this Passage seems to relate to both parts of his Request: And is to be interpreted thus; *Shall not the Supreme Judge show Mercy, as well as do Justice?*

Ver. 26. *And the LORD said, If I find fifty, &c. then will I spare, &c.*] This shows the foregoing Interpretation to be right: God promising most graciously to be merciful to all, for the sake of a few, in comparison with the Multitude of Offenders.

Ver. 27. *Who am but Dust and Ashes.*] Very mean and vile.

Ver. 28. *Lack five of the fifty righteous.*] A great Argument of *Abraham's* Modesty; who durst not presume to ask too much at once; but by degrees proceeds in the following *Verses*, to petition for greater abatements: And that with fear and trembling, lest the LORD should be angry with his importunity.

Ver. 32. *I will not destroy it for tens sake.*] A wonderful representation of the tender Mercy of the most High; who condescended so low as to grant a reprieve to the whole Country, for the sake of so small a Number, if they could have been found in it. And his Mercy was still greater, even beyond *Abraham's* desire; for he spared one of the *five* Cities, for the sake of *three* or *four* Persons, as we read xix. 20, 21.

We do not find, that *Abraham* makes express mention of *Lot* in any of the foregoing Petitions; But it is plain from xix. 29. that he was in his Thoughts, which God knew; and he is comprehended in those words, *Verse 23. of this Chapter; Wilt thou destroy the Righteous with the Wicked?*

Ver. 33. *And the LORD went his way.*] The *Divine Majesty*, or the *Glory of the Lord*, disappeared (and ascended perhaps towards Heaven) after this Communication with *Abraham* was finished.

*And Abraham returned to his place.*] In the Plain of *Mamre*, *verse 1.*

## CHAP. XIX.

Ver. 1. **A**ND there came two Angels.] There were three at the first, (xviii. 2.) but the Chief of them was gone; having dispatch'd his Message to *Abraham*; unto whom he was peculiarly sent. See xviii. 2.

*At even.*] They had been with *Abraham* in the

heat of the Day: And were now come to the Gates of *Sodom*.

*Lot sat in the gate of Sodom.*] The *Hebrew Doctors* will have it, that he was made a Judge in this City; and the prime Judge of all: For they adventure to name *five* (in *Bereſchith Rabbah*) and say *Lot* was the President of the Court, which sat in the Gate of the City. But this is only a fancy of theirs: He rather sat in the Gate of this City, as *Abraham* did at his Tent door; to invite Strangers to his House, (according to the Hospitality of those days) which was the greater Charity, because he knew the City to be so wicked, that (if we may believe the *Hebrew Doctors*) they not only denied them all assistance, but abused them, and were cruel to them, (see *Gemara Sanhedrim*, C. xi. & *Pirke Eliezer*, cap. 15.) for which last, they quote those words of *Ezekiel*, xxii. 29. *they have oppressed the stranger wrongfully.* Which are spoken of *Israel*, whom xvi. 49. he had compared with *Sodom*: One of whose Sins he says was, want of Compassion to the poor and needy.

*Rose up to meet them, &c.*] Just as *Abraham* did; whose Civility he imitates, as well as his Charity. For the bowing himself so lowly, was a Token of the great Honour he paid them: Who had the appearance of great and noble Persons. And therefore he calls them *Lords*, in the next *Verses*.

Ver. 2. *Turn in, I pray you, and tarry all night, &c.*] It is late, and the Night draws on, take up your Lodging with me, and refresh your selves; and go away as early as you please.

*And they said, Nay, &c.*] It was as great a Civility in Strangers, not to be forward to accept, as it was in him to invite. And therefore they refuse him at first, to try his Kindness: But intending, no doubt, to embrace his offer, if he pressed them further. So the following words are to be understood.

*We will abide in the street all night.*] Unless you persist in your Invitation. In those hot Countries, it was not unusual to lie in the open Air, especially in Summer. And in a City, they were safe from being infested by wild Beasts, or Robbers.

Concerning *washing the feet*. see xviii. 4.

Ver. 3. *He pressed upon them greatly.*] Would not be denied, but was so earnest that they yielded. It is the same word with that *verse 9.*

*Bake unleavened Bread.*] Which would be soonest ready, that so they might, in good time, repose themselves.

Ver. 4. *And before they lay down.*] To take their rest.

*Both old and young.*] A manifest Token of an universal Depravation of Manners, and Dissolution of Government.

*From every quarter.*] Or, as some understand it, from the most extreme parts of the City: As in *Psalms* xix. 4. One, it seems, told another, what goodly Persons were come to their City: And all ran to the House where they heard they were; with the same wicked Inclinations. This is a proof there were not *ten* righteous Persons in *Sodom*.



Ver. 5. *That we may know them.*] A modest word for a lewd Fact. Some indeed will have it understood simply, of their examining what they were, whence they came, and what their business was. Which might perhaps be their pretence; but *Lot's* answer to them, ver. 7, 8. interprets their meaning to be filthy.

Ver. 6. *Went out at the door.*] To try if he could persuade them to depart. From whence, perhaps, the *Jews* gathered he was a Man of Authority among them.

Ver. 7. *Do not so wickedly.*] As to break the Rights of Hospitality; and violate the Laws of Nature.

Ver. 8. *Behold now, I have two Daughters, &c.*] This must be understood to have been spoken, in a great perturbation and perplexity of Mind; and out of a vehement Desire to preserve the Men whom he had entertained: Which made him say, he had rather they should abuse his own Daughters, than those Strangers.

*For therefore came they under the shadow of my roof.*] He pleads the Laws of Hospitality, which obliged him to protect them; tho' he himself suffered by it.

Ver. 9. *And they said, Stand back.*] Give way to us.

*This one fellow, &c.*] Here is one, and he but a Sojourner; who takes upon him to be a *Censor Morum*, and controul the whole City. This shows he was no Judge.

*Now will we deal worse with thee, &c.*] Abuse thee more than them. For it is the same word with ver. 7. *doing wickedly.*

Ver. 11. *Smote the Men with blindness.*] Not with a total Blindness, (for then they would not have fought for the Door of *Lot's* House, but rather have groped for the way home) but such a Dimness that they could not see any thing distinctly, or in its right place: But there seemed to be a Door, suppose, where there was none: Or, there was such a Confusion in their Brain, that all things were turned topsy-turvy (as we speak) in their imagination, and appeared quite otherwise than they were.

Ver. 12. *Son-in-law, and thy sons, and thy daughters.*] Here the Copulative *and*, must be expounded *or*; as it is used in many places: xiii. 8. *Let there be no strife between me and thee, or between my herdsman and thine.* And so we translate it, *Exod. xii. 5. Thou shalt take it out of the sheep, or out of the goats:* And *Exod. xxi. 15. He that smiteth his father, or his mother, shall be put to death.* And so it should be translated here, *Hast thou any here besides son-in-law, or thy sons, or thy daughters?* As much as to say, we are desirous to save all that are nearly related to thee, for thy sake.

Ver. 14. *Which married his Daughters.*] Had espoused them for their Wives, but had not yet consummated the Marriage, as some understand it. Others will have it, that, besides those two Virgin Daughters at home with him, he had other Daughters, who were actually married in the City. Which they gather from the next Verse, *take thy Wife and two Daughters, which are here:* As if he had more Daughters elsewhere. And *R. Jehuda* (in *Pirke Eliezer*, c. 25.) names one of them married to one of the

great Men of *Sodom*, and calls her *Pelotbit*. But this seems rather to have been the Name of one of them who were saved by the Angels, and thence so called: For it signifies *deliver'd*, or *snatch'd* from destruction.

*He seemed as one that mocked.*] Who was not in earnest; but only made sport with them, and spake in jest. For it is the same word from whence *Isaac* is derived, which signifies *Laughter*.

Ver. 15. *And when the morning arose.*] At break of Day: For the Sun did not rise, till *Lot* was got into *Zoar*, ver. 23.

*Take thy Wife, and thy two Daughters, which are here.*] These last words, *which are here*, are not without *Emphasis*: And are paraphrased thus by the *Chaldee* Interpreter, *which are found faithful with thee*: Are not corrupted by the common Wickedness of this place; or, that believe what we threaten.

Ver. 16. *While he lingered.*] Being loth to leave his Goods, or his Sons-in-law, and Children: Or, as some think, praying God to spare the City.

*The Men laid hold upon his hand, &c.*] One of the Angels laid hold upon him and his Wife, and the other upon his two Daughters; whom they pulled out of the House with some kind of constraint, and led them out of the City.

Ver. 17. *He said.*] That Angel who had a peculiar Charge of preserving *Lot* and his Family. See xviii. 2.

*Escape for thy life.*] Make haste, if thou lovest thy Life.

*Look not behind thee.*] To see what becomes of thy Goods; or, as if thou wast loth to leave *Sodom*. Make no delay, no not so much as to turn about and look back.

*Neither stay thou in the Plain.*] Do not rest, till thou hast got out of the Plain: For every Place in it is to be destroyed.

Ver. 18. *And he said unto them, &c.*] Both the Angels were still with him: But he seems particularly to speak to him that led him and his Wife out of *Sodom*; who had spoken before to him, and bid him make haste, ver. 17. But there are those (*Franzius*, for instance) who would have the word *Adonai* translated not, *my Lord*, but *my Lords*, as if he spake to both.

Ver. 19. *I cannot escape to the Mountains, &c.*] He that lingered before, ver. 16. now thought he could not make haste enough. Either being crazy; or, tired with sitting up all Night, or, fearing the destruction would overtake him before he could reach the Mountain, and desiring perhaps to have a better dwelling than that.

Ver. 20. *My Soul shall live.*] Rejoice, and be exceeding thankful.

Ver. 21. *See, I have accepted thee.*] Granted thy Request.

*I will not overthrow, &c.*] A wonderful Instance of the Divine Clemency: Which in the midst of Wrath remembered Mercy.

Ver. 22. *Haste thee.*] Make no more delays: No, not to make any further Petitions.

*I cannot do any thing till thou be come thither.*] Having made thee this Promise, I must defer the Vengeance till thou art safe there.

Called



*Called Zoar.*] In after-times it had this Name, from the smallness of it; which he twice mentions, *ver.* 20.

*Ver. 24. The LORD rained from the LORD.*] It cannot be denied that here is an intimation of a Plurality of Persons in the Deity; yet there are many both ancient and modern Interpreters, who think the meaning is no more, than the LORD sent this Rain from himself, it being the manner of the Scripture Phrase to repeat the Noun instead of the Pronoun (as *Grammarians* speak) of which *Cocceius* (upon the *Gemara* of the *Sanhedrim*, C. 4.) gives these Instances; *Gen.* ii. 20. *1 Sam.* xii. 11. *Zech.* i. 16. And there are others, which come nearer to these words; *Exod.* xxiv. *And he*, (i. e. the LORD, *ver.* 3.) *said unto Moses, Come up unto the LORD.* *Hos.* i. 7. *I will save them by the LORD their God.* *Zech.* x. 12. *I will strengthen them in the LORD,* &c. The Council of *Sirmium* indeed anathematizes those who thus interpret these words, and do not say, *the Son rained from the Father*, *Socrat.* L. ii. c. 30. Yet *St. Chrysostom* did not fear to say this is an Idiom of the Scripture-Language, which intended only to show, *ὅτι κύριος ὁ πῦρ ἐκείνου ἐπέπεσε*, that the LORD brought this Punishment upon them. Others also have observed, that the Scripture-Phrase being very concise, by the LORD, (in the beginning of the Verse) may be meant *the Angel of the LORD*. For wheresoever mention is made of the LORD, it is to be understood of him, *יְהוָה רִיבֵנו*, and *his house of judgment*, (as the Jewish Doctors speak) i. e. of the Angels which attend his Divine Majesty. And thus I find *Arethas*, (or *Andreas Cæsariensis*) in his Commentaries upon the *Revelation*, p. 729. understands these words. For he there compares that Captain who was over the Locusts, *Revel.* ix. 11. to the Angel that was sent to cut off the Army of *Senacherib*, and to this Angel, *ὁ ὅς ἐστιν Ζωζαββάν ὁ διάπυρον ἑλεῖθρον ἐπιστάτης*, who had the Charge of executing the fiery destruction upon *Sodom* committed to him. For all Angels, saith he, are not ministering Spirits, *εἰς διακονίαν σωτηρίας*, for Men's Preservation, but some serve, *εἰς πῦρ ἐκείνου*, for Punishment. And that they can bring Fire from Heaven, and raise Storms and Tempests, appears by the Story of *Job*.

*Out of Heaven.*] From the LORD, whose Seat is in Heaven. The like Expression we have, *Revel.* xx. 9.

*Upon Sodom, and upon Gomorrah.*] And the neighbouring Cities, *Admah*, and *Zeboim*; as appears from *Deut.* xxix. 23.

*Brimstone and Fire.*] A most hideous Shower, or rather Storm, of *Nitre*, *Sulphur*, or *Bitumen*, mingled with Fire, fell upon this Country from above; and, as the Tradition was among the Heathen, accompanied with a dreadful Earthquake: Which made an irruption of those bituminous Waters, whereby this Country was turned into a Lake called *Asphaltites*, or the *Salt* or *Dead Sea*. So *Strabo*, L. xvi. in his Description of that Lake. And indeed it doth not seem improbable that the Earth quaked while the Heavens did so terribly frown, and the Almighty's Voice issued from the Clouds,

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as *Doctor Jackson* speaks, *Book i. on the Creed*, c. 15. For the word *καταστροφή*, (which *St. Peter* uses, *2 Pet.* ii. 6.) may be thought to import some such subversion. But it was his Ignorance of the sacred Tradition in the Scriptures, which made *Strabo* wholly ascribe the desolation of that Country to the Earth, and not at all to the Heavens. Whereas *Tacitus*, who was better informed, says these *Judaical Cities* (as he calls them) *fulminum jactu* (or *ictu*) *arsisse*, were burnt by the stroke of Thunderbolts from Heaven: And, a little after, *igne cælesti flagrasse*, were set on fire, and consumed by Lightning. L. v. *Histor.* With which fell such abundance of bituminous Stuff, that the Valley which had only some Pits of *Bitumen* in it before, *xiv.* 3, 10. became a Lake of it.

*Ver. 25. And he overthrew those Cities, &c.*] *Super impium Populum gehennam misit à cælo*, as *Salvian* glosses, L. i. & L. iv. *de Gubern. Dei.* He sent Hell from Heaven upon an impious People. Of whose destruction there remains an everlasting Monument in the *Salt Sea*: Into which that plain Country is turned. The quality of which, and of the Soil about it, is so contrary to the Nature of all other Seas, or *Inland Lakes*, that no Philosopher can give an account of it like that which *Moses* hath given us; as the same *Doctor Jackson* truly observes. He that will read *Tacitus* in the place fore-mentioned, or *Pliny*, or *Diodorus*, may be satisfied of this. The Country where these Cities stood, being become a *Pan*, or *Receptacle* (as the fore-named Doctor well calls it) of such a strange moisture, that it may be called liquid Pitch, rather than Water: For it is so stiff, that no Wind will move it; nor will a Camel sink, if thrown into it; nor any Fish, or Bird that uses the Water, live in it: And therefore called the *Dead-Sea*, and *Salt-Sea*, as *Salmasius* thinks, (*Exerc. Plinian.* Pag. 577, 614.) because no Creature can live there, and because the noisome Steams that come from it blast all that grows of itself, or is sown in the Earth about it. Nor do the Rivers that run into it at all alter it, but it infects all their Waters with the loathsome Qualities of those Dregs of God's Wrath (to use *Doctor Jackson's* words once more) which first settled in it at this Overthrow: Just like bad Humours, when they settle in any part of our Bodies, plant, as it were, a new Nature in it, and turn all Nourishment into their substance.

*Ver. 26. His Wife look'd back from behind him.*] She not only lagged behind, as we speak, but turned about and stood still a-while, bewailing perhaps the loss of all there: Or, as some of the Jews fancy, to see what would become of her Kindred, and whether they would follow her or no.

*Became a Pillar of Salt.*] Or, as some understand it, an everlasting Monument: Whence, perhaps, the Jews have given her the Name of *Adith*, (as they call her in *Pirke Elieser*, cap. 25.) because she remained a perpetual Testimony of God's just Displeasure. For she standing still too long, some of that dreadful Shower before-mentioned overtook her; and falling upon her, wrapp'd her Body in a Sheet of Nitro-sulphureous

M 2

Matter:



Matter, which congealed into a Crust as hard as Stone, and made her appear like a Pillar of Salt, her Body being, as it were, candied in it. *Kimchi* calls it an heap of Salt; which the *Hebrews* say, continued for many Ages. Their Conjecture is not improbable, who think the Fable of *Niobe* was hence derived; who, the Poets feign, was turned into a Stone upon her excessive Grief for the death of her Children.

Ver. 27. *Gat to the place, where he stood before the LORD.*] Where he prayed, say the *Jews*, or communed with God, xviii. 22, 33.

Ver 28. *The smoke of the Country, &c.*] Some think the *Hebrew* word signifies, like the smoke of a Lime-kiln, or of a boiling Cauldron. After the Shower was over, the Reek or Steam of it remained; and made that Country look dismally, which before was like the Garden of God, (xiii. 10.) but now becoming a stinking Puddle of filthy Water, καὶ ὁ ὕπερβολῶς δυσώδης, as *Diodorus* speaks, noisome beyond expression.

Ver. 29. *Overthrew the Cities wherein Lot dwelt.*] In one of which he dwelt: Which is an usual manner of speaking in Scripture, *Gen.* viii. 4. *the Ark rested on the Mountains* (i. e. on one of the Mountains) of *Ararat*, *Judg.* xii. 7. *Jephthah was buried in the Cities* (i. e. one of the Cities) of *Gilead*. Which explains that of *St. Matthew*, xxvi. 8. *when his Disciples* (i. e. one of his Disciples, *Judas*) *saw it, he had indignation, &c.*

Ver. 30. *And Lot went up out of Zoar, &c.*] It appears from hence, that this good Man was very timorous, not having so strong a Faith as his Uncle *Abraham*. For he that had lately obtained a Pardon for this Place, because he was afraid he should not have time enough to get to the Mountain, now forsakes it: For fear, I suppose, a new Shower should come from Heaven and destroy it after the rest; because the Inhabitants perhaps continued unreformed, tho' they had seen such a terrible Example of the Divine Vengeance upon their wicked Neighbours. If his fear to dwell in *Zoar* proceeded from this Cause, it was the more reasonable; because he might think, tho' God had spared them for the present, yet they taking no warning by the Calamity of their Country, would shortly perish as the rest had done. And so *Theodore*t and others think this City was afterwards destroyed: Of which there is no certain Record; and if the Tradition be true, it was not speedily swallowed up, as they report, but retained for some time the Name of *Zoar*; being before called *Bela*, xiv. 2.

*Dwelt in the Mountain.*] It is not said what Mountain, but it is probable, one of the Mountains in the Country afterward called *Moab*, from one of his Children which he here begat. For *Epiphanius*, *Hæres.* liii. describes the Country of *Moab* as lying, πέρα τῆς ἀλυκῆς, &c. beyond the Salt or Dead Sea. See *Salmas.* *Exerc.* *Plin.* p. 615.

Ver. 31. *There is not a Man in all the Earth.*] Not one remaining of their Kindred, that they knew: For they were not much acquainted, we may suppose, beyond that Country which was destroyed; and those of *Zoar* were so wicked,

that they look'd upon them as Beasts rather than Men.

Ver. 32. *Let us make him drink Wine.*] Which they brought with them out of *Sodom* to support their Spirits in their flight, or else got at *Zoar*: Of which they invited their Father to drink liberally, and cheer himself under his extreme great Sorrow.

*That we may preserve Seed of our Father.*] This Fact of theirs being objected by *Celsus* against our Religion, *Origen* gives this Account of it: (*Lib.* iv. *contra Cels.*) That these two Maids having learnt something of the Conflagration of the World; and seeing their own City and Country destroyed by Fire, imagined, ζῶπρον τῶν ἀνθρώπων, that the Seminary of Mankind remained only in their Father and them. And if what they did was upon this supposition, That there was no other way to restore the World, they did no worse than the *Stoicks* thought their wise Man might do, if the Race of Mankind were extinct, so that none but he and his Daughter were left alive. *Iræneus* makes the same Excuse for them, and says they did this innocently, and in their simplicity, believing all Mankind were destroyed, *L.* iv. *cap.* 51. But I take their Conjecture to be highly probable, who conceive that the eager Desire, which then possessed the Hearts of good People, to fulfil the Promise of the *Messiah*, was that which put them upon this, otherwise monstrous, Crime. For which there are these Reasons: *First*, That they had lived so chastly in the midst of the Impurities of *Sodom*, that one cannot think a Spirit of Uncleaness now entred into them, and carried them to this Action. And indeed, *Secondly*, Their joining together in this Contrivance, (whereas Matters of this nature use to be carefully concealed from the nearest Friends, or make them fall out, if they find themselves engaged in the same Intrigue) shows that they were acted by Counsel and Design, and not by brutish Lust. And, *Thirdly*, Their perpetuating the Memory of this Fact, in the Names of their Children, is a demonstration there was something extraordinary in it, and that they were not ashamed of it, but rather gloried in it; desiring it might be remembered that these Children were descended from *Lot*. Who they thought perhaps, might pretend to fulfil the Promise as well as *Abraham*: Being the Son of *Abraham's* elder Brother; and called out of *Sodom* by the Ministry of Angels, as *Abraham* was called out of *Chaldæa*.

Ver. 23. *He perceived not when she lay down, &c.*] This seems hard to be understood: But it must be noted, That *Moses* only says, he did not perceive when she came to bed to him, and when she got up again; not that he did not perceive when he lay with her, of which he could not but have some perception.

Tho' *M. Montaigne* in his *Essays*, relates a Story of a Widow, who being drunk, was abused by a Hind in her House, and afterward finding herself with Child, could not remember how it came to pass. But the Fellow at last confessed his Fact: Of which, whatsoever Sense she had then, she had perfectly forgot it when she awaked.



Ver. 34. *Go thou in, &c.*] If he had retained any remembrance of what he had done the Night before, one cannot think he would have fallen into the same Snare so soon again. For which reason it is probable, he did not think he had been intoxicated, but only drank so freely, as to make him sleep soundly, and forget his Sorrow.

Ver. 37. *Moab.*] Most will have this word to signify, *from my Father*. But *Drusius* in *Deut.* ii. 8. takes the import of it to be, *Aqua Patris*.

Ver. 38. *Ben-ammi.*] This signifies as much as, *the Son of my People*. Which doth not acknowledge so plainly as the other, That this Son was begotten by her Father; but only that he was the Son of one of her own Nation, or Kindred, not by a Stranger.

## CHAP. XX.

Ver. 1. **J**ourneyed from thence.] *i. e.* From *Mamre*, where he had dwelt a great while, and where many remarkable Passages had happened, *xiii. 18. xviii. 1.*

*Toward the South Country.*] Toward *Egypt*: For some fancy the very Stench of the Lake of *Sodom* was offensive to him in *Mamre*.

*Sojourned in Gerar.*] The Metropolis of *Palestine*; and, as some compute it, not much above six Miles from *Mamre*.

Ver. 2. *Abraham said of Sarah, &c.*] Just as he had done in *Egypt*, *xii. 13.* when there was greater reason for it; she being then *thirty* Years younger than now; when she was no less than *ninety* Years old. But it seems her Beauty remained at this Age, being healthful, and having born and suckled no Children: And Women in those days living so long, that they were as fresh at *ninety*, as they are now at *forty* or *fifty*. When many that are of excellent Constitutions, and naturally handsome, continue very lovely.

*Abimelech.*] The Name of all the Kings of *Palestine*; as *Pharaoh* was of the Kings of *Egypt*. It is not improbable, as the Author of *Tzemath-David* conjectures, that the succeeding Kings took the Name of him who was the first King of the Country. *Ad A. M.* 2600.

*Sent and took Sarah*] By violence, some think; but I see no ground for it. He desired to have her; and might think *Abraham* would look upon it as a great honour to have his Sister become Wife to a King: And *Abraham*, it is likely shewed no unwillingness, not being in a Condition to deny him.

Ver. 3. *And God came to Abimelech in a dream by night.*] Two differences are observed by *Maimonides*, between this manifestation, which God made of his Mind to *Abimelech*, and that which he made to the Prophets. For it is only said here, *God came to Abimelech*, and that he came *in a dream by night*. The very same is said of *Laban* the Syrian, who doth not seem to have been so good a Man as *Abimelech*, *xxxi. 24.* But of *Jacob* it is said, *God spake unto Israel*, and he spake to him in

the *Visions* of the Night, (not in a *Dream*) and said, *Jacob, Jacob*, *xlv. 2.* See *More Nevoch. P. ii. c. 41.* God was not a Stranger to other Nations, when he was peculiarly kind to *Abraham*, but spake to them in Dreams, and sometimes in Visions; as appears in *Eliphaz*, and *Elibu*, *Job iv. 13. xxxiii. 14, 15, &c.*

*Thou art but a dead Man.*] *viz.* If thou dost not restore *Abraham* his Wife, *ver. 7.*

*She is a Man's Wife,*] (Or, *married to a Husband*, as we translate it in the Margin) so completely, that he hath enjoyed her as his Wife. For from this place the *Jewish* Doctors prove that the Marriage Contract was not perfected in these days till the Parties had lain together: After which, if any other Person lay with the Woman, he was to be put to death as an Adulterer; but not if he lay with her after the Contract, before it was consummated by actual Enjoyment. See *Mr. Selden, de Jure N. & G. L. v. c. 4. p. 551.*

Ver. 4. *But Abimelech had not come near her.*] To use her as his Wife.

*Wilt thou slay also a righteous Nation?*] He was afraid (as became a good Man and a good King) lest his People should suffer upon his account; who, in this Particular, had no guilt upon them.

Ver. 5. *Said he not unto me, &c.*] The Fault is in them, not in me: For I had both their words for it, that he was her Brother; and he said nothing of her being his Wife.

*In the integrity of my heart.*] Not with any intention to defile her, but to make her my Wife.

*And innocence of my hands.*] I did not take her by violence from *Abraham*, but he and she consented to it.

Ver. 6. *And God said unto him in a dream.*] The same Expression is still retained which we had, *ver. 3.* to shew, that this was a lower degree of Divine Manifestation than was in *Abraham's* Family.

*I know thou didst this in the integrity, &c.*] *i. e.* That thou didst not design any Evil.

*For I also, &c.*] Or rather, *And I also withheld thee.* I dealt well with thee, because of thy Integrity. Some think he was withheld by a Disease in the Secret Parts, *ver. 17.*

*From sinning against me.*] From committing Adultery.

Ver. 7. *He is a Prophet.*] This is the first time we meet with the word *Nabi*, a Prophet: And *Abraham* is the first that is honoured with this Name. Which signifies one familiar with God; who might come to him to consult him upon all occasions, and be authorized to declare God's Mind and Will to others; and also prevail with him by his Prayers for a Blessing upon them. So it here follows:

*He shall pray for thee.*] Obtain life and health to thee. The greater any Prophet was, the more powerful he was in Prayer: As appears by the Stories of *Moses*, *Elias*, and *Samuel*. See *Psalms xcix. 6.*

It appears by this whole History of *Abimelech*, that he was a Man of great virtue in those days; and not an *Idolater*, but a Worshipper of the True God, as *Melchizedec* the High-Priest



Priest of that Country was: Yet not so well acquainted with Divine Revelations as *Abraham* was.

Ver. 8. *Abimelech rose up early in the Morning.*] This is a further Token of his Goodness, that he delayed not to obey the Divine Command.

*Called all his Servants.*] His Privy Council, (as we speak) who were all of the same mind with him, that this was a Divine Admonition, which, it was not safe to disobey. From whence we may probably gather, his Court was not so corrupted as *Abraham* suspected.

Ver. 9. *What hast thou done unto us?*] Into what danger hast thou brought us?

*Thou hast brought on me and my Kingdom a great Sin.*] Run me into the hazard of committing a great Sin, or suffering an heavy Punishment, (for so *Sin* is sometimes taken) in not telling me the Truth.

*Thou hast done deeds unto me, that ought not to be done.*] This is not fair dealing, such as I might have expected from thee.

Ver. 10. *What sawest thou, &c.* What didst thou observe in my Country, that made thee think we would meddle with thy Wife? What tokens of Injustice, or Impurity, didst thou see among us?

Ver. 11. *Because I thought surely, &c.*] The word *rak*, which we translate *surely*, signifies *only*; and may be thus well translated here, *this only I saw wanting in your Country, the fear of God*: i. e. A sense of Religion, which restrains Men from all manner of Wickedness. It seems the People were not so good as their King.

Ver. 12. *And yet indeed she is my Sister.*] Do not condemn me of telling a Lye, for she is truly my Sister. Such was the Language of those days to call their *Wives*, Sisters; and their *Nephews*, Brothers. As he calls *Lot*, xiii. 8. who was his Nephew, and the Brother of *Sarah*, as was observed upon xi. 29.

*She is the Daughter of my Father.*] i. e. His Father's Grand-daughter; who are frequently in Scripture called the Children of their Grand-fathers. For she was the Daughter to *Haran*, elder Brother of *Abraham*.

*But not the Daughter of my Mother.*] It seems *Terah* had two Wives, by one of which he had *Haran*, the Father of *Lot* and *Sarah*; and by the other he had *Abraham*. So *Sarah* was Daughter to one who was his Brother by his Father's side, but not by his Mother: And with such a Niece they thought it not unlawful then to marry: No regard being had to Consanguinity (if we may believe *R. Solomon Jarchi*) by the Fathers's side, before the Law of *Moses*, but only by the Mother's.

The more received Opinion indeed of the Hebrew Doctors is, (as Mr. *Selden* observes, *L. v. de Jure N. & G. cap. 2.*) that *Sarah* was indeed the Daughter of *Terah* by his second Wife, and so *Abraham's* half Sister. And *Said Batri-cides* (Patriarch of *Alexandria* above seven hundred Years ago) in his *Arabick History*, tells us, the Name of *Terah's* first Wife was *Jona*; and the Name of his second *Tevitha*, by whom he had *Sarah*. But there is no other Authority for this.

Ver. 13. *When God caused me to wander.*] The Hebrew word which we translate *wander*, being in the Plural Number, the LXX render the word *Elohim* (God) the *Angels*: Who by the Command of God led him from his Father's House thro' divers Countries. But the *Chaldee* translates it, *when because of the Idols of Chaldaea* I was called away from my own Country, &c. For so the *Gods*, that is, the Idol Gods, might be said to *cause him to wander*, because it was by reason of them, that God would not have him stay any longer in his own Country. But there is no need of these Devices, nothing being more usual in the Hebrew Language than for the Plural Number to be put instead of the Singular, especially when they speak of God, as *Bochart* observes in many places; *Gen. xxxv. 7. Exod. xxxii. 4. Psalm cxlix. 2. Eccles. xii. 1.* See *Hierozyic*, P. i. L. ii. c. 34. Nay, *Hacksplan* hath rightly observed, that there are Nouns of the Plural Number in their termination, which in signification are singular; with which it is usual to join a Verb of the Plural Number, because of the plural termination of the Noun. A plain Example of which we have, *Gen. iv. 6. Why is thy Countenance* (in the Hebrew, *Faces*) *fallen?* The like he observes in the Syriack Language, *John i. 4. The life* (in the Syriack, *lives*) *was the light of Men.*

Ver. 16. *I have given thy Brother a thousand pieces of Silver.*] The word *Pieces* is not in the Hebrew. But by *Ceseph*, Silver, all in a manner understood *Shekels*: For anciently there were no *Shekels* of Gold or Brass, but only of Silver. Yet there are those who think he did not give him thus much in Money, but in the Goods before-mentioned, ver. 14. which were worth a thousand *Shekels*. See xxxiii. 16.

*He is unto thee a covering of the Eyes, &c.*] These words are very variously expounded, according as the first word *hu* is interpreted: Which may relate either to the Gift before-mentioned, and may be translated, *this*; or to *Abraham*, and be translated *he*, as it is by us. If they refer to the former, then the Sense is, *I have given him that sum of money to buy thee a veil, that all who converse with thee here, or in any other Country (where thou shalt come) may know thee to be a married Woman.* For a Veil was worn in token of subjection to the Power of the Husband, and that thereby their Chastity might be preserved safe from the Snares of others; as *G. Vorstius* observes upon *Pirke Elieser*, cap. xxxii. Or, as others interpret it, *This money will be a covering to thine Eyes*, (that is, a defence to thy Modesty) *it being a testimony that Abimelech paid dear for taking thee into his house.*

If they refer to *Abraham*, then the meaning is, *Thou needest no other defence of thy Modesty and Chastity than he, nor hast any reason to say hereafter, he is thy Brother; for he is so dear to God, that God will defend him; and he will defend thee without such shifts as this thou hast used: Nay, not only thee, but all that are with thee; and that, even against strangers.* I omit other interpretations, and refer the Reader to *L. de Dieu*.

*Thus She was reprov'd,*] Or, *instructed* (as some translate it) not to dissemble her Condition.



dition. Or, this was the Reprehension he gave her, for saying *Abraham* was her Brother.

Ver. 17. *So Abraham prayed unto God, &c.]* Beseeched God to restore them all to their Health, now that his Wife was restored to him, ver. 14.

Ver. 18. *For the LORD had fast closed up, &c.]* By such Swellings (some understand it) in the secret Parts, that the Men could neither enjoy their Wives, nor the Women who were with Child, be delivered.

## CHAP. XXI.

Ver. 1. **A**ND the LORD visited Sarah, &c.] Bestowed upon her the Blessing he had promised her, i. e. made her conceive. For so the word *visit* signifies; either in a bad Sense to inflict Punishment (*Exod. xx. 5.*) or in a good Sense, to confer Blessings; as here, and *Exod. iii. 16.* and many other places.

*And he did unto her as he had spoken.]* Performed his Promise, by making her bring forth a Child: For so it is explained in the next Verse, *Sarah conceived and bare Abraham a Son.*

Ver. 2. *Sarah conceived, &c.]* God not only made her Womb fruitful, but brought the Fruit of it to Perfection; and then brought it into the World.

*At the set time of which God had spoken to him.]* xviii. 14. It is not said where *Isaac* was born: For we are not told here, whether *Abraham* departed from *Gerar* into any other Part of this Country, as *Abimelech* kindly offered and gave him liberty to do, xx. 15. But it appearing by the latter end of this Chapter, that he continued a long time in *Abimelech's* Country, tho' not at *Gerar*, it is probable *Isaac* was born at *Beerseba*, ver. 31.

Ver. 6. *God hath made me to laugh.] i. e.* To rejoice exceedingly.

*So that all that hear, will laugh with me.]* All my Friends and Neighbours will congratulate my Happiness, and rejoice with me.

Ver. 7. *Give Children suck.]* It is usual to put the Plural Number for the Singular, as was observed before, xix. 29. Or she hoped perhaps to have more Children after this. And her giving him suck, was a certain Proof that she had brought him forth of her own Womb; and that he was not a supposititious Child, as *Menochius* well observes. Others note, That the greatest Persons in those ancient Days suckled their own Children; which *Favorinus*, a Greek Philosopher, pressed as a Duty upon a Noble Woman by many strong Arguments: Which are recorded by *A. Gellius*, who was present at his Discourse, *L. xii. Noct. Attic. cap. 1.*

Ver. 8. *The Child grew, and was weaned.]* At the Age of five Years old, as *St. Hierom* reports the Opinion of some of the *Hebrews*.

*Made a great Feast the same Day.]* Rather now, than at his Nativity; because there was greater hope of Life, when he was grown so strong, as to be taken from his Mother's Breast.

Ver. 9. *Sarah saw the Son of Hagar, &c. mocking.]* He laugh'd and jeered, perhaps, at the

great bustle which was made at *Isaac's* weaning: Looking upon himself as the First-born, and by the right of that, to have the privilege of fulfilling the Promise of the *Messiah*. This gives a good account of *Sarah's* Earnestness for the Expulsion, not only of him, but of his Mother also; who, it's likely, flattered and bore him up in those Pretensions. Many think he did more than mock him, because *St. Paul* calls it *Persecution*, *Gal. iv. 29.* which *St. Hierom* takes for beating *Isaac*: Who, perhaps, resenting his Flouts, might say something that provoked *Ismael* to strike him. And it is very probable his Mother encouraged him to this, or maintained him in his Insolence: Which was the Reason *Sarah* pressed to have them both turned out of doors.

Some think he jested upon his Name, and made it a matter of Merriment. For so the word is used, xix. 14.

Ver. 10. *Cast out, &c.]* Let them not dwell here any longer, nor continue a Part of thy Family.

*Shall not be Heir, &c.]* She judged, by what she had seen of his fierce and violent Spirit, that it would not be safe for her Son, to let *Ismael* have any share in his Father's Inheritance: for she was afraid he would make himself Master of all.

Ver. 11. *Grievous, because of his Son.]* His Wife is not here mentioned, because his principal Concern was for his Son: But it appears by the next Verse, he had some Consideration of her also.

Ver. 12. *God said unto Abraham, &c.]* By this he was satisfied that *Sarah's* Motion proceeded not merely from her Anger, but from a Divine Incitation.

*For in Isaac shall thy Seed be called.]* Here the Blessing promised to *Abraham's* Seed, xvii. 7, 8. is limited to the Posterity of *Isaac*; and the Meaning of the Phrase is, they that descend from *Isaac*, and not they that descend from *Ismael*, shall be owned by me for the Children of *Abraham*; particularly the *Messiah* shall be one of his Seed.

Ver. 13. *Also of the Son of thy hand-maid, &c.]* He renews the Promise he had made him before, xvii. 20. that *Ismael* should have a numerous Posterity, because he was descended from *Abraham*.

Ver. 14. *Rose up early in the morning.]* Delayed not to fulfil the Divine Will.

*Took bread and a bottle of Water.]* Which includes all sort of Provision for their present Necessity, till they came to the Place unto which, in all probability, he directed them to bend their Course. For it is not reasonable to think, that he sent them to seek their Fortune (as we speak) without any Care what became of them. It may seem strange rather, that he did not send a Servant to attend them, but let *Hagar* carry the Provision herself: Which I suppose was done to humble her, and to show that her Son was to have no Portion of *Abraham's* Inheritance, nor of his Goods, of which Servants were a Part. Doctor *Jackson*, *Book i. on the Creed, chap. 25.* thinks that *Abraham* would scarce have suffered them to go into a Wilderness, so poorly provided, when he had Store of all



all things, unless he had been directed by some secret Instinct; prefaging the rude and sharking kind of life unto which his Progeny was ordained. Yet, it is probable, he was as kind to him, as he was to the Sons he had by *Keturab*, and sent him some Tokens of his Love afterwards. See xxv. 6.

Ver. 15. *She cast the Child under one of the Shrubs.*] He being faint, and ready to die with thirst. A Prefage (saith the great Man before-named) that his Posterity should be pinched with the like penury: Scantness of Water (which was their best Drink) streightning their Territories in *Arabia*, as *Strabo* observes, *L. xvi.* And after they had enlarged their Bounds, even in *Mesopotamia* itself, they were still confined to the dry and barren Places of it.

Ver. 16. *And she went and sat her down, &c.*] Her Strength carried her further than he could go: But her Affection still kept her within sight of the place where he was.

Ver. 17. *And God heard the Voice of the Lad.*] Who cried, it seems, as well as his Mother: And it moved the Divine Pity to send an Angel to their Relief.

*Fear not.*] Do not think I come to terrify thee: Or, do not fear the death of thy Child.

Ver. 18. *Lift up the Lad, &c.*] It seems he was so faint, that he was not able to stand without support.

Ver. 19. *Opened her Eyes.*] Made her see what she did not observe before, by reason of her Tears, or the great disturbance of her Mind.

Ver. 20. *And God was with the Lad.*] Preserved and prospered him: So that he grew to be a Man.

*Became an Archer.*] A skilful Hunter and Warrior also, with Bow and Arrows. *Am. Marcellinus, L. xiv.* tells us, that the *Saracens*, who were of the Posterity of *Ismael*, never set their Hands to the Plough, but got their living for the most part by their Bow. For such as they were themselves, such was their Food, (*Victus universis caro ferina, &c.*) they all lived upon wild Flesh, or Venison, and such wild Fowl as the Wilderness afforded, with Herbs and Milk. *Dr. Jackson* observes, that he compares them to *Kites*, ready to spy a Prey, but so wild withal that they would not stay by it, (as Crows or other ravenous Birds do by Carrion) but presently fled with what they caught into their Nests.

Ver. 21. *He dwelt in the Wilderness of Paran.*] Which was near to *Arabia*: In which Country all the Oriental Writers say the Posterity of *Ismael* lived. Particularly *Patraces*, who says, he went into the Land of *Jathreb*, which is that part of *Arabia*, in which is the City of *Medina*.

*A Wife out of Egypt.*] Out of her own Country, where she was best acquainted. The *Jewish* Doctors say he had two Wives, whose Names they tell us were *Aiscab* and *Phatimah*: The first of which received *Abraham* churlishly when he went to visit his Son; and therefore he put her away and took the other, who proved more civil, when he made a second Journey thither. Which, tho' it look like a Fable, yet I think it not improbable that *Abraham* might go to see

how his Son lived, and that *Ismael* might sometimes wait upon him, (as the Author of *Schalscall. Hakab.* and *Pirke Eliezer* affirms) for we cannot think they were so unnatural, as never to have any correspondence: Especially, since we read that *Ismael*, as well as *Isaac*, took care of *Abraham's* Funeral, xxv. 9. After which, it is not improbable *Hagar* might have another Husband; which is the account *Aben Ezra* (upon *Psalms lxxxiii. 6.*) gives of the People called *Hagarenes*, who are there mentioned as distinct from the *Ismaelites*: They were, saith he, descended from *Hagar* by another Husband, not by *Abraham*.

Ver. 22. *Abimelech and Pichol, &c.*] It is plain by this that *Abraham* still lived, if not in the Country of *Gerar*, yet very near it.

*God is with thee in all that thou doest.*] They saw him so thriving and prosperous, that they were afraid he might grow too strong for them, if he should have a mind to disturb them.

Ver. 23. *Swear that thou wilt not deal falsely, &c.*] That as there hath been a long Friendship between me and thee, so thou wilt not violate it, but always preserve it, even when I am dead: According to thy frequent Professions and (perhaps) Promises.

*According to the kindness, &c.*] *Abimelech* thought he might claim this Oath from *Abraham*, by Virtue of the Obligations he had laid upon him.

Ver. 24. *I will swear.*] He was as forward to confirm his Promises as to make them.

Ver. 25. *And Abraham reproved Abimelech.*] But before he swore, he thought it necessary to settle a right Understanding between them: And therefore argued with *Abimelech* (as it may be rendred) about a Well of Water digged by *Abraham's* Servants, which *Abimelech's* had injuriously taken from him. This was Wisdom to complain of Wrongs now, before they entred into a Covenant, that they, being redressed, there might remain no occasion of Quarrels afterward.

Ver. 26. *Abimelech said, I wot not, &c.*] This is the first time I heard of it; if thou hadst complained before, I would have done thee right.

Ver. 27. *And Abraham took Sheep, &c.*] Some think they were a Present he made to *Abimelech*, in gratitude for what he had bestowed on him, (xx. 14.) or in token of Friendship with him. But others think they were designed for Sacrifice, by which they made a Covenant one with another. At least, some of them served for that use.

Ver. 28. *And he set seven Ewe-lambs by themselves.*] The meaning of this is afterwards explained, ver. 30. That tho' they were part of the Present he made him, yet they should be understood also (being set apart from the rest) to be a purchase of a quiet possession of that Well.

Ver. 30. *A Witness unto me that I have digged this Well.*] By this Token it shall be remembered hereafter, that I digged this Well, and that thou didst grant me quiet possession of it.

Ver. 31. *Called the place Beer-sheba.*] The Hebrew word *Sheba* signifies both an Oath, and also seven. Perhaps for both reasons this Place had



had his Name. We are sure for the first, which is here mentioned: Because they *swore* to each other.

Ver. 31. *Thus they made a Covenant, &c.*] By giving and accepting those Sheep and Oxen, mentioned *ver. 27.* and perhaps by offering Sacrifices; or, at least, by eating and drinking together: As *Isaac* and *Abimelech* did in after-times, *xxvi. 30.*

Here some observe it was not unlawful, by the Law of Nature, to make Covenants with Infidels and Idolaters, for mutual Defence and Commerce, or such like reasons. But I see no Proof that *Abimelech* was such a Person. In future Ages the People of *Canaan* were so corrupted by this, as well as other Sins, that God commanded them to be exterminated, and made it unlawful to enter into a Covenant with them, *Exod. xxxiv. 15.* But as the *Philistines* were none of them, so it still remained lawful to make Leagues with other *Gentiles*, who were not of the *seven Nations of Canaan*, as we see by the Examples of *David*, and *Solomon*, and others.

*They returned into the Land of the Philistines.*] Into that part of the Country where they dwelt: For both *Abimelech* and *Abraham* were now in that Land, as appears from the last Verse of this Chapter.

Ver. 33. *Abraham planted a Grove.*] For a solemn and retired Place wherein to worship God. For, as *Servius* says upon the ix. *Æneid.* *Nunquam est Lucus sine Religione.* There never was a Grove in ancient times, without Religion. And therefore here we may well suppose *Abraham* built an Altar, which was fenced and bounded with an Inclosure, and shaded with Trees, as *Mr. Mede* (*Discourse xix.*) observes their *Proseucha's* or *Places of Prayer* to have been in after-times. For that this was intended for a *Place of Prayer*, appears by the following words, and called there on the Name of the Lord, &c.

From hence, some think, the Custom of planting Groves was derived into all the *Gentile World*: Who so prophaned them by Images, and Filthiness, and Sacrifices to *Dæmons*, that God commanded them, by the Law of *Moses*, to be cut down. But *Abraham* made use of a Grove before this, *xii. 6, 8.* where we find he built an Altar on a Mountain, which I question not was compassed with Trees. See *xiii. 18.* Therefore I take this only to have been the first Grove that he planted himself.

*Called upon the Name of the LORD, the everlasting God.*] I find that *Maimonides*, in several places of his *More Nevochim*, translates the last words, *The LORD God of the World*, or *the LORD the Almighty Creator of the World*. For this was the great Article of Faith in those Days, That *God made the World.* *Par. ii. c. 30. & Par. iii. c. 29.*

Ver. 34. *Sojourned many days, &c.*] The word *Days* often signifies *Years*: And it is likely, signifies so in this place. For here *Isaac* was born, and here he was weaned: And after that *Abraham* found so much friendship from *Abimelech*, and so many conveniencies of Life, that they invited him to stay a long time in this Country.

CHAP. XXII.

Ver. 1. *AND it came to pass after these things.*] That which follows, fell out while *Abraham* dwelt at *Beer-sheba*, or near it, *ver. 19.*

*God did tempt Abraham.*] Proved or tried his Faith, in a very difficult Instance. The *Hebrews* take great notice, that the Name of *Elohim* (which they call *Nomen Judicii*) is here used, as it is in several of the following Verses.

*And said unto him, Abraham.*] I suppose there was such a visible appearance of the *Divine Majesty* to him as he had often seen, *xv. 1. xvii. 1. xviii. 1.*

*Here I am.*] A Phrase, expressing readiness to hearken, and to give answer, *ver. 7, 12.*

Ver. 2. *Take now.*] Immediately.

*Thy Son.*] A hard thing, had it been *Ismael*.

*Thy only son Isaac.*] His only Son by *Sarah*, and the Child of the Promise, *xxi. 12.*

*Whom thou lovest.*] Who was far dearer to him than any thing in this World; dearer than his own life: For Men will venture that to preserve their Children. According to an old saying in *Euripides*,

Ἄνθρωποι δ' ἀνθρώποις ἀγ' οὐκ ἴσθη πένεα.

*Children are to all Mankind, their very Life, or Soul.*

Whence it was that *Pacatus Drepanius* said in his Panegyrick to *Theodosius* the Great, *Instituente Natura plus ferè filios quàm nosmetipsos diligimus.* We are taught by Nature to love our Sons, in a manner, more than ourselves. But the love of God in *Abraham* was stronger than either.

*Get thee into the Land of Moriah.*] So it was called afterwards, from God's appearing there (*ver. 14.*) for the Deliverance of *Isaac*, as many think. Certain it is, that the Temple of *Solomon* was built upon Mount *Moriah*, *i Chron. iii. 1.* But this Name belonged not only to that Mountain, but to all the mountainous Country thereabouts: Which is here called *the Land of Moriah*. Which *Aquila* translates *καταφανή*, conspicuous: For it is derived from the word *Raah*, to see. And the *LXX* translates it not amiss, *ὕψις*, high Country: Which is very conspicuous. But Mount *Sion*, and *Acra*, and other neighbouring Mountains being also very high, this Name of *Moriah* belonged to them; because they were very conspicuous. Infomuch that Mount *Sion* is often used in Scripture for Mount *Moriah*: For all that mountainous Country went by one and the same Name.

*And offer him there.*] The *Hebrews* observe the word is ambiguous, and may be translated, *make him to go up*: But *Abraham* understood it in the usual Sense, That he should kill him, as they did the Beasts for Sacrifices. A very hard Injunction; which some think God would not have laid upon *Abraham*, if he had not had a Power thus to dispose of *Isaac*, inherent in him as his Father. See *Dr. Taylor, Duct. Dubit. L. iii. c. v. Rule 2. n. 1.*



*Upon one of the Mountains.]* There were more Hills than one thereabouts, (*Psalm cxxv. 2.*) as I observed on the foregoing *Verse*. And it may be further here noted, That in ancient Times, they chose *Mountains*, or *high Places*, whereon to worship God and offer Sacrifices; xii. 8. Which God himself approved of, till they were prophaned, as the *Groves* were, (see xxi. 33.) and then he commanded *Abraham's* Posterity, not to worship in *high Places*, but only in one certain Mountain, where he ordered his Temple to be seated. Nothing is plainer in the *Gentile* Writers than that they chose *Mountains* for Places of Worship: And herein *Celsus* the Epicurean compares them with the *Jews*; observing, particularly out of *Herodotus*, that the *Persians* offered Sacrifices to *Jupiter*, going up, ἐπὶ τὰ ὑψηλότερα καὶ ὄρεων, to the top of the highest Mountains, as his words are in *Origen, L. v. contra Cels.* It is well known also that these Mountains were well shaded with Trees; so that commonly *Groves* and *Mountains* are mention'd together, as Places for religious Worship.

*Ver. 3. And Abraham rose up early in the Morning, &c.]* Some here take notice of the readiness of his Obedience, in several Instances.

*First*, That he rose up early. *Secondly*, Saddled his Ass himself, (tho' the Phrase doth not certainly import so much.) *Thirdly*, Carried Wood ready cleft along with him for the Offering, lest he should find none there.

*And Isaac his Son.]* It is an Enquiry among the *Jews*, how old *Isaac* was at this time. Some of them say *seven and thirty*, whom the *Arabic* Christian Writers follow, *Patricides* and *Elmacinus*. *Aben Ezra* more probably saith he was *thirty*. But there is no certainty of such things. For I find in the *Gemera Sanhedrim, Cap. x. n. 4.* it is said, this fell out a little after he was weaned. See *ver. 9.*

*And went unto the place.]* That is, toward the Place: Which he did not see, till the third Day after he set out.

*Ver. 4. On the third Day.]* It was not much above one Day's journey from *Beersheba* to *Moriab*: But an Ass goes slowly, especially being loaded, as this was, with a burden of Wood, and with Provisions, we must suppose, for their Journey: And *Abraham*, and his Son, and Servants, went on foot, and could not travel far on a Day, (*Isaac* being but young) for it doth not appear they had more than one single Ass, *ver. 5.*

*And saw the place afar off.]* It is most reasonable to suppose, that God had given him some Token or Sign, whereby he should know it. And I cannot but think it highly probable, that the *Divine Glory* appeared in the place where he was to make the Oblation. Which Conjecture I find confirmed by *R. Elieser*, among other of the *Jews*, who says, That when God bad him go to the place he would tell him of, *ver. 2.* and there offer his Son; he ask'd how he should know it? And the Answer was, *Wheresoever thou seest my Glory, there I will stay, and wait for thee, &c.* And accordingly now, he beheld a Pillar of Fire reaching from Heaven to the Earth, and thereby knew this was the Place. See *Pirke Elieser, c. 31.*

*Ver. 5. Go yonder and worship.]* This confirms the fore-mentioned Conjecture, That the *Divine Glory* appearing upon the Mountain, he went thither to worship God.

*And come again to you.]* He either speaks of himself alone, or believed God would restore *Isaac* to Life, tho' he did slay him.

*Ver. 6. And laid it upon Isaac his son.]* A Figure of Christ, who carried his own Cross, *John xix. 17.* according to the *Roman* Custom. *Philo's* Reflection upon *Isaac's* carrying the Wood for his own Sacrifice; is, That nothing is more laborious than Piety.

*Ver. 7. Behold the Fire and the Wood, &c.]* It appears by this, that he had not hitherto acquainted *Isaac* with his Intention.

*Ver. 8. So they went both of them together.]* It seems they staid a while, (as they were going together, *ver. 6.*) till *Isaac* had finished this Discourse with his Father, and then they proceeded.

*Ver. 9. Built an Altar there.]* Of Turf, some think; or, of such Stones as he could gather there.

*And bound Isaac his son.]* Both his Hands, and his Feet, as it is explained in *Pirke Elieser, Cap. xxxi.* When the *Gentiles* offered human Sacrifices, they tied both their Hands behind their Backs, as appears from *Ovid, L. iii. de Pont. Eleg. 2.* and other Authors. Whether *Isaac* was thus bound, it matters not; but we cannot doubt that *Abraham* had now acquainted him with the Will of God, and persuaded him willingly to comply and submit unto it: Wherein he pre-figured Christ the more exactly, who laid down his Life of himself, and no Man (without his Consent) could take it from him, as he speaks, *John x. 17, 18.* We have reason to believe this of *Isaac*, because he being younger and stronger could have made resistance, had he been so minded. *Josephus* says he was *twenty five* Years old, *L. i. Antiq. 14.* And *Bochart* makes him *twenty eight*; the word *Naar*, which we translate *Lad*, being used for one of that Age; nay, *Joseph* is called so when he was *thirty* Years old, *Hierozyic. P. i. L. iii. c. 9.* This is certain, That he was old enough to carry such a load of Wood, (*Verse 6.*) as was sufficient to make a fire to offer up a Burnt-Offering. There are those also, who think *Isaac* was laid upon the Altar to be offered, in that very Place where Christ was crucified. And thus much is true, That tho' Mount *Calvary* was without *Jerusalem*; and therefore different from Mount *Moriab*, on which the Temple stood: Yet they were so near, and it's likely only Parts of one and the same Mountain, that they were anciently both comprehended under the Name of *Moriab*.

*Ver. 10. Abraham stretched forth his Hand, &c.]* His Obedience proceeded so far, that it evidently appeared he was fully resolved to do as he was bidden: For the Knife was just at *Isaac's* Throat, ready to do the execution. In-  
 somuch that God made account of it, as if it had been actually done, and accepted his Obedience as ὁλόκληρον καὶ παντελές, as entirely perfect, and absolutely compleated, as *Philo* speaks. And yet there have been those who disparage this Obedience, by endeavouring to make the

World



World believe, that the Sacrificing of Children was in use before *Abraham's* time. And the very first thing that hath been alledged, as a proof of it, is the very Objection in *Philo*, made by cavilling Calumniators (as he calls them) who said, Why should such Praise be bestowed on *Abraham*, *ὡς ἐγχειρητὶ καὶ οὐκ ἐκείνην πρῶτον*, as if he had attempted a thing altogether new, which private Men, and Kings, and whole Nations do upon occasion? The learned Reader cannot but know that one of our own Countrymen, (Sir *J. Marsham* in *Canon Chronic.* §. v.) hath set this in the front of all his Arguments, to prove that *Abraham* was not the first who sacrificed his Son; without acquainting the Reader with *Philo's* Answer to this, which quite overthrows all his Pretensions. For he says (*Lib. de Abrahamo*, p. 375, 376. Edit. Paris.) That some Barbarians have done this, following the Custom of their Country, or being in great distress, &c. But nothing of this nature could move *Abraham* to it; for the Custom of Sacrificing Children was neither in *Babylon*, nor *Mesopotamia*, nor *Chaldea*, where he had lived a long time: No, nor (as it follows a little after) in that Country where he then lived; But *αὐτὸς ἔμελλε πρῶτον ἀρχεῖν καὶ οὐκ ἄλλος*, he was to be the Beginner of a perfectly new and unusual Example. What plainer confutation can there be of what the fore-named Author pretends, than this, which he most disingenuously concealed? Nor is there more strength in what follows in him, out of *Sanchuniathon*; who says that *Saturn* offered his only Son. For by *Saturn*, it is evident, he meant *Abraham*; as appears by the Name of that Son, whom such-like Authors call *FEUD*; which is plainly the very same with *FEHID*, as *Isaac* is called in the second Verse of this Chapter. I omit the rest, which is of the like stamp.

Ver. 11. And the Angel of the LORD called to him, &c.] That is, the LORD himself, by his Angel. See upon xviii. 10. To which I shall here add, That, whether it be said in these Holy Books, the LORD said any thing, or an Angel spake, we are always to understand both to have been present: For the Angels ever attend upon the Divine Majesty; and being Ministers of his, do nothing but by his Order. Therefore when he is said to speak, it is by them; and when they are said to speak, it is from him: It is the LORD therefore that speaks, whosoever be the Minister. Of which *St. Austin* gives a demonstration from this very Place, *L. iii. de Trinitate*, Cap. xi. In the beginning of this Chapter, ver. 1, 2. 'We read that God tempted *Abraham*, and bade him go and offer to him his Son: But here the Angel of the LORD called to him, and bade him not to do it. What is the meaning of this? Will they (whose Opinion he there opposes) say that God commanded *Isaac* to be slain, and that his Angel forbade it: And that *Abraham* obeyed the Angel who bade him spare his Son, against the Command of God, who bade him slay him? This Sense is ridiculous and not to be endured. The plain meaning is, That God spake both times, in the one case, and in the other, but by an Angel who was his Minister.

VOL. I.

'That's the reason Angels sometimes speak as if they were the LORD, because they speak in his Name, just as when a publick Crier pronounces the Sentence of a Judge, *Non scribitur in gestis, ille præco dixit, sed ille Judex*, it is not written in the Records, That the Crier, but the Judge pronounced that Sentence.

And thus *R. Jebuda* understood this Passage, whose gloss is this (in *Pirke Eliezer*, cap. 31.) He, i. e. the LORD, made his Voice to be heard from between the two Cherubims, and said, Lay not thy hand upon the Lad. I do not know whether it be worth observing, That God is not called in all this Story (as the Jews note) by the Name of *Jehovah*, till now: Which being, say they, *Nomen misericordiae*, is most agreeable to this part of the Story, as *Elohim* was to the former part, ver. 2.

*Abraham, Abraham.*] He ingeminates his Name, that he might make him attend to what he said, and put a stop to his Proceedings.

Ver. 12. Now I know thou fearest God, &c.] Thou hast given sufficient proof of the regard thou hast to God and his Commands. It is apparent from what thou hast done; and thou needst do no more to evidence it. And so *Hacksplan* translates the word *know* in this place, now I have proved, or approved, as *Psalms* i. ult. *Matth.* vii. 23. Which Proofs do not argue Ignorance, no more than Questions do, *Gen.* iii. 9. *John* vi. 5, 6.

No body (that I know of) hath better explained this whole Matter than *Moses Maimonides*, whose words are these: (*More Nevochim*, P. iii. c. 24.) This Story of *Abraham* makes good two great Foundations of the Law: 'One is, to show us how far the Fear and Love of God extends itself. For here was a Command to do that, with which the loss of Money, or of Life itself is not to be compared; nay, that from which Nature abhorred, viz. That a Man very rich and in great Authority, who earnestly desired an Heir, which was born to him, when he had no hope of one, in his old Age, should so overcome his natural Affection to him, (which could not but be exceeding great) as to forego all the Expectations he had from him, and consent, after a Journey of three Days, to slay his Son with his own Hands: This is the greatest thing that ever was performed. For, if he had done it in that moment when he was commanded, it might have been thought a sudden, precipitant, and inconsiderate Act: But to do it so many Days after he received the Command, upon mature deliberation, is the highest proof of his Obedience; and that this Act proceeded from nothing but from the Fear and Love of God. For he did not make haste to slay his Son out of any fright he was in lest God should have slain him, or taken away his Estate if he had disobeyed, but took time to consider of it, that he might show to all Men what one ought to do for the Love and Fear of God, and not for fear of Punishment, or hope of worldly Reward: For the Angel said, Now I know thou fearest God.



‘ The *Second* thing we are taught by this History is, That the *Prophets* were fully assured of the Truth of those things which God spake to them, either in Dreams, or in Visions, or any other way, which they believed as strongly as things of Sense. For if *Abraham* had in the least doubted whether this were the Will of God or no, which he received either in a *Vision*, or a *Dream*, he would never have consented to a thing which Nature abhorred.’

This very Story is told by *Alexander Polyhistor*, as *Eusebius* relates out of him, *L. ix. Prepar. Evang. §. xix.*

Ver. 13. *Abraham* lift up his Eyes.] From looking upon *Isaac*, or upon the Angel.

And looked.] He heard, we may suppose, a bustling Noise which the Ram made when it was caught in the Thicket; which made him look that way from whence the Noise came.

And, behold, behind him a Ram, &c.] *Bochart* gives many reasons to prove that the most ancient reading, and much better, was, *Behold, one Ram*; *Achar*, which we translate *behind*, being put for *Achad*, one or a singular Ram, *P. i. Hierozoic. L. ii. c. 49.* But it is not material which way we take it; nor need we enquire how the *Ram* came there. Nothing is more common than for Sheep to go astray; and by God’s Providence this Ram was caught in a Thicket not far from *Abraham*: Whereby he made good what *Abraham* had told his Son, *God will provide a Lamb for a Burnt-offering.* In which this *Ram* was a notable Type of Christ, who was a Sacrifice provided by God, not by Man; as this *Ram* was brought by Divine Providence to be offered, not by *Abraham*.

And *Abraham* took the Ram, and offered him up for a burnt-offering, instead of his Son.] Saying, as *R. S.* represents it, Lord, accept this Sacrifice, as if my Son himself were slain, and his Blood shed, and his Skin flea’d off, and he were burnt and reduced to Ashes.

And the Ram being accepted instead of his Son, may be thought to signify that the offering of the blessed Seed, God’s only Son, should be suspended till future times, and that in the mean season the offering of the Blood of Beasts should serve as a Pledge (to use the words of *Mr. Mede*) of that Expiation which the blessed Seed of *Abraham* should one day make, *Discourse xxv.* where he observes, that the more lively to express this, God so disposed, that the very Place where the Ram was offered instead of *Isaac*, should be the Place of Sacrifice for *Israel*. For there it was, where the LORD answered *David* by Fire from Heaven, (*1 Chron. xx. 26.*) and so designed it for the Place he had chosen for his Altar: There *David* pitched him a Tabernacle, *1 Chron. xxii. 1.* and there *Solomon* built him an House, *2 Chron. iii. 1.*

Ver. 14. *Jehovah-jereb*.] The LORD will see or provide; that is, take care of their Safety, who steadfastly obey him.

As it is said to this day.] Which is thus called to this day: Or, as others interpret it now, it is a proverbial Speech when Men are in great straits, *in the Mount of the LORD it shall be seen*: Where a double variation is observed,

from what was said before: For here is *Jehovah* instead of *Elohim*, (*ver. 12.*) and then, *Jeraeb* instead of *Jereb*, i. e. the *Passive* instead of the *Active*: Signifying, that the LORD will not only see or provide, but make himself conspicuous, by so providing, that all shall behold the Care he takes of those that fear him.

Ver. 15. And the Angel of the LORD called, &c.] This confirms what was noted on *ver. 12.* that it was God himself who called to *Abraham* to stay his Hand, and now says, *By myself have I sworn, saith the LORD, &c.* What can be clearer, (as *Hacksplan* glosses, *Disput. ii. de Nominibus Divinis, n. 16.*) than that we are to turn away our Eyes from the Angel, and fix them upon God; who blessed *Abraham*, and is called the LORD, for whose sake (*ver. 12.*) *Abraham* spared not his only Son. In all like Cases therefore, which exceed the Angelical Dignity, we are always to understand, some such words as these here mentioned, *Neum Jehovah*, thus saith the LORD.

Ver. 16. *By myself have I sworn, &c.*] I observed upon *xii. 7.* and *xvii. 6.* that God enlarged his Mercies to *Abraham* proportionable to his Obedience: Which is apparent in this great and last Trial of all, the offering his Son; which was rewarded by the Ratification of God’s former Promise or Covenant, by a most solemn Oath: *By myself have I sworn, I will multiply thy Seed, &c.* This was promised before, but not confirmed by an Oath: And besides, the very Promise is now more affectionate, (if I may so style it) *in blessing I will bless thee, and in multiplying I will multiply thee, &c.* In the latter end also of the Blessing there seems to be couched the highest of all Blessings, That God would make his own only Son such a Sacrifice as *Abraham* was ready to have made his Son *Isaac*: That all the Nations of the World (*ver. 18.*) might be blessed in him, i. e. all that would follow the Faith of *Abraham*. So *Abarbinel* himself interprets it upon *xii. 3.*

Ver. 17. Possess the Gate, that is, the Cities, of his Enemies.] And consequently their Country. For the Gates being taken, thereby they entered into their Cities; and their Cities being surrendered, the Country was conquered.

Ver. 18. In thy Seed shall all the Nations of the Earth be blessed.] God promised to make *Abraham*’s Seed as numerous as the Stars of Heaven, *xv. 5.* which Promise he assures him here should be fulfilled in *Isaac*, *ver. 17.* But moreover directs him to expect after the multiplying of his Posterity, One particular Seed who should bring a Blessing to all Mankind. This Singularity *St. Paul* observes and presses very much, *Gal. iii. 16.* applying it to the *Messiah*. And it is further observable, that there is an increase of Sense in these words, as there is in the former. For he doth not simply say, *נברכו*, they shall be blessed, but, *התברכו*, shall bless themselves, or count themselves blessed in him: To show, as *Jacobus Altingius* thinks, that this Person should not stand in need of any Blessing himself, as the rest of *Abraham*’s Seed did, but be the Author of all Blessings unto others, who should derive them from him alone, *L. ii. Schilo. c. 2.*



*Because thou hast obeyed, &c.]* As a Reward (the word in the Hebrew signifies) for obeying my Voice.

Ver. 19. *Went together to Beer-sheba.]* Where he had for some time settled his abode, xxi. 33.

Ver. 20. *Milcab hath born Children, &c.]* The following Genealogy is set down to show whence *Rebekah* the Wife of *Isaac* was descended. For she alone of all *Bethuel's* Daughters (which is probable were many) is mention'd, ver. 23.

Ver. 21. *Huz his first-born.]* There were two other of this Name. One the Son of *Aram*, x. 23. another of the Posterity of *Esau*, xxxvi. 28. But this *Uz* here mentioned is he from whom *Job* descended; whose Country was called *Ausitis*, (so the LXX translate *Uz*, *Job* i. 1.) and his Posterity called *Ausitæ* by *Ptolemy*; who were a People of *Arabia Deserta*, near *Chaldea*, not far from *Euphrates*.

*Buz.]* From whom came *Elibu* the *Buzite*, *Job* xxxii. 2. a People in some part of the same Country, or near it.

*Aram,]* Who inhabited, perhaps, some part of *Syria*: Which had the Name of *Aram* from another mentioned, x. 23.

Ver. 22. *Chesed.]* He was the Father of the *Chaldeans*, who are called *Chasdim* in Scripture from this *Chesed* or *Chasad*, as some read it. Where the rest that follow settled, or whether they had any Posterity or no, I cannot find. It's likely they never grew to make a Nation or a Family, and so left no Name behind them.

Ver. 24. *And his Concubine.]* This was not an ill Name in these ancient times, but signifies a Wife, who was not the Mistress of the Family, but only taken for the increase of it by procreation of Children. Such Wives were generally Servants; whereas the prime Wife was a Free-woman, or made so by being married to govern the Family and bring Children to inherit the Estate.

CHAP. XXIII.

Ver. 1. **A**ND *Sarah* was an hundred and seven and twenty, &c.] The whole Verse may be thus translated, *And the years of the life of Sarah were* (in the whole) *an hundred twenty and seven years*: It being usual with the Hebrews to repeat a word (as *Life* is here) when they would signify any thing to be compleat. And *Sarah* is the only Woman whose entire Age is set down in Scripture.

Ver. 2. *Kirjath-arba.] i. e.* The City of *Arba*, who was a famous Man among the *Anakims*, (as we read, *Josh.* xiv. ult.) and either built this City, or made it the place of his residence, from whence it took his Name.

It doth not appear when *Abraham* left *Beer-sheba*, and removed to this Place.

*The same is Hebron,]* A very ancient City, as appears from *Numb.* xiii. 22. When it assumed this Name, instead of *Kirjath-arba*, is not certain: But some conjecture it might be after *Abraham* purchased a Burial-place in this Country. See xiii. 18.

*Abraham came.]* Some fancy he was in some other part of the Country, when his Wife died: And several of the Jews have a conceit that he came from Mount *Moriab*, (which is confuted by what we read, xxii. 19.) where *Sarah* hearing he was gone to sacrifice her Son, died with Grief. But *Maimonides* speaks better sense, when he says, *Abraham* came from his own Tent, which was separate (as I noted before, xviii. 9.) from his Wife's; as appears further from xxiv. 67.

*To mourn for Sarah, and to weep for her.]* The first relates to private Sorrow, the other to the public, especially at the Funeral Solemnities; when they made great Lamentation. After *Abraham* had performed the former, he made preparations for the latter: But what the Rites of Mourning were in those days we do not know. It's likely they shut themselves up from Company, neglected the care of their Bodies, abstained from their ordinary Food, which, with many others, were the Customs of *Abraham's* Posterity; who made it a part of their Religion to mourn for the Dead.

Ver. 3. *And Abraham stood up from before his dead.]* By this it seems to be apparent, that in *Abraham's* time they sat upon the Ground while they mourned, as it is certain they did in future Ages. In which Posture they continued till they had satisfied natural Affection, and the decent Custom of the Age and Country where they lived: Then they rose up, as *Abraham* here did, to take care of the Interment of his Wife. Seven Days, in After-ages, were the common time of Mourning; and for illustrious Persons, they mourned thirty Days.

*Spake unto the Sons of Heth.]* In whose Country he now lived: Concerning whom see x. 15. By the sons are meant the principal Persons of that Nation.

Ver. 4. *I am a stranger and a sojourner with you.]* Tho' I am not a Native of your Country, yet I have lived long enough among you to be known to you.

*Give me a possession of a burying place, &c.]* I do not desire any large Possessions among you, being but a Sojourner; let me only have a Place which I may call my own, wherein to bury those of my Family which die.

Ver. 5. *And the Children* (or Sons) *of Heth answered, &c.]* By one of their Body, who spake in the Name of the rest; as appears by the first words of the next Verse, *Hear us, my Lord*: In which form they were wont to address themselves to great Men, ver. 11, 13, 15, 16.

Ver. 6. *Thou art a mighty Prince.]* We have a great honour for thee.

*In the choice of our sepulchres, &c.]* Make choice of any one Sepulchre, and no body will deny to let thee have it. Every Family (at least great ones) had their proper place for Burial: Which I suppose, were sometimes so large, that they might spare others a part of them, or of the Ground wherein they were made.

Ver. 7. *Abraham stood up.]* It seems they had desired him to sit down among them while they treated this Business; which, when they granted, he stood up to thank them.

And



*And bowed himself.]* The *Hebrew* word signifies the *bowing of the Body*: And there are other words in that Language proper to the *bowing of the Head*, or of *the Knee*.

Ver. 8. *Intreat for me to Ephron, &c.]* He desires them to mediate between him and this Man (who perhaps was not then present in the Assembly) for a Purchase of a convenient Place in his Ground.

Ver. 9. *Cave of Machpelah.]* We take this word *Machpelah* for a proper Name, as many others do: But the *Talmudists* generally think it to have been *speluncam duplicem*, (as the *Vulgar Latin* also with the LXX, understand it) *a double Cave*. Yet they cannot agree in what sense it was so; whether they went thro' one Cave into another, or there was one above another. For that by a *Cave* is meant a *Vault*, arched over with Stones, or Wood, which the Ancients called *Cryptæ*, no body doubts. *Salmasius* hath described them in his *Plin. Exercit. p. 1208.* where he says, this *Cave* is said to have been *double*, in the same sense that the *Greeks* called theirs, *σπήλαια ἀμφιδύδυμα*, because they had a double Entrance, so that one might go into them at both Ends, as *Hesychius* expounds it. Which shows, as he adds, it was a large Place, and would contain many Bodies. And of this he is so confident as to say, *Non quærenda est alia duplicis speluncæ interpretatio*; no other Interpretation of this double Sepulchre ought to be sought after. But learned Men will not hearken to such Dictates; and particularly, *Theodorick Hackspan* maintains *Machpelah* to be a proper Name (as we take it) by these two Reasons: *First*, Because the Field itself wherein this Cave was, is called *the Field of Machpelah*, ver. 19. Which doth not signify sure that there was a double Gate to this Field, but that it was in that Tract of Ground called *Machpelah*. And, *Secondly*, This Field in *Machpelah*, is said to be *before Mamre*, ver. 17. Which plainly denotes it to be a Place so called; *Miscell. Lib. i. cap. 10.* For which last Reason, *Guil. Vorstius* also takes it to have been the Name of a Country, or Province, in which this Field and Cave lay. *Animadv. in Pirke Eliezer, p. 179.*

*Which is in the end of his Field.]* Burying-places were not anciently in the Cities, much less in their Temples; but in the Fields, in Caves, or Vaults made to hold a good Number of Bodies. And so they continued, it's manifest, in our Saviour's time among the *Jews*; as appears by *Lazarus* his Monument, *John xi. 30, 31.* and by the Burying-places for strangers, *Matth. xxvii. 7.* and their carrying the Widow's Son out of the City, *Luke vii. 12, &c.*

This seems to have been in the Corner of the Field before-mentioned; which perhaps was near the Highway: For there they sometimes affected to bury their Dead, as appears from *Gen. xxxv. 8, 19. Josh. xxiv. 30.*

Ver. 10. *And Ephron dwelt.]* The *Hebrew* word for *dwelt* signifies literally *sat*: Which hath made some think that *Ephron* was a great Man (a Ruler, or Governor) among the Children of *Heth*, who sat as a Prince or Judge in this Assembly. And that this was the reason why *Abraham* (ver. 8.) addressed himself to

others of the same Rank, that they would make way for him into his Favour.

*In the audience of the Children of Heth, &c.]* It is judiciously observed by *Cornel. Bertram*, that all weighty Matters in those days were determined by the King (if they had any) or the Elders, with the Consent of the People, *De Repub. Judaic. cap. 3.* Marriages were a matter of publick Right, *xxix. 22.* as Sepulchres were it appears by this place; both of them being held to belong to Religion.

Ver. 11. *In the presence of the sons of my people, &c.]* Contracts, or Grants, were wont to be made before all the People, or their Representatives, till Writings were invented.

Ver. 12. *Abraham bowed, &c.]* Because by their Intercession this Favour was granted him.

Ver. 13. *I will give thee Money for the Field.]* This was the surest Title, he thought, by Purchase. And it was but reasonable he should buy it, if he would have any Land in *Canaan*; for the time of possessing it, according to God's Promise, was not yet come.

Ver. 15. *The Land is worth four hundred shekels.]* This is the first time we meet with the Name of shekel. Mention was made of Money before in general, *xvii. 12, 13.* and of pieces of silver, *xx. 16.* (which shows the use of Money was found out in those early days, and they did not trade merely by the exchange of one Commodity for another) but we have no Name for the Money till now; and cannot exactly tell of what value a Shekel of Silver was. But *Josephus, L. iii. Antiq. c. 10.* saith, *Ἀπὸ τετταράκοντα δραχμῶν ἴσους ἑκατὸν δηνάρια*, it was as much as *four Attick Drachms*; that is, half an Ounce: Which in our Money wants not much of half a Crown.

*What is that between me and thee?] Some will have this to signify as much as, This is not worth speaking of between Friends, and therefore I had rather thou would'st accept it as a gift. But it is more reasonable to think, that he only pretended to use him kindly, and not to exact upon his Necessity: It being as much as to say, This is no great Price, but a friendly Bargain; pay it therefore, and bury thy dead.*

Ver. 16. *Abraham weighed to Ephron, &c.]* They did not tell Money as we do now, but weighed it; for it was not stamp'd anciently, as *Aristotle* observes, but in the beginning of the World was received, *μεγέθει καὶ σάθμω*, by its bulk and its weight; which being very troublesome, they learnt in time to set a Mark upon it to free them from that inconvenience. *ὁ γὰρ χρυσὸς ἐτέθη τῷ πρὸς σημεῖον*, for that Mark was set upon it to denote its quantity, *i. e.* how much it was worth; for, having the Publick Stamp, that made it current at a known value. Which must not be understood of foreign Money, which was still weighed, tho' stamp'd, but of that of their own Country; which they were assured was worth so much as the Mark expressed. Yet it continued to be weighed among the *Jews* in *David's* time, *1 Chron. xxi. 25.* nay, till the Captivity of *Babylon*, *Jerem. xxxii. 9.* And indeed the very word *Shekel* comes from *shakal* to weigh, and may be interpreted, as *Waserus* observes, *the weight.*

From



From all which *Herm. Conringius* well concludes there is no Truth in what the *Jews* say, in *Bereſchith Rabba*, and other Books, that *Joſhua*, *David*, and *Mordecai*; nay, *Abraham*, coined Money in their Days. To ſupport which fiction, they have counterfeited ſome Coins, with the Inſcription of *Senex & Anux* on one ſide, and *Juvenis & Virgo* on the other. As if *Iſaac* and *Rebekah* were now married: Or *Abraham* had Power to coin Money in a Country where he did but ſojourn, and was no Sovereign.

Ver. 17. *Which were before Mamre.*] Over-againſt *Mamre*. See xiii. 18.

*Were made ſure.*] By a ſolemn Contract, in a Publick Aſſembly, (ver. 11.) where the Money was tendred and accepted, and all there preſent deſired to be Witneſſes to it.

Ver. 18. *In the preſence of the Children of Hetb.*] See Ver. 11.

Ver. 19. *And after this Abraham buried Sarah, &c.*] It is not likely that *Ephron* had ever buried any of his Family here, but had only begun to make a Vault in this Field which *Abraham* bought of him, with all the Trees therein, (ver. 17.) or, if it were finiſhed, he ſold it before he had made uſe of it. For we cannot think *Abraham* would lay his Wife's Body among thoſe of the *Hittites*: But in a vacant place where he intended to be interred himſelf: As his Family after him alſo were, xlix. 30, 31.

Ver. 20. *Was made ſure.*] He repeats this, which had been ſaid, ver. 17. becauſe now the Purchaſe was more confirmed, by the laying *Sarah's* Body in this Place, it being a kind of taking actual poſſeſſion of it.

## C H A P. XXIV.

Ver. 1. **A**ND *Abraham* was old.] Some of the *Hebrews*, and *Chriſtian* Writers alſo refer this to his Wiſdom, as the next words [*well ſtricken in Years*] unto his Age: No Body being called *Zaken* (tho' far more aged) in the Holy Scripture till now: And therefore they tranſlate it *Elder*, which is the Name of a wiſe Man. See *Selden*, L. i. de *Synedr.* cap. 14. p. 556, &c. Certain it is that *Abraham* was now an hundred and forty Years old: For he was an hundred when *Iſaac* was born, xxi. 5. and *Iſaac* was forty when he married *Rebekah*, xxv. 20.

Ver. 2. *And Abraham ſaid unto his eldeſt Servant of his Houſe.*] Or, rather, as the *LXX* tranſlate it, *He ſaid to his Servant, the Elder of his Houſe*: That is, the Steward, or Governor of his Family, as the *Hieruſ. Targum* tranſlates it. See *Mr. Selden*, L. i. de *Synedr.* cap. 14. p. 550. And *Dr. Hammond* upon *Acts* xi. not. b. All take this Servant to have been *Eliezer*, mentioned xxv. 2.

*Put thy Hand under my Thigh.*] Some will have this Phraſe to import no more than, *Liſt me up, that I may ſtand, and call God to witneſs*. But *Abraham*, no queſtion, was now ſo vigorous, as to be able to riſe of himſelf: Having many Children after this. Others therefore follow the Opinion of the *Jewiſh* Doctors, which is this, in ſhort; *Before the giving of the Law, the ancient Fathers ſwore by the Covenant of Circumciſion*.

They are the words of *R. Eliezer* in his *Pirke*, cap. 49. And it is not improbable that this manner of Swearing, by putting the Hand under that part which was the ſubject of Circumciſion, had reſpect to the Covenant God made with that Family; and the right to accompliſh the Promise of the *Meſſiah*. But this was not a Cuſtom peculiar to *Abraham's* Family, for we find it among other *Eastern* People: And therefore, it is likely, more antient than Circumciſion. For which Cauſe, *Aben Ezra* himſelf, thinks putting the Hand under the Thigh, was a Token of Subjection and Homage, done by a Servant to his Lord: He ſitting, and the Servant putting his Hand under him. *Grotius* imagines, that the Sword hanging upon the Thigh, (*Pſalm* xlv. 3.) this was as much as to ſay, *if I falſify, kill me*. Which is very witty; but the other ſeems plainer, ſignifying as much as, *I am under thy power, and ready to do what thou com-mandeſt*.

Ver. 3. *Swear by the LORD.*] It was not lawful to ſwear by any Creature, but only by him that made them all. For they took the greateſt Care to declare, that they worſhipped him alone.

*That thou wilt not take a Wife unto my Son.*] It ſeems he intended to leave the Guardianship of his Son to him, (if he ſhould die, before he had diſpoſed of him) as unto a wife and faithful Servant, who had managed his affairs above fifty Years, and we do not know how much longer.

*Of the Daughters of the Canaanites.*] For tho' there were ſome good People among them, as appears by *Melchizedec* and *Abimelech*; yet he ſaw them degenerating apace into all manner of Wickedneſs, eſpecially into Idolatry: Which would bring them, he knew, to utter Deſolation when they had filled up the meaſure of their Iniquity, xv. 16.

Ver. 4. *But go into my Country.*] i. e. Into *Meſopotamia*, where he lived for ſome time in *Haran*, after he came from *Ur*: Which was alſo in that Country, as I obſerved upon xi. 31. It ſeems alſo his Brother had removed hither: Following his Father *Terah's* and *Abraham's* Example. See xi. 31.

*And my kindred.*] The Family of his Brother *Nabor*, which he heard lately was increaſed, (xxii. 20.) who, tho' they had ſome Superſtition among them, retained the Worſhip of the True God, as appears from this very Chapter, ver. 31, 50.

*And take a Wife unto my Son Iſaac.*] Which, no doubt, was by *Iſaac's* Conſent, as well as his Father's Command.

Ver. 5. *Muſt I needs bring thy Son again into the Land from whence thou cameſt?*] He deſires (like a conſcientious Man) to underſtand the full Obligation of his Oath, before he took it. And his doubt was, whether, if a Woman would not come with him into *Canaan*, he ſhould be bound to go again a ſecond time, and carry *Iſaac* to her.

Ver. 6. *Beware that thou bring not my Son thither again.*] He would by no means his Son ſhould go to that Country which God commanded him to forſake; that Command obliging, not only himſelf, but his Poſterity. See Ver. 8.

Ver. 7.



Ver. 7. *The LORD God of Heaven, &c.*] He who rules all things above as well as below, who brought me from my own into this Country, and hath promised, and confirmed that Promise with an Oath, that my Posterity shall inherit it, will prosper thy Journey, and dispose some of my Kindred to come hither, and be married to my Son.

*Send his Angel before thee.*] Good Men were ever very sensible of God's Providence, governing all things, and prospering their proceedings by the Ministry of Angels: Which Abraham's Servant takes particular notice of, *ver. 40.*

Ver. 8. *And if the Woman will not be willing to follow thee, &c.*] If it fall out otherways than I hope, thou hast done thy Duty: If thou bring not my Son into that Country again. He speaks (both here and *ver. 6.*) as if Isaac had once been there: Because Abraham himself came from thence, and his Servant also, and a great many of his Family, (*xii. 5.*) who, if Isaac went to settle there, must have gone with him, as part of his Substance.

Ver. 10. *And the Servant took ten Camels, &c.*] Camels were of great use in those Countries, as they are at this day: Some of them being made for carriage of Burdens; and others for swift travelling; which latter sort were called by a peculiar Name, *Δεσμεδες*, *Dromedaries*, as *Salmasius* observes in his *Plinian. Exercit. p. 987.* These perhaps were of that kind, for the greater expedition: Like those we read of *1 Sam. xxx. 17.*

*For all the Goods of his Master were in his Hands.*] He might chuse what Accommodations he pleased for his Journey; having every thing belonging to his Master at his command: Who being a great Person, it was fit his principal Servant should be well attended, (as it appears he was, *ver. 32.*) especially when he went upon such an Errand, as to court a Wife for his Master's Son. Most refer this to the Presents he carried along with him: And *R. Solomon* will have it that he carried a Writing with him under his Master's Hand, (an *Inventory* we call it) specifying all his Goods and Riches, that they might know what a great Match his Son was.

*City of Nabor.*] Which was *Haran*, from whence Abraham came, *xi. 31.* and to which Jacob went to find his Kindred, *xxviii. 10.* How far it was thither we are not told, nor how long they were going to it: And *Moses* omits also whatsoever passed in the way, as not pertinent to his Story.

Ver. 11. *Camels kneel down.*] The Posture wherein they rest themselves.

Ver. 12. *O LORD God of my Master Abraham, &c.*] He had observed the Kindness of God to have been so great to Abraham, and Abraham to have such a peculiar Interest in his Favour, that in confidence he would make good Abraham's words, (*ver. 7. & 40.*) he not only begs he might have good success in his Journey, but desires a sign of it, to confirm his Faith; and such a sign as was most apposite to denote the Person that would make a good Wife; by her Courtesy, Humility, Condescension, Hospitality, prompt and laborious Charity: All which are included in what he desires, and she did.

Ver. 14. *Thereby shall I know that thou hast showed kindness to my Master.*] He had no Confidence that God would do any thing for his own sake, but for his Master's, whom God had most wonderfully blessed.

Ver. 15. *And it came to pass before he had done speaking, &c.*] This shows it was by a Divine Suggestion that he made this Prayer, which was answered immediately. Such is the Divine Goodness; or rather, (to use the words of *Sam. Bochartus*; upon occasion of many such Instances) *Sic enim parata & obvia esse solent Dei beneficia, ita ut preces nostras non tam sequantur, quam occupent atque antecedant*, *P. i. Hierozoic. L. ii. cap. 49.* So forward is God to bestow his Benefits upon us, that they do not so much follow our Prayers, as prevent and go before them. See *Ver. 45.*

*With her Pitcher upon her Shoulder.*] Behold the Simplicity, Frugality, and Industry of that Age.

Ver. 20. *Drew for all his Camels.*] There were ten of them, (*ver. 10.*) and they are a very thirsty sort of Creatures: And therefore she took a great deal of Pains to serve him, who was but a stranger, in this manner. Which showed extraordinary Goodness, and a most obliging Disposition; at which he might well be amazed, as it follows in the next Verse.

Ver. 21. *Wondring at her, held his peace, &c.*] He was so astonish'd at her Kindness, Readiness to do good, and laborious Diligence, &c. and also at the Providence of God in making things fall out so pat to his desires, that for the present he could not speak: Having his Mind employ'd in marking and observing every Passage, whereby he might judge how to conclude whether this was the Woman or no, whom God designed for his Master's Son.

Ver. 22. *The Man took.*] Gave her, as the Phrase is often used. But he first asked her whose Daughter she was, as appears from *ver. 47.*

*A golden Ear-ring.*] Or rather, (as the Margin hath it) a Jewel for the Forehead. And so we translate the Hebrew word, *Ezek. xvi. 12.* and this Person himself expounds it *ver. 47. I put the Ear-ring or Jewel, upon her Face, i. e. her Forehead.* For such Ornaments were used in those Times and Countries, hanging down between the Eye-brows, over the Nose.

*Two Bracelets for her Hands.*] i. e. Wrists.

Ver. 26. *Bowed his Head, and worshipped the LORD.*] Gave solemn Thanks to God for hearing his Prayer: And acknowledged, that by his Providence, he was conducted to the execution of his Desires, as it follows in the next Verse.

Ver. 27. *Mercy and Truth.*] Mercy in promising, and Truth in performing: Or both truly been merciful to him according to his Promise, *ver. 7.* See *ver. 49.*

*The House of my Master's Brethren.*] i. e. His near Kindred.

Ver. 28. *Told them of her Mother's House.*] The Women in the Eastern Countries had their Apartments by themselves, as was before observed, and appears again, *ver. 67.* Thither it was proper for *Rebekah* to go and acquaint her Mother with what had passed.

Ver. 30.



Ver. 30. *When he saw the Ear-ring, &c.*] This was the reason why he ran to invite the Man to their House.

*He stood by the Camels at the Well.*] Expecting to see the issue.

Ver. 31. *Come in, thou blessed of the LORD.*] Whom God favoureth, and I pray may still continue in his Favour. For it refers both to the time past and future.

Ver. 32. *Water to wash his Feet, &c.*] As the Custom was in those Countries. See xviii. 4.

Ver. 33. *I will not eat, &c.*] An excellent Servant; who prefer'd his Master's Profit to his own Pleasure.

Ver. 35. *The LORD hath blessed my Master greatly, &c.*] Enriched him exceedingly, so that he is become a Person of great Eminence, xxiii. 6.

Ver. 36. *Given all that he hath.*] Declared him his Heir, and settled his whole Estate upon him.

Ver. 40. *The LORD before whom I walk.*] Whom I worship and study to please, keeping a grateful remembrance of his Benefits always in my Mind. For so *Abraham's* own Words are ver. 7. *The God which brought me from my Father's House, &c.*

Ver. 41. *Thou shalt be clear from this my Oath.*] Or *Curse*, as the *Hebrew* word imports: For all Oaths were made antiently with some Imprecations upon themselves if they sware falsely.

Ver. 42. *O LORD God of my Master Abraham, &c.*] He doth not relate just the very Words which he said; but the Sense of them, and most of the Words.

*Prosper my way which I go.*] The Design in which I am engaged.

Ver. 48. *My Master's Brother's Daughter.*] The Grand-Daughter of his Brother *Nabor*.

Ver. 49. *If ye will deal kindly and truly.*] Be really and sincerely kind.

*That I may turn to the right-hand, or to the left.*] A kind of proverbial Speech; signifying, *that I may take some other course (which way God shall direct) to fulfil my Master's desire.* It is the fancy of some of the *Hebrew* Doctors, that he meant, he might go either to the *Ishmaelites*, or the Children of *Lot*.

Ver. 50. *Laban and Bethuel.*] The chief Manager of this Affair was *Laban*; for *Bethuel* is not mentioned till now; because, perhaps, he was old, and unfit for business: but consents to all that is desired.

*The thing proceedeth from the LORD.*] It appears to be the Divine Will and Pleasure.

*We cannot speak unto thee good or bad.*] No way contradict it.

Ver. 51. *Rebekah is before thee.*] Is by us delivered to thee, to be disposed of according to thy desire: As the Phrase is used xx. 15.

*As the LORD hath spoken.*] Declared by those Signs which thou hast related to us.

Ver. 52. *Worshipped the LORD, to the Earth.*] Gave the most humble thanks unto Almighty God for his Goodness to him.

Ver. 53. *Gave to her Brother and Mother.*] Here is no mention of the Father: Which hath made some think, as *Josephus* did, that the Fa-

ther was dead; and *Bethuel*, mentioned ver. 50. was her younger Brother. But I take it to be more likely, that her Father being infirm, had committed the Care of his Daughter to *Laban* and his Wife: And so appeared no more than was just absolutely necessary in this Treaty of Marriage; which was carried on principally by *Laban*, who is mentioned therefore before her Mother.

*Precious things.*] Presents of great value.

Ver. 55. *Let the Damsel abide with us a few days, at least ten.*] There is nothing more common in Scripture, than by *Days* to express a Year. And therefore we have exactly translated these words in the Margin, *a full Year, or ten Months*: See iv. 3. *Lev. xxv. 29.* 1 *Sam. i. 3.* compared with ver. 7, and 20. Some think this cannot be the meaning, because the Servant was in such haste to return to his Master. But it was as fit for them to show their Love to *Rebekah*, as it was for him to show his Concern for his Master. Besides, there was something of Decency in it, the Custom being in all Countries, for her that was espoused to a Husband, to stay some time with her Parents, before the Consummation of the Marriage. And one would think the Custom then was, for to keep her a Year or near it: which makes them desire she might stay at least *ten Months*, that they might not depart too far from the common Usage, and that she might have the longer time to fit herself with the usual Nuptial Ornaments. Thus *Onkelos* it is certain understood it, and the Paraphrase of *Uzielides*, and the *Mauritanian Jews*, as Mr. *Selden* observes, *L. v. de Jure N. & G. cap. 5.*

Ver. 56. *That I may go to my Master.*] Whom he would have to rejoice with him.

Ver. 57. *Enquire at her Mouth.*] Let her resolve how it shall be. St. *Ambrose* observes upon this Passage, That they do not consult her about the Marriage, *for that belonged to the judgment of the Parents*, but about the time of going to compleat it. Upon which occasion he quotes the words of *Hermione* when she was courted by *Orestes*, (in *Euripides* his *Andromacha*) which he thinks were taken from hence, *Νυμφόδωτον μὲν ὅτι ἐμὸν Πατὴρ ἐμὸν μείμναν ἔχει, καὶ ἐκ ἐμὸν κείνῳ τὰ δε.* My Father will take care of my Marriage: These things do not belong to my determination. *L. i. de Abrahamo Patriarcha, cap. ult.*

Ver. 58. *Wilt thou go with this Man?*] That is, presently, as he desires. For that she should be *Isaac's* Wife, was agreed already between them; and we are to suppose she had consented. The only Question was, whether so soon as the Man desired?

*And she said, I will.*] I agree to go, without any delay: Which, no doubt, very much endeared her to *Isaac*.

Ver. 59. *And her Nurse.*] Whose Name was *Deborah*, xxxv. 8. who did not suckle her, perhaps: But was (as we speak) her Dry-Nurse: For whom, it is likely, she had a great Affection. It being a piece of antient Piety and Gratitude, to keep such Persons as long as they lived, who had taken Care of them in their Infancy. It is probable also she was remarkable



for Prudence, and other eminent Qualities; or, else *Moses* would scarce have let her Name, and her Death and Burial had a place in this History, xxxv. 8.

Ver. 60. *And they blessed Rebekah, &c.*] Her Father and Mother, with all the rest of their Family and Kindred, prayed God to make her exceeding fruitful; and to make her Posterity victorious over their Enemies: Which were the great things they desired in those Days. The *Hebrews* look upon this (as Mr. *Selden* observes in the place before-named on ver. 55.) as an Example of the solemn Benediction, which was wont to be given (even before the Law of *Moses*) when the Spouse was carried to her Husband.

*Thou art our sister.*] Near Cousin or Kinswoman: For all that were near of Kin called one another Brothers and Sisters.

Ver. 61. *Her Damsels.*] Who waited upon her; and were given as part of her Portion.

Ver. 62. *Well of Lahai-roi.*] Mentioned xvi. 14. By which it appears, that *Abraham*, after the death of *Sarah*, returned to live at *Beer-sheba*, or thereabouts; for that was nigh this Well: And it is probable *Abraham* and *Isaac* were not parted.

Ver. 63. *To meditate, &c.*] The Cool of the Evening and Solitude are great Friends to Meditation.

Ver. 64. *She lighted off the Camel.*] As they always did, who met any Person whom they honoured.

Ver. 65. *Took a Veil.*] Not only out of Modesty, but in Token of her Subjection to him. Many will have this to have been a peculiar Ornament belonging to a Bride, called by the Romans *Flameum*, by the Greeks *Θήκη*, as Mr. *Selden* observes, *L. v. de Jure N. & G. cap. 5.* Whence those words of *Tertullian*, *de Veland. Virgin. c. 2. Etiam apud Ethnicos velatæ (i. e. sponsæ) ad virum ducuntur*: Even among Heathens Brides are brought to their Husbands with a Veil over their Faces.

Ver. 66. *And the servant told Isaac all things that he had done.*] How she had consented to be his Wife.

Ver. 67. *Brought her into his Mother Sarah's Tent.*] That Apartment wherein his Mother dwelt: Which was distinct from that of the Husband's.

*And Isaac was comforted after the death of his Mother.*] The Love he had to his Wife helpt to alleviate the Sorrow he had conceived at his Mother's death: Which was so great, that now it had continued three Years. Such was the pious Affection Children had for their Parents in ancient Days.

*Isaac* was forty Years old when he married *Rebekah*, (xxv. 20.) and, if we can believe the *Jews*, (in *Seder Olam*) she was but fourteen.

#### C H A P. XXV.

Ver. 1. **T**HEN again *Abraham* took a Wife.] *Sarah* being dead, and *Hagar* long

ago sent away, and his Son *Isaac* lately married, he wanted a Companion in his old Age. For, having given up *Sarah's* Tent unto *Rebekah* (xxiv. ult.) it is probable he gave up his own to *Isaac*, and so dwelt in a Tent by himself; where he found it necessary to have a Wife to look after his Family.

*And her Name was Keturah.*] We are not told what Family she was of: But it is not unlikely she had been born and bred in his own House, as *Eliezer* his Steward was; and, perhaps, was chief among the Women, as he among the Men-Servants. Many of the *Jews* will have her to be *Hagar*, whom (*Sarah*, who was the cause of her expulsion, being dead) he now received again. So the *Hierusalem* Paraphrase, and *Jonathan* also: But *Aben Ezra* confutes this Opinion with good reason; for no account can be given of *Abraham's* having more Concubines than one (ver. 6.) unless we make *Keturah* distinct from *Hagar*. Nor can any Body tell why he should call *Hagar* by the Name of *Keturah* here, when he calls her by her own Name, ver. 12.

Ver. 2. *And she bare him.*] He was now an hundred and forty Years old: But so vigorous as to beget many Children. Which need not seem strange, considering the Age to which they then lived, (for he lived thirty and five Years after this Marriage, ver. 7.) and that now, in our time, Men have had Children after they have been seventy, nay, eighty Years of Age.

To the Truth also of this History we have the Testimony of Pagan Writers. For *Alexander Polyhistor* (mentioned by *Josephus* and by *Eusebius*, *L. ix. Præpar. Evang. cap. 20.*) tells us that *Cleodemus* (called by some *Malchas*) writing the History of the *Jews*, reports just as *Moses* doth, "Ὁν ἐν Χετῆρας Ἀβραμὸς ἐγέννητο πολλὰς ἱκανοί: That *Abraham* had a good many Children by *Keturah*: Three of which he mentions by Name.

*Zimran.*] This Son of his, with all the rest of his Brethren, were sent by *Abraham* into the East Country, (as we read ver. 6.) and therefore we must seek for them in those Parts, viz. in *Arabia*, and the Countries thereabout; where some footsteps of them have remained for many Ages, particularly of *Zimran*; from whom we may well think the *Zamareni* were descended, a People mentioned by *Pliny*, with their Towns, in *Arabia Felix*, *L. vi. cap. 28.*

*And Jockshan.*] Concerning whom I can find nothing but only this, That *Theophanes* a Chronographer, in the beginning of the ixth Century, after he hath treated of the *Ishmaelites* and *Madianites*, (the latter of which came from one of *Keturah's* Children) and the Parts of *Arabia* where *Mahomet* was born; immediately adds, that there were other People, ἐν ὁρίεσσι, more in the Bowels of *Arabia*, descended from *Jeetan*, called *Amanitæ*, that is *Homeritæ*. Perhaps it should be written *Jockshan*, not *Jeetan*: For *Philostorgius* expressly says of the *Homerites*, 'Εστὶ δὲ τὸ ἔθνος τὸ ἐν Χετῆρας, &c. That they are one of the Nations descended from *Keturah* and *Abraham*, *L. iii. Hist. Eccles. §. 4.* where he relates a famous Embassy which *Constantius* sent to



to them to win them to Christianity, and the good success of it. And there is this strong proof of their Descent from some of *Abraham's* Family, that they retained the Rite of Circumcision, even when they were Idolaters. For he says expressly, That it was a *circumcised Nation*, *καὶ ὁ κύριός ἐστιν περιτεμνομένην ἡμεῖς*, and circumcised also on the eighth Day. Which was not the Custom of all the *Arabians*, if we may believe *Josephus*, L. i. *Antiq.* c. 23. and *Eustathius* in *Hexameron*, &c. who say, the *Arabians* staid till they were thirteen Years old before they were circumcised.

*Medan*,] From whom the Country called *Madiana*, in the Southern part of *Arabia Felix*, 'tis likely had its Name.

*Midian*.] From whom *Midianitis* in *Arabia Petraea* had its Denomination.

*And Ishbak*.] I can find no footsteps of his Posterity, unless it be in *Bacascami*, which *Pliny* says was one of the Towns of the *Zamareni*; who descended from his eldest Brother *Zimran*. There were a People also hard by, called *Bachilitæ*, as he tells us, L. vi. *Nat. Hist.* c. 28.

*And Shuab*.] Perhaps he had no Children, or so few, that they were mixt with some of their other Brethren, and left no Name behind them. Yet *Pliny* in the next Chapter mentions a Town called *Suasa*, in that part of *Arabia* which is next to *Egypt*, L. vi. cap. 29.

Ver. 3. *And Jokshan begat Sheba*.] I observed before upon x. 7. that there are four of this Name, or near it, all comprehended by the Greek and Roman Writers under the Name of *Sabæans*. One of them the Son of *Raamah*, had a Brother called *Dedan*, as this *Sheba* here hath. But they were the Fathers of a distinct People, as is evident from the Scripture-Story, and from other Authors. For, besides the *Sabæi* in the furthestmost parts of *Arabia*, near the *Persian* and the *Red-Sea*, there were also a People of that Name (descended, it is very probable, from this Son of *Jokshan*) in the very Entrance of *Arabia Felix*; as *Strabo* tells us. Who says, that they and the *Nabataei* were the very next People to *Syria*; and were wont to make Excursions upon their Neighbours. By which we may understand (which otherwise could not be made out) how the *Sabæans* broke into *Jacob's* Country, and carried away his Cattle. For it is not credible they could come so far as from the *Persian* or *Arabian* Sea: But from this Country there was an easy Passage thro' the Deserts of *Arabia* into the Land of *Uz* or *Aufitis*, which lay upon the Borders of *Euphrates*. See *Bochart* in his *Phaleg*, L. iv. c. 9.

*And Dedan*.] There was one of this Name, (as I said before) the Son of *Rbegma*, Gen. x. 7. who gave Name to a City upon the *Persian* Sea, now called *Dadan*. But besides that, there was an inland City called *Dedan* in the Country of *Idumæa*, mentioned by *Jeremiah*, xxv. 23. xlix. 8. whose Inhabitants are called *Dedanims*, *Isa.* xxi. 13. and this *Dedan* here mentioned may well be thought to be the Founder of it, as the same *Bochart* observes, L. iv. c. 6.

*And the Sons of Dedan were Ashurim, and Letushim, and Lemmim*.] If these were Heads

of Nations, or Families, the memory of them is lost. For it is a mistake of *Cleodemus* (who mentions the first of these in *Euseb. Prepar. Evang.* L. ix. c. 20.) to derive the *Affyrians* from this *Ashurim*, they having their Original from *Ashur*, one of the Sons of *Shem*, x. 22.

Ver. 4. *And the Sons of Midian, Ephab*.] The Name of *Ephab*, the eldest Son of *Midian*, continued a long time; for these two are mentioned by *Isaiah* as near Neighbours, lx. 6. And not only *Josephus*, *Eusebius*, and *St. Hierom*, but the *Nubien* Geographer also, tells us of a City called *Madian*, on the Shore of the *Red-Sea*; near to which was *Ephab* in the Province of *Madian*. *עִיפָה*, *Epha* or *Hipha* is the same with that Place the Greeks call *Ἰππὸς*, and *Ptolemy* mentions both a Mountain and a Village of this Name, on the same Shore, a little below *Madiane*, which is the *Madian* here mentioned, as *Bochart* observes in his *Hierozyic.* P. i. L. 2. cap. 3.

*And Ephber*.] I can find no remainders of his Family, unless it be among the *Homeritæ* before-mentioned, whose Metropolis was called *τάραρον*: In which *Theophilus* (sent by *Constantius* to convert that Country) built a Church; as *Philostorgius* relates, L. iii. *Hist. Eccles.* §. 4. Which City is mentioned by many other Authors, as *Jacobus Gotofredus* observes in his *Dissertations upon Philostorgius*: Particularly by *Arrianus* in his *Periplus* of the *Red-Sea*, where he calls the Metropolis of the *Homeritæ* expressly by the Name of *Ἀράρ*; which one cannot well doubt came from this *Ephber*.

*And Hanoth*.] In that part of *Arabia Felix* where the *Adranitæ* were seated, there was a great trading Town called *Cane*, as *Ptolemy* tells us, and shows its distance from *Alexandria*: *Κάνη ἐμπόριον καὶ ἀνεγόν*, L. viii. *Pliny* also mentions a Country in *Arabia*, which he calls *Regio Canauna*; which may be thought to have taken its Name from this Person and his Posterity.

*And Abidah*.] The Relicks of this Name remain (if the two last Syllables, as is usual, be inverted) in the People called *Διγνοι*, who lived in an Island called *Διγ* or *Διγ*, which lay between *Arabia* and *India*, and is by Authors said to belong sometimes to the one, and sometimes to the other. *Philostorgius* saith only, they bear the Name of *Indians*, (in the place before-named, where he saith, *Theophilus*, who was sent to convert the *Homerites*, was born here.) But *Pliny* reckoning up the Tracts of *Arabia*, places the Isle called *Devadæ* (which I take to be this) over-against the fore-named Region called *Canauna*, L. vi. cap. 28. And *Strabo*, (as *Gotofred* observes) *Agatharcides*, and others, call it *Δέλα*.

*And Eldaah*.] I know not where to find any Remains of this Name, unless it be in the City *Elana*, (which might easily be formed from *Eldaah*, by leaving out the *Daleth*, and turning the *Ain* into *Nun*, than which nothing more common) which was seated in the *Sinus Arabicus*, toward the East; called by others *Ἀιλάνα*, (*Ælana*) from whence the *Sinus* itself was called *Elanites*, and the People that lived in it, *Elanites*; as *Salmasius* shows out of many Authors, *Exercit. in Solinum*, p. 482.



Ver. 5. *Gave all he had to Isaac.*] As he designed long before, xxiv. 36.

Ver. 6. *Sons of his Concubines.*] Which were *Hagar* and *Keturah*: Who were Wives, but of an inferior sort, according to the manner of those Times and Countries. *Keturah* is expressly called his Concubine, 1 Chron. i. 32. as she is above, ver. 1. of this Chapter, called his Wife. Which *R. Bechai* (in Mr. Selden, cap. 3. de Successionibus) thus explains: *She was his Concubine, because of a servile Condition; but his Wife, because married with Covenants, to provide for her and her Children; tho' they were not to heir his Estate.* The Talmudists indeed do not perfectly agree in this matter: For tho' they all agree (and prove it evidently) that they were real Wives, yet some say they were made so only by solemn Espousals, without any Marriage-settlement in Writing, as the principal Wives had. Others think they had a Writing also, but not with such Conditions as the principal Wives enjoyed. *Abarbinel* hath an accurate Discourse about this, which *Buxtorf* hath translated into his Book de Sponsalibus, n. 17. And see also Mr. Selden, L. v. de Jure N. & G. cap. 7. p. 570. &c. and *G. Schickard*, de Jure Regio, cap. 3. p. 70.

*Gave gifts.*] Some Portion of his Money, or moveable Goods, or perhaps of both; which, in all probability, he gave to *Ismael*, as well as to these Sons, (tho' it be not mentioned, Gen. xxi. 14.) because *Moses* here saith, he gave Gifts to the sons of his Concubines, of which *Hagar* was one.

*Into the East Country.*] Into *Arabia*, and the adjacent Countries, as was said before. For the *Midianites* are called the Children of the East in Judg. vi. 3. 33. vii. 12. viii. 10.

Ver. 7. *These are the Days of the Years of Abraham, &c.*] This is spoken by Anticipation, (to finish the Story of *Abraham*) for *Esau* and *Jacob* were born before he died; and were now fifteen Years old: For *Isaac* was but sixty Years old when they were born, ver. 26. and seventy five when *Abraham* died; who was an hundred Years old at *Isaac's* birth, and lived to the Age of one hundred seventy and five.

Ver. 8. *Abraham gave up the ghost.*] Died of no Disease, but old Age.

*In a good old Age,*] Without Pain or Sickness.

*Full of Years.*] The Hebrew hath only the word full; we add Years, to make up the Sense: Which some think rather to be this, That he was satisfied, and had enough of this World, desiring to live no longer. Like that Expression in *Seneca*, Epist. lxi. *Vixi, Lucili charissime, quantum satis est; mortem plenus expecto.*

*Gathered to his People.*] It doth not relate to his Body, which was not buried with them; and therefore must relate to his Soul, which is supposed by this still to live in that place where his pious Fore-fathers were gone. Or else it is an Hebrew Idiotism, signifying no more, but that he left this World as all his Fathers had done before him.

Ver. 9. *His Sons, Isaac and Ismael, &c.*] By this it appears that *Isaac* and *Ismael* were not Strangers to one another. Nay, some of the

*Oriental*s tell us that *Abraham* went to see *Ismael* at his House, and that *Ismael* came to see him after he was sent away: Which is not at all improbable. For no doubt *Abraham* provided for him suitable to the condition of his Birth: And *Ismael* could not but be convinced that the Inheritance of his Father belonged of right to *Isaac*, who was the Son of a Free-woman, and he only of a Bond-woman. Nor could he well be ignorant that *Isaac* was to be Heir of *Abraham's* Estate by God's Designation.

*In the Field of Ephron, &c.*] See xxiii. 17.

Ver. 11. *Isaac dwelt by the Well Labai-roi.*] He continued, after *Abraham's* death, his former Habitation which he had when he married, xxiv. 62.

Ver. 12. *Now these are the Generations of Ismael, &c.*] Having mentioned the Blessing of God which went along with *Isaac*, after his Father's death (in the foregoing Verse) he takes this occasion to show, that God was not unmindful of his Promise made to *Abraham* concerning *Ismael* also, xvii. 20.

Ver. 13. *Nebaioth.*] As he was the First-born of *Ismael*, so his Posterity gave the denomination to the whole Country of *Arabia Petraea*, (in the best part of which, see ver. 3. they inhabited) which *Pliny*, *Strabo*, and *Ptolemy* call *Nabataea*; and sometimes other Authors, call *Nabathis*; as the Inhabitants were called *Nabataei*, who are mentioned also by *Dionysius Periegetes* in his Description of the World, and by *Plutarch* in the Life of *Demetrius*; who, he saith, was sent to subdue the *Arabs* called *Nabataei*, (τὰς καλεμύους Ναβαταίους) where he was in great danger to perish, by falling, εἰς τόπους ἀνύδρους, into places where there was no Water. These are commonly called in Scripture *Ismaelites*, as if they had been the sole Heirs of their Progenitor: And they dwelt near to the *Midianites*, (their Half-brethren) for in the Story of *Joseph*, he is said in one place to be sold unto the *Ismaelites*, in another to the *Midianites*, (Gen. xxxvii. 27, 28, 36.) they being Neighbours and Copartners in Traffick. The Country of *Moab* also was near to these *Nabataei*, as appears from *Epiphanius*, *Herac.* liii. where speaking of the Countries that lay beyond the *Dead-Sea* he mentions this, which he calls, Ναβατινὴ χώρα, the Region of *Nebaioth*, *Ituraea*, and *Moabitis*. See *Salmasius*, *Plin. Exercitat.* p. 615.

*Kedar.*] His Posterity called *Kedareni* were also seated in *Arabia Petraea*, together with their elder Brother. And their Name also was so famous, that some Authors call the whole Country *Kedar*. For the Language of *Kedar* is the Arabian Language; and when *David* complains that he had dwelt long in the Tents of *Kedar*, the *Chaldee* expounds it, in the dwelling of the *Arabians*. But those *Arabians* called *Scenitæ* were properly the People of *Kedar*. And yet not all the *Scenitæ*, (i. e. all the *Arabs* who dwelt in Tents) but those only who dwelt in *Arabia Petraea*. For there were divers kinds of them, (all called Σκνίτ) some near *Euphrates*, others in *Arabia Felix*, &c. as *Salmasius* shows in his *Plin. Exercit.* p. 484. Some take them to be the same with those whom *Ptolemy* calls *Pharanitæ*:



*Pharanitæ* : For what the *Psalmist* calls dwelling among the *Tents of Kedar*, is called, 1 *Sam.* xxvi. 1. *dwelling in the wilderness of Paran.* *Pliny* only says *Pharanitis* bordered upon the *Arabs*, (*in ora contermina gentis Arabiæ*) and so later Writers make *Pharan* and *Arabia Petraea* to be near Neighbours, as the same *Salmasius* shows, p. 485.

Ver. 14. *Dumab.*] He seems, by *Isaiab* xxi. 11. to have been seated near *Idumæa*.

Ver. 15. *Hadar.*] Some think the *Athritæ* in *Arabia Felix* came from him. In which likewise there was a City called *Tema*, from the next Son of *Ishmael*. And *Jetur*, the next Son to him, may well be thought to have been the Father of the *Ituræi* in *Cælo-Syria*. And *Kedemab*, the last of his Sons, to have dwelt near his Brother *Kedar*. For so *Jacobus Capellus* expounds those words, *Jer.* xlix. 28. *Go up to Kedar, and spoil the Men of Kedem*, (which we translate, *the Men of the East*.) And there are some other People in those Countries, whose Names found something like the rest of the Sons of *Ishmael*, but not so like as these as I have mentioned: Which makes me omit all further search after them, enough having been said to show the truth of this Account which *Moses* gives us of *Ishmael's* Posterity.

Ver. 16. *These are their Names, by their Towns.*] Tho' some of them dwelt in Tents (and thence were called *Scenitæ Arabes*) yet they did not live so scatteringly, but pitched them together and made a Town.

*And their Castles.*] They had even then Places of Defence: Which may make it probable, that they had also walled Towns, to which they resorted from their Tents in the Fields, when they were in any danger, *Isai.* xlii. 11. For it must be here noted, That as there were divers People of this Name of *Scenitæ Arabes*, so there was this difference among them (as *Salmasius* observes in the fore-named place) that some of them were *Nomades*, who wandred from place to place; others of them were not: Particularly the *Sabæan Scenitæ*, and most of the rest dwelt in Tents, but were fixed in their Habitations, and did not remove from one place to another, as those that dwelt in *Mesopotamia* did, who were both *Scenitæ*, and also *Nomades*. They therefore who were settled in Tents, as the Sons of *Ishmael* were, had reason to build Fortresses for the security of their slender Habitations.

*Twelve Princes according to their Nations.*] Or rather, (as *Dr. Jackson* well glosses, *Book i. on the Creed*, c. 25.) twelve Heads of so many several Houses, Tribes, or Clans. Which kind of Government they continued till four hundred Years after Christ; and is better expressed by *Heathen* Writers than by many Christian Interpreters, when they call them, *φύλαρχοι Ἀράβων*, *Rulers of their Tribes*, as *Strabo* speaks, L. xvi. in his Description of *Syria*. And so the later Writers speak of the *Saracens* (who were the same People formerly called *Scenitæ Arabes*) whose Governors they called *Phylarchi Saracenorum*, as may be seen in *Sextus Rufus*, and *Jornandes*.

See *Salmas.* as before, p. 484, 485.

Ver. 17. *Gathered unto his People.*] The same Phrases being used here of the death of *Ishmael* that were, ver. 8. of the death of *Abraham*; they show the meaning is no more but that they left the World as others had done before them. We do not read where *Ishmael* was buried; it is likely, in his own Country, not in the Cave of *Machpelah*: For that had been to give his Posterity a claim to a share in the Land of *Canaan*.

Ver. 18. *They dwelt from Havilah unto Shur, &c.*] See *Gen.* x. 7. *Josephus*, L. i. *Antiq.* c. 12. makes the *Ishmaelites* to have possessed the whole Tract between the *Euphrates* and the *Red-Sea*: Which appears in this place not to be true; for between them and *Euphrates* were the *Amalekites* and *Moabites*, who did not reach to *Euphrates* neither. The *Ishmaelites* therefore possessed the Country, which, in that part Eastward that was next to the *Amalekites*, was called *the Wilderness of Havilah*; and in that part next to *Egypt*, was called *the Wilderness of Shur*: And in other places of Scripture is called *Kedar*, *the Wilderness of Paran*, and *the Wilderness of Sin*. All which was comprehended afterward under the Name of *Arabia*. For *Stephanus* (as *Salmasius* observes, *Plin. Exerc.* p. 488.) makes but two *Arabias*: One which he calls the *Spicy*, between the *Persian* and the *Arabian Sea*; the other on one end of it Westward, was next to *Egypt*; on the other end Northward, next to *Syria*.

*As thou goest towards Assyria.*] The Wilderness of *Shur* was over-against *Egypt*, and touched it in that part by which the Way lay from *Egypt* to *Assyria*: Or, as some understand the whole Verse, *The sons of Ishmael dwelt from Shur, which is towards Egypt; unto Havilah, which is towards Assyria, in the way from Egypt thither.*

*He died (Heb. fell) in the presence of all his Brethren.*] Of all his Relations or Kindred; which are called *Brethren* in Scripture. But his death has been spoken of before; and in this Verse mention being made only of the situation of his Country, some interpret it in this manner, *His Lot fell*, i. e. he had its Portion in the presence of all his Brethren; according to the Promise made to his Mother, xv. 12. The Children of *Keturah* lying on the East of his Country, and *Isaac's* Seed on the West. Or, if we take it to relate to his death, it may have the same sense: *Till death he dwelt in the presence of all his Brethren, and was in a flourishing condition.*

Ver. 19. *These are the Generations of Isaac.*] His principal Design being to give an Account of those descended from *Abraham* by *Isaac*; *Moses* returns to that, after a short Account of his other Posterity.

Ver. 20. *The Syrian of Padan-Aram, &c.*] *Bethuel* and *Laban* are called *Aramites*, or *Syrians*, not because they were of that Nation, but because they lived in the Country of *Aram*, or *Syria*, that is, in *Padan-Aram*; as it is here explained, and appears more fully from *Rebekah's* discourse with her Son *Jacob*, when she sent him thither, xxviii. 2, 5. where he living  
twenty



twenty Years with his Uncle *Laban*, was upon that account called a *Syrian*, tho' born in *Canaan*, *Deut.* xxvi. 5.

*Padan-Aram* was a part of *Mesopotamia*. I say a part of it; for *Mesopotamia* itself was called *Aram-Nabharaim*; that part of *Syria* (for there were many other *Arams*) which lay between the two great Rivers of *Euphrates* and *Tigris*. Which Country had two parts also: One toward the North from the Mountains of *Armenia* to the River *Chaboras*, i. e. *Araxes*, (from whence *Balaam* seems to have been fetcht, *Numb.* xxiii. 7.) which was exceeding fruitful, and upon that account called *Padan*: Which signifies in *Arabick* the same that *Sede* doth in *Hebrew*, i. e. a *Field*. And therefore what *Moses* calls going to *Padan-Aram*, *Gen.* xxviii. 2. the Prophet *Hosea* calls fleeing to *Sedo-Aram*, in the Country or Field of *Syria*, *Hosea* xii. 12. this being a cultivated Country abounding with all plenty. The other part of *Mesopotamia* was *Southerly*, from the fore-named River unto *Babylon*; and was very stony and barren. The *Syrians* lived in the former, and the *Arabians* in the latter; as *Bochart* observes, *L. ii. Phaleg*, cap. 6.

Ver. 21. *Isaac intreated the LORD for his Wife, &c.*] The *Hebrew* word *Atar* doth not signify barely to intreat or pray, but to beseech with earnestness, vehemence, and importunity. It's most likely he continued these importunate Prayers several Years, the desire of seeing the *Messiah* making them very uneasy under Barrenness. And some of the *Hebrews* fancy that she remaining barren twenty Years, *Isaac* at last carried her with him to Mount *Moriab* (where he should have been offered) and there made most fervent Supplications for a Son: As if he would remember God of the Promise he had there made him, That he would multiply *Abraham's* Seed as the Stars of *Heaven*, xxii. 17.

Ver. 22. *And the Children struggled together within her.*] Some time before her delivery (ver. 24.) she felt, as if two were wrestling together in her Womb, and put her into pangs by striving which should get out first.

*If it be so, why am I thus?*] If I cannot be delivered, why did I conceive?

*And she went.*] The Struggling and Pangs, we must suppose, ceased for some time; so that she was able to go and consult the *Divine Majesty* about this unusual Contest.

*To enquire of the LORD.*] There were some Places where the *Divine Majesty* used to appear, which was the settled place of Worship. See iv. 3. *Maimonides* will have it, that she went to the *School of Sem*, or *Heber*, who were Prophets, to desire them to consult the *Divine Majesty* about her Case, *More Nevoch. P. ii. cap. 41*. And it is very probable, that there was some divinely inspired Person attending the *SCHECHINAH* wheresoever it was; such as *Melchizedec* was at *Salem*. Whom *Patricides* takes to have been the Person to whom *Rebekah* resorted for resolution of her Doubt.

Ver. 23. *And the LORD said unto her.*] By *Melchizedec*, saith the fore-named *Patricides*: By an Angel, saith *Maimonides*. Who tells us (in the place now mentioned) their Masters are

so settled in their Opinion, that she went to enquire of the fore-named Prophets, and that by the *LORD*, is meant his Angel; that they will have *Heber* to be him that gave the Answer, (for Prophets, say they, are sometimes called Angels) or the Angel that spake to *Heber* in this Prophecy. But it is most reasonable to think that the *LORD* spake to her by an Angel from the *SCHECHINAH*.

*Two Nations are in thy Womb.*] The Heads of two Nations.

*Two manner of People shall be separated.*] Greatly differing in their Dispositions, Manners, course of Life, and Country; which will make them perpetually disagree.

*From thy Bowels.*] Shall issue from thee.

*The elder shall serve the younger.*] In his Posterity, not in his own Person.

Ver. 24. *When her days to be delivered were fulfilled.*] This demonstrates, the time of her delivery was not come when the Struggling first began.

Ver. 25. *Red all over.*] Some will have it with red Hair, not only on his Head, but all over his Body.

*Like an hairy Garment.*] As rough as Hair-cloth, just as the Poets describe *Satyrs*. He was *kirsutus*; not only hairy all over, but those Hairs as stiff as Bristles; arguing great strength of Body, and a rough, fierce Temper.

*They called his Name Esau.*] Which signifying made in *Hebrew*, this is commonly taken for the reason of his Name; that he was as full of Hairs when he was born, as others are at Man's estate; but I think it may as well denote his active *Genius*, which they thought this prefigured.

Ver. 26. *Jacob.*] He certainly had his Name from his taking his Brother by the Heel at his birth: As if he would supplant him; as he afterwards did.

*Was threescore Years old.*] God exercised *Isaac's* Faith and Patience (just as he had done *Abraham's*) for the space of twenty Years, before he gave him a Child. For he was forty Years old when he married (ver. 20.) and now sixty.

Ver. 27. *A cunning Hunter.*] Had great skill in Hunting, in which his active *Genius* delighted.

*A Man of the Field.*] That took pleasure to be abroad, pursued wild Beasts in Woods and Mountains, where afterwards he had his Habitation.

*A plain Man, dwelling in Tents.*] He loved not violent Exercise, but kept at home; or look'd after the Flocks of Sheep, and the Breed of Cattle.

Ver. 28. *And Isaac loved Esau, &c.*] Not only because he was his First-born, and because his love of Hunting argued him to be a Man of great Activity and Valour, who was likely to prove a great Person, but because he also took care frequently to entertain his Father with Venison (which was of divers sorts) and afforded him such variety at his Table, as gave his Father frequent occasion to commend him.

*But Rebekah loved Jacob.*] Being a Man of a more meek and quiet Temper, suitable to her own



own Disposition; and more at home also with her, than *Eſau* was; and deſigned by God to inherit the Promise, *ver.* 23. It is likely *Eſau* made great court (as we ſpeak) to his Father, and *Jacob* to his Mother: Whereby they won their Affection.

*Ver.* 29. *He was faint.*] With too violent and long purſuit of his Sports.

*Ver.* 30. *Feed me, I pray thee, with that ſame red, &c.*] It was made of *Lentiles*, as we learn from the laſt *Verſe* of this *Chapter*. And *St. Auſtin* upon *Pſalm* xli. ſaith they were *Egyptian Lentiles*; which were in great eſteem, and much commended by *Athenæus*, and *A. Gellius*: And gave the Pottage, it is probable, a red tincture. Some think *Eſau* did not know what it was, and therefore calls it only by its colour; asking for *that red, that ſame red*, as it is in the *Hebrew*.

*Therefore was his Name called Edom.*] This repeated eager deſire of he knew not what, for which he ſold his Birth-right, gave him the Name of *Edom*: Which ſignifies *red*. Whence the City which he built, and the whole Country his Poſterity inhabited, was called by the ſame Name; and by the Greeks *Idumea*; bordering toward the South upon *Judea*, *Arabia*, and *Egypt*.

*Ver.* 31. *Sell me this day thy Birth-right.*] The eldeſt Son had ſeveral Privileges belonging to him above the reſt: The chief of which was to have a double Portion of his Father's Eſtate. As for the *right of Priſthood*, there are many reaſons to prove it did not belong thereunto. But whatſoever they were, *Jacob* cunningly made an Advantage of *Eſau's* Neceſſity, to purchaſe them all for a ſmall matter. In which ſome think he did not amiſs: About which I ſhall not diſpute.

*Ver.* 32. *What profit ſhall this Birth-right do to me?*] He ſpeaks very ſlightly, if not contemptuouſly of it: Preferring the preſent ſatisfaction of his Appetite, before his future Dignity and Greatneſs. For ſome are of Opinion he pretended to be fainter than really he was; out of a vehement longing for the Pottage; which, perhaps, was a rarity.

*Ver.* 33. *Swear to me this Day.*] That I ſhall peaceably enjoy the Prerogative of the Birth-right.

*Eſau* ſeems to have been very violent in all things; and to have purſued this as eagerly as he did his Sports: *Jacob*, on the contrary, very ſedate and crafty to make the beſt uſe of the Opportunities he met with, to promote his Ends.

*Ver.* 34. *Rose up and went his way.*] Well ſatisfied, and without any trouble for what he had done. Which the Apoſtle cenſures as a piece of Profaneneſs: Parents being wont to give a ſpecial Bleſſing to their Firſt-born.

*Deſpiſed his Birth-right.*] He thought, perhaps, he could recover that by Force, which he had loſt by his Brother's Craft.

CHAP. XXVI.

*Ver.* 1. *AND there was a famine in the Land, &c.*] Such a ſcarcity of Proviſions, as was in *Abraham's* days (*xii.* 10.) when he was newly come into *Canaan*, hapned again in the days of *Iſaac*.

*And Iſaac went.*] It is not ſaid from whence he went: But it is probable, after the death of *Abraham*, he went and dwelt where his Father had often done, at *Mamre* near *Hebron*. For he was not now at *Beerſheba*, or the Well *Labai-roi*, (which was the laſt place of his habitation that we read of, *xxv.* 11.) for that was in this very Country of *Gerar*, to which he now went.

*Unto Abimelech.*] The Son, it is moſt likely, of him to whom *Abraham* went: For he is not to be thought the ſame; it being an *hundred* Years ſince that time. And all the Kings of that Country were, for many Ages called by the Name of *Abimelech*; as appears from the Story of *David*: Who fled to one of that Name called *Achiſh* in *1 Sam.* xxi. 10. but *Abimelech* in the Title of the xxxivth *Pſalm*. See *Gen.* xx. 2.

*Ver.* 2. *And (or for) the LORD appeared to him.*] He intended to have gone into *Egypt*, as *Abraham* his Father had done in the like Caſe, *xii.* 10. But God forbid him, (appearing to him either in a Viſion, or a Dream, or as the *Glory of the LORD* appeared afterward to *Moſes* and the Congregation of *Iſrael* upon ſeveral occaſions) and directed him to ſtay in this Country, which was in the way to *Egypt*: Where he promiſes to provide for him.

Tho' *Egypt* was a moſt plentiful Country; yet the King of it at this time, was not ſo good a Man, perhaps, as him that reigned in the Days of *Abraham*.

*Ver.* 3. *Sojourn in this Land, &c.*] He not only promiſes to take care of him at preſent, during the Famine: But renews the Promiſes made to *Abraham* his Father at ſundry times, and in divers places, *xii.* 3. *xv.* 5. *xvii.* 2, 8. and at laſt confirm'd by an Oath, *xxii.* 16, 17.

*I will be with thee, and bleſs thee.*] Theſe, and ſuch like words, *Maimonides* ſhows expreſs a ſpecial Providence over thoſe to whom they are ſpoken, and over all belonging to them. *More Nevoch. Par.* iii. cap. 18.

*Unto thy Seed will I give all theſe Countries.*] Which he repeats again in the next *Verſe*; having mentioned the vaſt multiplication of his Seed.

*Ver.* 4. *In thy Seed ſhall all the Nations of the Earth be bleſſed.*] In this is contained the Promise of the *Meſſiah*, the higheſt Bleſſing God could beſtow: Which he aſſured *Abraham* ſhould ſpring out of his Family, *xxii.* 18. and now aſſures the ſame to *Iſaac*.

*Ver.* 5. *Because that Abraham obeyed my Voice.*] In going out of his own Country when God called him; in circumciſing himſelf and his Family; but eſpecially (*xxii.* 18.) in offering his Son *Iſaac*.

And



*And kept my Charge.] i. e.* Observed the Sabbath-Day, says *Mannesseh Ben-Israel*, out of the *Hebrew Doctors: L. de Creat. Problema viii.* But it seems more rational to understand by this word which we translate *Charge*, all that he commanded him to observe: The Particulars of which follow.

*My Commandments, my Statutes, and my Laws.]* These are nicely distinguished by some of the *Jews*; especially *Abarbinel*: Who, by *Commandments*, understands, not only that of Circumcision, but of expelling *Ishmael*: And by *Statutes*, (*Hebr. Chukkotbai*, which always relates to Ceremonial things) not only binding his Son *Isaac* to offer him in Sacrifice, but his offering a Ram afterwards in his stead: And by *Laws*, (which include the Judicial part of *Moses's* Writings) his taking a Wife for *Isaac* out of another Country; and bestowing Gifts upon the Children of his Concubines, reserving the Land for *Isaac*. But this may seem too curious: And so many words may be thought rather to be used, only to express his exact Obedience to God in every thing, whether belonging to Religion, or to Justice, Mercy, or any other Duty. According to what he required of him, xvii. 1. *Walk before me, and be thou perfect.*

Ver. 6. *And Isaac dwelt in Gerar.]* This is a fresh Instance of his constant Obedience; in trusting to God's Providence here, and not going down into *Egypt* as he was inclined.

Ver. 7. *She is my Sister.]* Or, *Cousin*; for so she was. He told part of the Truth, but not all.

*For he feared to say, &c.]* He imitated his Father; as Children are apt to do.

Ver. 8. *Sporting with Rebekah his Wife.]* Using such familiarity with her, and blandishments, as were not allowable between Brethren and Sisters, but common between Man and Wife, even openly. As embracing her in his Arms, and kissing her, perhaps, very often: He having an exceeding great love to her, xxiv. 67.

Ver. 9. *Of a surety she is thy Wife.]* It seems he took *Isaac* to be so good a Man, that he look'd upon the Liberties he took with *Rebekah*, as tokens of conjugal Love, not of incestuous Desires.

Ver. 10. *Brought guiltiness upon us.]* It is likely the Punishment inflicted upon his Father and Family, (xx. 17.) only for taking *Sarah* into his House, with an intention to make her his Wife, was yet in memory among them.

Ver. 11. *He that toucheth this Man or his Wife, &c.]* This looks like a modest word, as it is used, xx. 6. and 1 *Cor.* vii. 1. But the *Chaldee* Paraphrast (and the *Hebrew Doctors*) interpret it of not doing them any injury: Because he speaks of the Man, as well as his Wife, and so it is explained ver. 29.

Ver. 12. *Then Isaac sowed in that Land.]* Most take this to have been in the time of Famine: Which makes it the greater wonder, that the Ground should then bring forth so plentifully. But it seems more likely to me, that the Dearth was at an end: For it is said *Verse* 8. that he had been in that Country a long time, when *Abimelech* saw him sporting with his Wife.

*An hundred fold.]* This, in itself, is not wonderful; tho', at this time, it was a singular Blessing of God, after there had been some time ago a Dearth; and, perhaps, the Soil not rich, which afforded so large a crop. Otherwise, *Varro* says (*L. i. de Re Rustica, c. 44.*) that in *Syria*, about *Gadera*, and in *Africa* about *Byzacium*, they reap'd an hundred Bushels for one, (*ex modio nasci centum.*) *Pliny* and *Solinus* say the same of that Country *Byzacium*: Inasmuch that *Bochartus* fancies the *Metropolis* of that rich Country, viz. *Adrumetum*, had its Name from hence; signifying in the *Phœnician* Language as much as, *the Region of an hundred fold: L. i. Canaan, cap. 24.* Nay, some Places in *Africa* were so rich that they produced two hundred, yea, three hundred fold, as he shows out of several good Authors in the twenty-fifth Chapter of that Book. Whence he thinks *Africa* had its Name; being as much as *Εὐσπυρίς γῆ, Terra Spicarum*, a Land of Ears of Corn. All which I have noted, that this Passage may not seem incredible to any Reader.

*And the LORD blessed him.]* Or, for the LORD blessed him. This is the reason of the fruitfulness of that Soil; which naturally would not have yielded so much.

Ver. 13. *And the Man waxed great, &c.]* I suppose he had many such fruitful Years; so that his Riches increased till he grew very great, and bought more Cattle than he had before. For in them consisted the ancient Riches, as *Servius* tells us on the first of *Virgil's Eclogues.* *Omne Patrimonium apud majores peculium dicebatur, à pecoribus; in quibus universa eorum substantia constabat. Unde etiam PECUNIA dicta fuit, à PECULIO.* The same also we find said by *Columella.*

Ver. 14. *Great store of Servants.]* The Margin hath, store of *Husbandry*. Which is very likely; because he was encouraged in it, by his great Crops: Which could not likewise but increase the Number of his Servants. The *Arabick* set forth by *Erpenius* hath only a great revenue, or vast increase: Which, among the *Eastern* People, as I said, was principally from their Cattle. But God blessed him with abundance of Corn also.

Ver. 16. *Thou art much mightier than we.]* As the People envied him, ver. 14. so the King himself, it seems, began to fear him: And therefore desired him, in a friendly manner, to leave his Country. For they were not yet grown so wicked, as to attempt to destroy those who lived quietly among them; when they apprehended they would become richer and stronger than themselves.

Ver. 17. *The Valley of Gerar.]* Where that was, is uncertain; but at some distance from the City where *Abimelech* dwelt, and near to which *Isaac* had inhabited before.

Ver. 18. *Which they had digged in the days of Abraham.]* He chose to open the old ones, rather than dig new; both, because he was certain there to find a Spring of Water, and because it was most easy, and less obnoxious to Censure or Envy: And because he would preserve his Father's Memory; for which reason he did not give them new Names, but those they had in his Father's Days.

Ver. 19.



Ver. 19. *They digged in the Valley, &c.*] In process of time, they found a necessity of more Water; and so digged till they met with a new Spring, in the Valley.

Ver. 20. *The Water is ours.*] Because it was found in their Soil, as *Menochius* observes. But they having let the Ground to *Isaac*, the Water was truly his, as long as the Contract lasted.

Ver. 21. *And they digged another Well.*] I suppose in the same Valley: For rather than contend, he receded from his right in the other Well.

Ver. 22. *He removed from thence.*] To avoid strife, he quitted that part of the Country, and went to another: Where he was not disturbed in his Pasturage.

*For now the LORD hath made room for us.*] He was streightned before for want of sufficient Water for his Flock: Which now he enjoyed in abundance.

*And we shall be fruitful in the Land.*] Increase more than formerly: Now that they could water their Flocks quietly and plentifully.

Ver. 23. *Went up from thence to Beersheba.*] Where he and his Father had anciently lived, xxi. 33. xxv. 11.

Ver. 24. *And the LORD appeared unto him the same night.*] As he had done before he came to *Gerar*, ver. 2.

*I am the God of Abraham.*] Who was so kind to him, and made a Covenant with him.

*I am with thee.*] My special Providence is over thee; as was explained before, ver. 3.

Ver. 25. *Built an Altar there.*] To offer Sacrifice unto the LORD.

*Called upon the Name of the LORD.*] As *Abraham* had done before him, in this very place, xxi. 33.

*And pitched his Tent there.*] Resolved to settle in this place.

Ver. 26. *Phicol, &c.*] The same Name and the same Office that he had, who is mentioned xxi. 22. but he was not the same Man no more than *Abimelech* the same King. It is probable this was a Name of some Dignity among them; like that of *Tribunus* or *Dictator* among the *Romans*: Which passed from one to another.

Ver. 28. *We saw certainly the LORD was with thee, &c.*] We have observed such a special Providence over thee, that we come to establish a perpetual Friendship with thee, by a solemn Oath, if thou wilt consent to our desire. They were afraid, it seems, lest being disoblighd by their sending him out of their Country, he should fall upon them one time or other; being mightier than they, as they acknowledged, ver. 18.

Ver. 29. *Have sent thee away in peace.*] They remember him how they dismissed him peaceably; and did not go about to seize upon his Estate, while he lived among them: Which they make an Argument, why he should contract a nearer Friendship with such civil People.

*Thou art now the blessed of the LORD.*] This looks like an high Compliment, or flattering Expression.

Ver. 30. *He made them a Feast, &c.*] So Covenants were made, by eating and drinking together.

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Ver. 32. *Told him concerning the Well they had digged, &c.*] They had begun to dig before *Abimelech* and *Phicol* came, ver. 25. and now they came at a Spring of Water.

Ver. 33. *He called it Sheba.*] From the Oath which was lately made between him and *Abimelech*. It had been called so before by *Abraham* xxi. 31. but that Name, perhaps, was forgotten, and so he revived it, as he had done others, ver. 18.

Ver. 34. *The Daughter of Beeri the Hittite, &c.*] *Josephus* saith these two Men, *Berri* and *Elon*, whose Daughters *Esau* married, were *Dynastæ*, powerful Men among the *Hittites*: Which is not improbable. But his Father sure had given the same charge to him, that *Abraham* had done concerning his own Marriage, xxiv. 3. and then it was a very undutiful, nay, an impious action, to marry with those People, who were under the Curse of God. The Scripture might well call him *profane*: Who seems not to have regarded either the Curse or the Blessing of the Almighty.

Ver. 35. *Agrief of mind.*] His very marrying with them, sorely afflicted his Father and Mother. Or, as others interpret it, their Idolatry and bad Manners extremely grieved them.

## CHAP. XXVII.

Ver. 1. **W**HEN *Isaac* was old.] An hundred thirty and seven Years old, as many have demonstrated.

*He said unto him, my Son, &c.*] It appears by this and what follows, that tho' *Esau* had displeased him by his Marriage, yet he retained his natural Affection to him, which he had from the beginning.

Ver. 3. *Thy Quiver.*] Some take the *Hebrew* word to signify a *Sword*: Which was as necessary for a Huntsman, as a Bow and Arrows.

Ver. 4. *Make me savoury Meat, &c.*] To raise his feeble Spirits, and enable him to deliver his last and solemn Benediction, with the more Vigor.

*My soul may bless thee before I die.*] It seems *Isaac* did not understand the Divine Oracle, xxv. 25. as *Rebekah* did; or, she had not acquainted him with it. For he intended to bestow upon *Esau* the promised Land; which was that God told *Abraham* he would bless his Posterity withal. For the last Benediction of these great Men, was the settling of their Inheritance; and making those their Heirs upon whom they bestowed their Blessing. Now the Birth-right which *Esau* had sold *Jacob*, gave him right only to the greatest part of *Isaac's* Estate: But not to the Land of *Canaan*, which was to be disposed of by *Isaac*, according to Divine Direction.

Ver. 7. *And bless thee before the LORD.*] These words show it was not a common Blessing, but a solemn Benediction, and by Divine Authority or Approbation, which *Isaac* meant to give his Son *Esau*.

Ver. 8. *Obeey my Voice, &c.*] *Rebekah* having just reason to conclude, that *Esau* had forfeited the Blessing, which she was desirous to preserve in her Family, by marrying with the People of *Canaan*, who were cursed by God; thought of this Device to get *Jacob* preferred before him.

P

And



And indeed, it cannot be denied, that it was a profane thing (as I noted before) to marry with a Daughter of *Heth*. And he seems afterwards to have had no good Design in marrying with a Daughter of *Ishmael*, (xxviii. 9.) for it looks as if he went about to set up the Pretensions of that Family, against *Isaac's*.

Ver. 9. *Two good Kids of the Goats.*] Two fat sucking Kids, as *Aben Ezra* expounds this Phrase, *Kid of the Goats*, (upon *Exod.* xxiii. 19.) which in old time were accounted very delicious Meat: A Present fit for a King, 1 *Sam.* xvi. 20. and which *Manoah* prepared for the *Angel*, whom he took for a Noble Guest, *Judg.* xiii. 15. And (which is most proper to be here considered) allowed to decayed and weak People, as an excellent Nourishment.

Both these *Kids* were not prepared for *Isaac*: But she took the most tender and delicate parts of both, and dressed them for him.

*And I will make them savoury Meat.*] Dress it so, as to please his Palate; and not to be distinguished by him from Venison. For, we know, the natural taste of things may be quite altered, by various sorts of Seasonings, as we call them; and ordered in such manner, that *Bochartus* says he knew skilful Huntsmen take a Pasty made of Beef for Venison.

Ver. 11. *An hairy Man.*] In the Hebrew, *isch Sair*, a rough Man, hairy like a Goat. For the same word *Sair* signifies a Goat, *Gen.* xxxvii. 31. *Lev.* ix. 15. and other places.

Ver. 12. *A deceiver.*] One that cheats his Father; imposing on his Age, and on his Blindness: Which, he wisely considers, would have been an high Provocation if he had been discovered.

Ver. 13. *Upon me be thy curse.*] i. e. There is no danger: I will warrant the success.

Ver. 15. *Took goodly Raiment, &c.*] His best Clothes; which most suppose were laid up in a Chest, among odoriferous Flowers, or other Perfumes: Both to preserve them from Moths, and to comfort the Brain when they were worn: For their smell is mentioned *ver.* 27. It is a groundless fancy of the *Jews* that these were Sacerdotal Garments, (and the very same that *Adam* wore, which descended to *Noah*, &c.) for, as there was no Sacrifice now to be made, so the Primogeniture did not make him a Priest, more than *Jacob*, as was noted before. One may rather say, these were Garments belonging to him, as Heir of the Family: Between whom and the other Sons, it's very probable the Affection of Parents was wont to make some difference in their Apparel.

Ver. 16. *Put the skin of the Kids of the Goats.*] It is observed by *Bochartus*, That in the Eastern Countries, Goats-Hair was very like to that of Men: *P. i. Hierozoic. L. ii. c. 51.* So that *Isaac* might easily be deceived, when his Eyes were dim, and his Feeling no less decayed than his Sight.

Ver. 18. *Who art thou, My son?*] He suspected him, from his Voice, and returning so soon from Hunting.

Ver. 19. *I am Esau thy first-born, &c.*] Here are many Untruths told by *Jacob*, besides this, (for his Father did not bid him go get him some Venison, nor did God bring this Meat to him,

which he had prepared, &c.) which cannot be wholly excused: But it must be confessed, he and his Mother were possessed with a false Opinion, That they might deceive *Isaac*, for the good of his Family.

*Arise, I pray thee, and sit and eat, &c.*] He was lying upon his Bed, one would guess by this, being aged and infirm: And he intreats him to raise up himself, and sit: For so they did in those Days (as we do now) at their Meals. This appears afterwards, when *Joseph's* Brethren sat down to eat Bread, xxxvii. 25. and sat when they eat with *Joseph* in *Egypt*, xliii. 33. And so *Homer* makes all his *Heroes* sit at their Feasts, as *Athenæus* observes: Which Custom continued among the *Macedonians* in the days of *Alexander*, as *Bochart* observes in his *Hierozoic. P. i. L. ii. c. 50.*

Ver. 21. *Come near, &c.*] *Isaac* still suspected by this long discourse with him, wherein he observed his Voice, that it was not *Esau*. And the *Hebrews*, in *Bereschith Rabba*, say, that he fell into a great sweat, and his Heart melted in him like Wax, while he talked with him: So that an Angel came to support him, from falling down.

Ver. 23. *So he blessed him.*] After he had once more ask'd him whether he was his very Son *Esau*, which *Jacob* affirmed, *ver.* 24. who was punished for this Deceit, when he was cheated himself by *Laban*, in the business of his Wives, as well as in other things: And (as the *Hebrews* observed) he that deceived his Father by the Skins of the Kids of Goats, was deceived himself into a false opinion that *Joseph* was killed, by his Brethren dipping his Coat in the Blood of a Kid of the Goats, *Gen.* xxxvii. 31.

Ver. 26. *Come now and kiss me.*] Some think he had a desire to be satisfied that way, whether he was *Esau* or not. But I take it rather, to be a Token of his great Love and Affection, where-with he bestowed his Blessing upon him.

Ver. 27. *He smelled the smell of his Raiment.*] As he embraced him, he perceived the Fragrance of his Garments: Which he could not before, while he stood remote; his Senses being weak and dull. The *Jews*, who fancy these to have been the Garments wherein *Adam* ministered, imagine also that they retained the scent which they had in *Paradise*. So *Bereschith Rabba*, and *R. Sol. Jarchi*, as *Braunius* observes, *L. i. de Vestib. Hebr. Sacerd. c. 4.*

*See, the smell of my son.*] The apprehension of one Sense, is in this Language, often used for the apprehension of another, (as *Maimonides* speaks, *P. i. More Nevoch. cap. 46.*) as, *see the Word of the LORD*, *Jer.* ii. 31. i. e. *Hear his Word*. And so in this place, *See the smell* is as much, as *Smell the Odour of my son, &c.* But it may simply signify, *Behold, or observe; no Field that God hath adorned with the greatest variety of the most fragrant Flowers, smell sweeter than my son.*

Ver. 28. *Therefore God give thee, &c.*] I take it for a sign that *God will give thee*, (for so it may be translated, as a *Prophecy* as well as a *Prayer*) the greatest abundance: Which proceeds from a rich Soil, well watered from Heaven. These two are the causes of Plenty.



*The dew of Heaven.*] Rain fell only at certain Seasons in that Country; but there was a recompence for it by large Dews, which very much refreshed the Earth; and are represented in Scripture as a Divine Gift, *Job xxxviii. 28. Micah v. 7.* which God threatens sometimes to withhold, because of Mens Offences, *1 Kings xvii. 1.*

Ver. 29. *Let People serve thee, &c.*] As the former part of the Blessing relates to Wealth, so this to Dominion and Empire: Which was signally fulfilled in the Days of *David*, when the *Moabites, Ammonites, Syrians, Philistines* and *Edomites* also were subdued under him.

*Let thy Mother's Son bow down to thee.*] This is a third part of the Blessing, giving him a Prerogative in his own Family: And in the next words he pronounces a Blessing upon all that should be Friends to him; as on the contrary, a Curse upon his Enemies.

Ver. 33. *Isaac trembled very exceedingly.*] What the *Hebrews* say upon *ver. 21.* (see there) had been more proper here, That his Heart melted, and he was ready to swoon away.

*Who?*] A broken form of Speech.

*Yea, and he shall be blessed.*] He had blessed him so seriously, and with such Affection, and (it is likely) extraordinary Confidence of God's Approbation, that he would not revoke it. For he felt, as I take it, the Spirit of Prophecy upon him, when he pronounced this Blessing: And it enlightened him to understand the Oracle formerly delivered, *xxv. 23.*

Ver. 35. *Taken away thy Blessing,*] Which I intended to have bestowed on thee, looking upon it as thine, by the right of being my First-born.

Ver. 37. *All his Brethren.*] His Kindred.

*What shall I now do unto thee, my Son?*] Having given *Jacob* so much, it was but a small matter he could do for him.

Ver. 39. *Behold, thy dwelling shall be the fatness, &c.*] Some have translated it, *Thy dwelling shall be without the fatness of the Earth, and the Dew from above; but by thy Sword shalt thou live, &c. i. e.* He prophesies that he should inhabit a poor Country, but maintain himself plentifully by his Sword. For, otherwise (they think) his Blessing would be the same with *Jacob's*, *ver. 28.* But if we retain our Translation, there is a manifest Difference between this and *Jacob's* Benediction. For here he makes no mention of plenty of *Corn* and *Wine*; and gives him no such *Dominion* as he did to *Jacob*, (the *Jews* observe other differences) and whatsoever *fatness* was in the Soil of his Country, it did not last, as appears by *Mal. i. 3.*

Ver. 40. *By thy Sword shalt thou live.*] Live upon Spoil; or, as others interpret it, be in perpetual War to defend thy Country.

*And shall serve thy Brother.*] Here *Isaac* speaks out the very words of the Oracle mentioned before, *xxv. 23.* which was fulfilled in the days of *David*, *2 Sam. viii. 14.* and *1 Chron. xviii. 15.* (the Circumstances of which Conquest are more fully described, *1 Kings xi. 15, &c.*) And again, after they had recovered some strength, *Amaziah* made great Slaughters among them, *2 Kings xiv. 7.* as the *Maccabees* did afterwards, *1 Mac. v. 65.* and at last were utterly disabled by *Hircanus*.

VOL. I.

*nus*, the Son of *Simon Maccabæus*, as we read in *Josephus, L. xiii. Antiq. c. 17.*

*When thou shalt have the Dominion.*] *St. Hierom* and the *LXX* do not understand this of their having any Dominion over the Seed of *Jacob* (which we never read of) but only of their regaining power to shake off subjection to them, as it follows in the next words:

*Thou shalt break his yoke from off thy Neck.*] Which they did in the days of *Foram*, as we read, *2 Kings viii. 20, 22. 2 Chron. xxi. 8, &c.*

Ver. 41. *And Esau said in his Heart.*] Designed, and resolved within himself; and, as it should seem, was so full of it, that he could not contain his Purpose within his own Breast, but in his Anger blurted it out to somebody who told it to *Rebekah*.

*The days of mourning for my Father, &c.*] He will die shortly, (in which he was deceived, for he lived *three and forty Years* after this) and then I will be revenged. He had some regard to his Father still remaining (whom he would not grieve) but no consideration of his Mother, who had helped *Jacob* to supplant him.

Ver. 44. *Tarry with him a few days.*] A Year or two. But herein she also was mistaken, for he did not return in *twenty Years* time.

*Until thy Brother's fury.*] Time, in which various things happen, very much allays Fury and Rage.

Ver. 45. *And he forget, &c.*] The memory of it be much worn out, and grown weak.

*Why should I be-deprived of you both in one day?*] She had reason to think, that if *Esau* killed *Jacob*, and the publick Justice did not punish it (according to the Precept, *ix. 6.* which had settled Courts of Judicature) God himself would prosecute *Esau* with his Vengeance, as he did *Cain*.

Ver. 46. *I am weary of my life, because of the Daughters of Heth.*] The two Wives of *Esau*, who were *Hittites*, were such a continual vexation to her, that she wished rather to die than to live among them.

*If Jacob take a Wife, &c.*] She pretends only this reason for sending *Jacob* among her Kindred, and says not a word of the danger his Life was in; for she would not afflict her Husband, but only preserve her Son.

*What good shall my Life do me?*] I had rather die than live in such perpetual vexation; therefore let him go and take a Wife, as *Abraham* did for thee, of our Kindred.

CHAP. XXVIII.

Ver. 1. **A**ND *Isaac called Jacob.*] Sent for him to come to him.

*And blessed him.*] Renewed and confirmed the Blessing he had already given him, that it might not be thought to be of less force because procured by Artifice and Subtilty, *xxvii. 35.*

Ver. 2. *To Padan-Aram.*] See *xxv. 20.*

Ver. 3. *And God Almighty blefs thee, &c.*] This is the solemn Blessing mentioned *ver. 1.* wherein he ratifies what he had done; and more fully and distinctly settles the Land of Promise upon him, and makes him the Father of the Promised Seed.



Ver. 4. *Give thee the Blessing of Abraham.*] The Blessing of *Abraham* was, That he should inherit the Land of *Canaan*; and that in his Seed all the Nations of the Earth should be blessed, *Gen. xv. 18. xxii. 18.* both which he now confirms to *Jacob*.

Ver. 5. *And Isaac sent away Jacob,*] In some haste, as the LXX translate, *ver. 2. Arise, flee,* i. e. depart without any delay. Which looks as if *Rebekah* had at last suggested something to him of the Danger he was in.

*And he went to Padan-Aram.*] Prepared himself to go and set forward. Or else it is spoken by anticipation; for he did not come thither till after several Passages, which are related in this and in the next Chapter.

*Son of Bethuel the Syrian.*] See xxv. 20.

*Jacob's and Esau's Mother.*] Now *Jacob* is put first, as being lately declared *Isaac's* Heir, and Heir of all the Promises.

Ver. 9. *Then went Esau unto Ishmael, &c.*] To the Family of *Ishmael*; for he himself died fourteen Years ago. And therefore *Nebaioth* (his eldest Son, xxv. 13.) is here mentioned as the present Head of the Family; whose Sister *Esau* married. Whereby he showed himself not to have any great regard to the Divine Revelation; otherwise he could not but have known, that this Family being descended from a Bond-woman was not to inherit the Promises made to *Abraham* and *Isaac*.

Ver. 10. *Jacob went out from Beer-sheba, &c.*] Quite alone, without any Servants to attend him, and without any Presents to court a Wife, or gain the Kindness of *Laban*: Neither of which were wanting, when *Abraham* sent *Eliezer* to take a Wife for *Isaac*. But as he was sent away in haste, (as I noted before, *ver. 5.*) so hereby the Anger of *Esau* was mitigated, who at present was left the sole Possessor of all *Isaac's* Riches, and saw *Jacob* depart in a poor Condition. This also was an Act of Divine Faith, that God would take a singular Care of him, and let him want nothing. And as they could not but hope that *Laban*, being so near a Relation, would be glad to see him and entertain him; so it is probable, he might carry Letters of Credence with him, that he was to be Heir to *Isaac*, as *Eliezer* assured them, *Isaac* was to be to *Abraham*, xxiv. 36. We are to suppose likewise, that he was not sent without Money to bear his Charges, (as we speak) and had some Provision with him: For we read of Oil, *ver. 18.* which he poured on the top of the Pillar.

Ver. 11. *And he lighted upon a certain place, &c.*] A convenient place (shaded with lovely Trees, see *ver. 19.*) to lodge in: Unto which he did not go by design, but happened (as we speak) upon it when he did not think of it.

*And he took of the Stones of that place.*] One Stone, from among many others that were there: As appears from *ver. 18.* The same form of Speech was observed before, xix. 29. xxi. 7.

Ver. 12. *And he dreamed.*] He had the following Representation made to him in a Dream.

*Behold, a Ladder, &c.*] It is judiciously observed by *Maimonides* in his Preface to his *More*

*Nevochim*, that there are two sorts of *Prophetic Parables*, (as he calls them) in one of which, every word hath some peculiar signification: In the other, the whole Parable represents the thing intended; but every word hath not its weight, some serving only for Elegance. Among the first sort he reckons this: In which the Ladder may be thought to represent the Divine Providence, which governs all things; and particularly now directed *Jacob* in his Journey, every step of which was under God's Guidance. It being set upon the Earth, denoted, he thinks, the Stedfastness of Providence, which nothing is able to shake: And the top of it reaching to Heaven, signifies, that it extends itself all the World over, to every thing, great or small, high or low: And the several steps in the Ladder, the Motions and Actions of Divine Providence: The Angels which went up and down, signify, that they are the great Ministers of God's Providence, by whom he manages all things here below; and that they are never idle, but always in motion to serve those especially who serve God faithfully: Their ascending represents their going to receive the Divine Orders and Commands; and their descending, the execution of his Orders. Or, (with a peculiar respect to *Jacob's* present Condition) the one signified their safe Conduct of him in his Journey to *Padan-Aram*; and the other, their bringing him safe home again.

This is infinitely more solid than the Conceit of almost all the ancient Rabbins, That God represented in this Ladder the Rise and the Fall of the four great Monarchies. For where is there any mention in this Dream of four Angels? Or, of seventy Steps representing the seventy Years Captivity in *Babylon*? Or, of two and fifty Steps representing the time of the Reign of the four Kings of *Persia* and *Media*, according to their Computation? &c. All this is the pure Invention of idle Men, who dream upon the Holy Scriptures.

Ver. 13. *And behold, the LORD stood above it.*] Finally, he saw the Divine Majesty or Glory, (so the Targum here expounds it) as the unmoveable Mover of all things. From whom all comes, as the first Cause; and to whom all returns, as the last End.

*I am the LORD God, &c.*] This is the first time that we read of God's appearing to *Jacob*: And it was only in a Dream; but it made such a deep impression upon him, that he doubted not of the Truth of what was now expressly promised him by God himself, that he should have the Blessing of *Abraham*, as his Father had told him, *ver. 4.*

Ver. 15. *Behold, I am with thee.*] Or, will be with thee, i. e. My peculiar Providence shall be over thee, and take care of thy Safety, as *Maimonides* well expounds it in his *More Nevoch. P. iii. cap. 18.*

*I will not leave thee, &c.*] This shows the intent of the Dream was to comfort *Jacob*, in his solitary and poor Condition, by an assurance that God's watchful Providence should attend him till he had accomplished all his Promises to him.

Ver. 16. *Surely the LORD is in this place.*] By his special extraordinary Presence: For here



he had manifested himself to him, and given him singular Assurances of his Favour, and that, the very first Night after he went from home: Which made this Place more acceptable to him than his Father's House. For now he was become a Prophet, as *Maimonides* observes, *More Nervooh. P. ii. cap. 45.* where he says, That they who prophesy in a Dream, do not call it a Dream after Prophecy is come to them in a Dream, but simply say it was a Prophecy. Thus the Patriarch *Jacob*, after he awakened out of his Prophetick Dream, (wherein he heard the LORD speak to him, *ver. 13, 14.*) he doth not call it a Dream, but roundly says, *Surely the LORD is in this place, &c.*

*And I knew it not.*] I did not expect to meet with such a Divine Appearance and Revelation to me.

*Ver. 17. And he was afraid.*] Possessed with a religious, awful Apprehension of God. Which made him say,

*How dreadful is this place?*] With what Reverence ought I here to behave myself?

*This is none other but the House of God.*] The Divine Majesty dwells here: This is not a common Place, but a sacred; having a Divine Presence in it.

*And this is the Gate of Heaven.*] Here God keeps his Court, attended by his Holy Angels; whom he had seen come from Heaven hither, and go up from thence thither. So *Mr. Mede* explains it, *Book ii. p. 436.* The Presence of God in one place more than another, consists in his *Train* or *Retinue*. A King is there, where his Court is; and so God is there *especially present*, where the Angels keep their Station. Which is the meaning of the *Gate of Heaven*, i. e. Heaven's Court: For the Gate was wont to be the Judgment-Hall, and the Place where Kings and Senators used to sit, attended by their Guards and Ministers.

*Ver. 18. Took the stone, and set it up for a Pillar.*] Upon the top of some other Stones which he heaped up together: That it might remain as a Monument of the Divine Mercy to him, and preserve the Memory of this Heavenly Vision; and that by this Token he might know this Place when God brought him back again, and commemorate his Goodness to him here.

This Stone was held in great Veneration by the *Jews* in future times, and translated to *Jerusalem*. After the destruction of which by *Titus*, they were wont (upon that Day when it was taken, which was the only Day they were permitted to come thither) with great Lamentation and rending their Garments, to go and anoint this Stone. Such is the Power of fond Superstition. See *Vossius, de Idolol. Lib. vi. cap. 38.*

*Poured Oil on the top of it.*] Not in honour of this Stone, (as *Bonfrerius* himself confesses) much less of any Idol to which it was dedicated, but to consecrate it as a Monument of God's great Mercy to him in the before-mentioned celestial Vision. Oil, it appears by this, was anciently used in consecrating things, before the Law of *Moses*: And not only in this Family, but in others also, it is probable; from whence the *Pagan* Custom came of anointing Stones, which by *Theophrastus* are called *Ἀπαγεῖς λίθοι*, upon which

superstitious People were wont, when they met with them in the Highways, to pour Oil, and fall down and worship. A great many Authors mention them, which are collected by *Elmenhorstius* in his Observations upon *Arnobius, p. 37.* They that would be satisfied how wretchedly some of the *Romish* Writers plead for the worship of Images from this very place, may read *Dr. Jackson's Treatise of the Original of Unbelief, Chap. xxxv.* where he excellently explains this Action of *Jacob, n. 5, 6, 7.*

*Ver. 19. And he called the Name of that place Bethel.*] From this word *Bethel* came the word *Βατύλια* (as *Scaliger* in his *Animadv. upon Euseb. p. 198.* and others think) among the *Heathen*: Whereby they denoted rude Stones, which they worshipped either as Symbols of Divinity, or as true Gods, animated by some heavenly Power. Of which Worship, see *Photius* in his *Bibliotheca, ccxlii.* But especially *Bochartus, L. ii. Canaan, cap. 1.* where he shows the *Phœnicians* (at least as the *Jews* think) first worshipped this very Stone which *Jacob* anointed: And afterward consecrated others, which they called *Batyli*, and *Ἐατύλι*, in memory of this Stone anointed at *Bethel*. See *p. 785, 786.* Certain it is, this idolatrous Practice came very early into the World: Which made *Moses* forbid the erecting of such Pillars, they being in his time converted to a prophane Use, *Lev. xxvi. 1. Deut. xii. 3. xvi. 22.*

*But the name of that City.*] Which was near to the place where this Pillar was set up.

*Was Luz at the first.*] So called, perhaps, from the many Almond-trees which grew there, (for *Luz* signifies an *Almond*, see *xxx. 37.*) among which, it is probable, *Jacob* took up his lodging, because they were a kind of Covering to him. Both this *Luz* in the Tribe of *Benjamin*, and the other among the *Hittites*, in the Tribe of *Ephraim, Judg. i. 26.* *Bochart* doubts not had their Name from this Original, *L. i. Canaan, cap. 35.*

*Ver. 20. Jacob vowed a Vow.*] This is the first Vow that we read of in Scripture: Which all Men allow is a part of Religion, and so was acknowledged by the Law of *Moses, Deut. xxiii. 21. Psalm l. 12. Psalm lxxv. 2, &c.*

Perhaps *Jacob* was the first, that in this manner expressed his devout Affection towards God.

*If God will be with me, &c.*] Perform his Promise to me, *ver. 15.*

*Give me Bread to eat, &c.*] Support and maintain me; which is the explication of the Promise.

*Ver. 21. Then shall the LORD be my God.*] I will most righteously worship and serve him. Which doth not imply, that he would not worship him if he did not bring him home in Peace, but that, if he did, he would perform some special Service to him, and worship him with extraordinary Devotion; consecrating (as it follows) this Place to his Honour, offering him Sacrifice, and giving him the Tenth of all he had, to maintain his Worship.

*Ver. 22. And this Stone, which I have set for a Pillar.*] All Pillars were not unlawful, but such only as were for idolatrous Uses; as *Maimonides* resolves, *L. de Idol. cap. vi. §. 8.* And therefore the *Jews* so expound those words before-



before-mentioned, *Thou shalt not set thee up any Statue or Pillar, which the LORD thy God hateth, Deut. xvi. 22.* concerning Pillars set up for worship, not of those for memorial.

*Shall be God's House.*] Here will I set apart a Place for God's solemn Worship and Service: Build an Altar and offer Sacrifice, &c. See xxxv. 3.

*Give the tenth unto thee.*] *Δεκάτω δὲ μισθόν*, saith *Josephus*, the Tithe of all his Income, for the maintenance of Burnt-Sacrifices, and such-like pious Uses; and, perhaps, for the Relief of the Poor. As for the Priests, we do not yet read of any Tithe given to them: Tho' Mr. *Selden* (in his *History of Tithes*, p. 4, &c. and *Review*, p. 451.) thinks they were paid to *Isaac*, who was then Priest of the Family. And so Bishop *Mountague* in his Book against him, p. 199. who observes that we read only of *Abraham* and *Jacob* paying Tithe, not of *Isaac*; because *Isaac* was a more special Type of Christ than either of these. And *Abraham* and *Jacob* were Types of those two People who were to have part in the true *Isaac*; for *Abraham* was Father of all the Faithful; and *Jacob* was a Type of the Synagogue; as St. *Ambrose* handles these Matters in the Life of *Abraham*. Yet the same Bishop confesses, That many doubt whether *Jacob* paid the Tenth of all to *Isaac*, or immediately to God: Because *Jacob* also was a Priest himself. See p. 205, &c.

This, I think, we may certainly conclude from this place, That *Jacob*, the Grand-child of *Abraham*, vowing the Tenth of all, as *Abraham* had given the Tenth of the Spoil, he was induced to it by the Custom which was then among religious People. How they came to pitch upon this Portion rather than a Fifth, Sixth, or any other, is not so easy to be resolved. But they seem to speak with much Reason, who observe that in this Number Ten, all Nations in a manner end their Account (*Aristotle* in his *Problems*, L. 3. §. xv.) and then begin again with compound Numbers. Or, as others phrase it, This is the end of less Numbers, and the beginning of greater: So that it was look'd upon as the most perfect of all other, and accordingly had in great regard. But after all, it seems most likely to me, that they had some Divine Direction for it, as they had for Sacrificing. And it may be further noted, That what they gave to their Kings was the Tenth Part, as well as what they gave to God. And nothing more common among the Gentiles than Tenths paid to their Kings; and that, very anciently; for it appears from 1 Sam. viii. 14, 15, 17. that it was part of the *Jus Regium* among the Eastern People. *Aristotle* himself mentions it under the Name of *Παλαιὸν νόμος*, an ancient Law in *Babylon*: And it was also used in *Athens*, which was a Commonwealth, as Dr. *Spencer* shows in his Learned Work, *De Leg. Hebr. Ritual*. L. iii. cap. x. §. 1. And Bishop *Mountague* shows they were paid among the *Romans*, p. 248, &c.

#### C H A P. XXIX.

Ver. 1. **A**ND *Jacob went on his Journey.*] Because the Hebrew Phrase for *went on*, is *lift up his Feet*; some will have it

that he proceeded most chearfully in his Journey, after this glorious Vision. Which we may believe to be true, tho' not signified by this manner of speaking.

*To the People of the East.*] To *Mesopotamia*, which lay Eastward from *Canaan*.

Ver. 2. *A great stone upon the Well's Mouth.*] To keep the Water clean and cool.

Ver. 5. *Laban the son of Nabor.*] Grand-son of *Nabor*: Who is mentioned rather than *Bethuel*, because he was the Head of the Family.

Ver. 6. *Rachel his Daughter.*] Her Name in Hebrew signifies a Sheep. For it was anciently the manner to give Names, even unto Families, from Cattle, both great and small. So *Varro* tells us, *Lib. ii. de Re Rustica*, c. 1.

*Multa nomina habemus ab utroque pecore, &c. à minore, PORCIUS, OVILIUS, CAPRILIUS; à majore, EQUITIUS, TAURUS, &c.* See *Bochart*, P. i. *Hierozoic. Lib. ii. cap. 43.*

Ver. 7. *It is yet high day, &c.*] A great deal of the Afternoon yet remains. It was the Custom of those Eastern Countries, where the Sun had great Power in Summer-time, to bring their Flocks towards Noon into shady places, where there was Water to refresh them; otherwise the extreme Heat would have killed them. There they rested (it appears by many places of Scripture, particularly *Cantic. i. 7.*) till the Heat of the Day was over, and then having watered them again, they carried them out to feed till Sun-set.

Ver. 9. *For she kept them.*] It was a noble Employment in those days to keep Sheep: Whence God himself hath the Name of the *Shepherd of Israel*. She had those under her, we are to suppose, who took the greatest pains about them; but she was the chief Shepherdess, who inspected them all.

Ver. 10. *Went near, and rolled the Stone.*] He was stronger, or more dextrous at such things, than any body there: Or the meaning is, he assisted in this Work; and, perhaps, was the first that set his Hand about it.

Ver. 11. *Jacob kissed Rachel.*] Having told her who he was, and satisfied her of the truth of it, then (after the Custom used among near Relations at their first meeting) he saluted her; and that, with more than ordinary affection, for he wept for joy to see her. *Laban* in like manner kissed him.

Ver. 12. *Her Father's Brother.*] So all near Relations are called, ver. 15.

Ver. 13. *He told Laban all these things.*] Which are mentioned in the foregoing and this Chapter. The reason of his coming from home; God's Providence over him in his Journey; and his happy meeting with *Rachel*.

Ver. 14. *Surely thou art my Bone and my Flesh.*] So very near of kin to me, that I can deny thee nothing.

Ver. 15. *Because thou art.*] Or, as *De Dieu* translates the word *Haci*, (and gives many Instances of it) *Art thou not my Brother?* Is it fit then, that thou shouldest serve me for nothing?

Ver. 17. *Leah was tender-eyed.*] Some translate it, *had delicate Eyes*. So the *Chaldee*: And then the meaning is, *All her Beauty lay in her Eyes.*



*Beautiful and well-favoured.*] Was every way amiable, being well-shap'd, having good Features and a fine Complexion.

Ver. 18. *I will serve thee Seven Years for Rachel, &c.*] He had not brought Money enough with him to purchase a Wife (as the Manner was in those Days) and therefore offers his Service for Seven Years instead of it.

Ver. 19. *It is better that I give her thee, &c.*] He seems to answer cunningly, and yet one cannot but take it for a Contract, as it appears to have been by ver. 21.

Ver. 20. *They seem'd unto him but a few Days.*] He valu'd *Rachel* so much, that the Price at which he purchas'd her seem'd inconsiderable.

Ver. 21. *Give me my Wife.*] So she had been by Contract ever since it was made (ver. 19.) and he doth not now demand that he might have her to Wife, but that he might enjoy her, being already his Wife by that solemn Agreement made Seven Years ago.

Ver. 22. *Laban gather'd together the Men of the Place.*] All such private Contracts were compleated by the Elders or Governors of the Place, in the Presence of all the People; we had an Instance of this before in *Abraham's* Purchase of a Sepulchre for his Family, xxiii. 11, 18. which was a sacred and religious thing, as well as the Rites of Marriage, and therefore both of them *Publici Juris*, as *Cornel. Bertram* speaks, Part of the Publick Care.

Ver. 23. *In the Evening.*] At Bed-time.

*Brought her to him.*] The Modesty of those Times made them bring the Bride to her Husband's Bed veil'd, and without Lights; so that it was the easier for *Laban* to deceive *Jacob*, by bringing *Leah* to him, whom he could not hope so readily to dispose in Marriage as *Rachel*, because she was homely.

Ver. 24. *Gave unto his Daughter, Zilpah his Maid, &c.*] A very poor Portion, yet all that he gave to *Rachel* afterward, ver. 29. which made them say, that he used them as Strangers, not as his Children, putting them off without any Portion, xxxi. 14, 15.

Ver. 26. *It must not be so done in our Country, &c.*] We do not read of any such ancient Custom, and therefore this seems a mere Shift, or a Jest; or, if it had been true, he should have told it *Jacob* beforehand.

Ver. 27. *Fulfil her Week, &c.*] Perfect this Marriage with *Leah*, by keeping a Seven Days Feast (as the Custom was) and then thou shalt have *Rachel* also; for he doth not speak of a Week of Years, but of Days, as *Mr. Selden* shews out of many Authors, *L. v. de Jure N. & G. Cap. 5.* where he hath this plain Commentary upon these Words:

*Marriages are to be celebrated, according to Custom, by a Seven Days Feast; compleat this Marriage thou hast begun with Leah, and then upon Condition of another Seven Years Service, thou shalt marry Rachel also, and keep her Wedding-Feast Seven Days.*

Ver. 30. *And served with him yet other Seven Years.*] After he had solemnly marry'd *Rachel*, and bedded her (as we speak) for that he did Seven Days after his Marriage with *Leah* was ac-

complish'd; so this Verse begins, *And he went in also unto Rachel*, and then began his other Seven Years Service: There was no positive Law as yet against such Marriages as this (with two Sisters) which were afterwards expressly condemn'd, but at present indulged, as the Marriage of a Man's own Sister was in the beginning of the World; whence that Saying of the *Jews* in the *Gemara Hierosol.* upon the Title *Sanhedrim*, *The World was built by Indulgence*; and *Jacob*, it is very likely, thought there was an unavoidable Necessity for his marrying these two Sisters; for *Rachel* was his true Wife, *Leah* being imposed upon him by a Cheat; but having known her, he concluded he could not honestly leave her, no more than he could *Rachel*, to whom he was first contracted.

Ver. 31. *Leah was hated.*] Comparatively, not absolutely; for *Leah* having joined with her Father to deceive him, he could not love her so well as *Rachel*, to whom he had engag'd his first Affection.

Ver. 32. *Reuben.*] The Name of his Son, and of all the rest that follow, are deriv'd from the *Hebrew* Tongue; which shews that *Laban's* Family spake the same Language with *Abraham's*, with some little Variation, as appears afterward, xxxi. 47.

## CHAP. XXX.

Ver. 1. *Envied her Sister.*] Was so grieved, that it made her fret into Impatience and Rage; for it is a frantick Speech which follows.

*Give me Children or I die.*] I shall make myself away (as we now speak) or die with Grief; see here the great Danger of too eager and impatient Desires, the fulfilling of which was her Death indeed.

Ver. 2. *Jacob's Anger was kindled.*] He conceived a just Indignation against her Impatience, which he expresses with some Heat.

*Am I in God's stead? &c.*] Is it in my Power to give what God thinks fit to deny? Thus he puts her in mind of what the Psalmist said afterward, *Children are a Gift that cometh of the Lord*, as the Old Translation hath it, cxxvii. 3.

Ver. 3. *Behold my Maid Bilhah, go in unto her.*] She follow'd the Steps of *Sarah*, *Jacob's* Grandmother (xvi. 1.) in adopting the Son of her Maid-servant, whom she gave to *Jacob* out of the same Principle that *Sarah* gave *Hagar* to be *Abraham's* Wife, a vehement Desire to fulfil the Promise, that their Seed should be as the Stars of Heaven, and especially the Promise of the Messiah, which made them so extremely troubled at Barrenness.

*She shall bear upon my Knees.*] Bring me a Child, whom I may set upon my Knees as my own; for so it follows.

*That I may have Children.*] Tho' not by my own Body, yet by her; for she being *Rachel's* Servant, the Children that were born of her were *Rachel's* Children, not her own.

Ver. 4.



Ver. 4. *And she gave him Bilbab her hand-maid to wife.*] Of such kind of Wives as this and *Zilpab*, ver. 9. see xxv. 6.

Ver. 6. *God hath judged me.*] Decided the Controversy between me and my Sister, and given Sentence on my side.

*She called his Name Dan.*] The Mothers sometimes gave Names to their Children (as *Leab* had done to hers, mention'd in the foregoing Chapter) but with the Approbation of the Father, who sometimes controul'd them, xxxv. 18.

Ver. 8. *With great Wrestlings, &c.*] I have struggled exceeding hard (*i. e.* in incessant, vehement Desires, and perhaps in Prayers to God) to have another Child before my Sister, and have prevailed.

Ver. 9. *Took Zilpab her Maid, and gave her to Jacob to Wife.*] Imitating her Sister, and perhaps out of the same Principle, hoping some or other of her Children might be the Father of the Messiah; and therefore the more Children she had, the more likely some of them might be so happy.

Ver. 11. *A Troop cometh.*] The Hebrew Writers generally expound it, *Good Fortune cometh*; as Mr. Selden shews in his *Syntagm. de Diis Syris*, cap. i. and the LXX translate it ἐντυχῆ, *in a lucky Hour*; and other Greek Versions πύχμα, as in St. Chrysostom (*Hom. lvi. on this Book*) who expounds it ἐπέτυχον τὸ σκόπος, *I have obtain'd my Aim*. Others have ἐπύχμα, which is the same; whence the Latin anciently had it, *Beata facta*, or *Felix sum*, as in St. Austin, Q. xci. in *Gen.* and this seems to some to be nearer to the Hebrew than any other Translation; because what other way soever we expound the Word *Gad*, either for a *Troop*, or *Fortune*, we must make two Words of *Bagad*, as the Masorites do, and take ג to signify as much as נג, according as we translate it, *A Troop cometh*, or *good Fortune cometh*; but I see no necessity of this, for taking *Gad* for a *Troop*, it may be simply translated, *with a Troop*; a *Troop* shall follow this, *i. e.* a great many more Children; and it must be confess'd, that *Jacob* in his Blessing, xlix. 19. doth allude to this Signification of the Word, which I doubt not is the truest; for *Gad* or *Gada* never denotes *Fortune* any where but in the Targum of Onkelos and Jonathan, and among the Rabbins, who follow them; and therefore this may be look'd upon as a later, not the ancient Signification of the Word.

Ver. 14. *In the days of wheat-harvest.*] Which began at Pentecost, when the First-Fruits of it were offer'd; as *Barley-harvest* began at the Passover.

*Mandrakes.*] In the Hebrew the Word is *Dudaim*, which here signifies the Fruit of a Tree or Plant (whatsoever it be) and in the Book of Canticles, vii. 13. it signifies the Flowers; and these are the only two Places where this Word is found in the Bible; which *Job Ludolphus* gives many Reasons to prove cannot signify a *Mandrake*, for the Flowers of that have a bad Smell, and the Fruit of it a bad Taste; and therefore, after great Variety of Opinions, he concludes it to be that which in Syria they call *Mauz*, which is an excellent Sort of Fruit, growing upon a Plant, in the top of which there are great Bunches of it,

like a *Cucumber*; from whence he fancies this Fruit was anciently called *Dudaim*, from the Hebrew Word *Dud*, which signifies *propinquus, cognatus, amicus*, a Neighbour, Kinsman, or Friend; such were these *Dudaim*, which he calls *cognatus aut patruëles ab una stripe profectos*. Vide Comment. in L. i. *Histor. Æthiop.* cap. xix. n. 72.

Ver. 15. *Taken away my Husband.*] It seems he had estrang'd himself for some Time from *Leab's* Bed, out of his great Love to *Rachel*, or because he took little Delight in her; or *Rachel's* Envy at her having so many Children, when she herself had none, made her contrive Ways to keep him from *Leab*.

Ver. 16. *Thou must come in to me, &c.*] I cannot think of any good Reason either of this Contention among *Jacob's* Wives for his Company, or their giving him their Maids to be his Wives, or for *Moses's* taking such particular Notice of all this, but only the earnest Desire they had to fulfil the Promise made to *Abraham*, that his Seed should be as the Stars of Heaven for Multitude; and that in one Seed of his (the Messiah) all the Nations of the Earth should be blessed. It had been below the Dignity of such a sacred History as this is to relate such Things, if there had not been something of great Consideration in them; and what can that be but chiefly the Birth of the blessed Seed, which was the Object of the Hopes of all pious People in those Days? For it is evident, both by *Rachel* and her Sister, that it was Children they desired, and not merely the Company of their Husbands, as it here follows, ver. 17.

Ver. 17. *God hearken'd to Leab.*] To her earnest Prayer, or vehement Desire, and gave her another Son.

Ver. 18. *God hath given me my Hire.*] I purchas'd my Husband's Company, and God hath repaid me, by the Gift of another Son; unto which she adds a further Reflection, as if this was the Reward of her Kindness to her Husband, in bestowing her Maid upon him to be his Wife.

Ver. 19. *Conceived again.*] The Birth of this Son begat a greater Kindness between them, and made him less a Stranger to her Bed.

Ver. 20. *God hath endow'd me with a good Dowry.*] By restoring her Husband to her, and bestowing new Fruitfulness upon her; for she had ceased to bear, xxix. ult.

Ver. 21. *Dinah.*] No reason is given of her Name, but it seems to have the same with that of *Rachel's* First-born by *Bilbab*, ver. 6. for, as if she had now got the Better of *Rachel*, she calls this Child by a Name importing *Judgment*.

Ver. 22. *God remember'd Rachel.*] He would not have *Leab* insult over her, nor triumph too much, and therefore blessed *Rachel* with a Son out of her own Womb; for that was to remember her.

Ver. 24. *Joseph.*] His Name seems to have been taken both from ending her Reproach, which she mentions before, ver. 23. *The Lord hath taken away* (*Asaph* the Hebrew Word is) *my Reproach*, and from adding another Son to this.



*God shall add to me another son.]* This was a great Expression of her Faith; more than we find in all the former Births.

Ver. 25. *Send me away.]* It is plain, by this, that the seven Years Service for Rachel were now finished, just when Joseph was born: And therefore he desires to be dismissed, having lived with him fourteen Years.

*To my own Place, and to my Country.] i. e.* To his Father's House in Canaan: Which was his Country, because he was born there.

Ver. 26. *For thou knowest what service I have done thee.]* He appeals to himself, whether he had not served him with all Diligence and Fidelity: And therefore deserved to be dismissed after such long Labours.

Ver. 27. *I have learned by experience.]* Or, as the Antients understood the word *Nichashti*, I have found by Divination: And *Aben Ezra* thinks he learnt it by consulting with his *Teraphim*. But there needed no such advice with them; the thing was plain in itself, that he had brought Prosperity along with him into his House.

Ver. 29. *Thou knowest how I have served thee.]* With how much Care and Fidelity, as he had admonished him before, ver. 26.

*And how thy Cattle was with me.]* How they prospered under my Care.

Ver. 30. *Blessed thee since my coming.]* So *St. Hierom* explains the Hebrew Phrase, *at my Foot*: Ever since I set my Foot within thy doors; or, since I enter'd into thy service. Others expound it, *Wheresoever I went, or by my leading thy flock*. But *Maimonides* says, this Phrase, *Leragli (at my foot)* signifies *because of me; for my sake*. And so he explains the like Phrase, xxxiii. 14. *P. i. More Nevoch. cap. 28.*

Ver. 31. *Thou shalt not give me any thing, &c.]* I will take nothing of thee at present; but make this following Bargain with thee, for the future.

Ver. 32. *All the speckled and spotted.]* In this place, and in xxxi. 10. there are four distinct words used to express what should be his.

The first of them is *nakod*, which we well translate *speckled*. For the word signifies little Points or Pricks, which the Greeks call *στίγματα*: As many have observed; particularly *Bochart* in his *Hierozyic. P. i. L. ii. c. 45.*

The second is *talú*, which signifies broader and larger Spots; which we frequently see in Cattle.

The next is *akod*, which signifies spotted with divers Colours: But most properly, spots, or rather circles, or rings about the Feet or Legs (which we translate *ring-straked*) so *Symmachus* renders it *λευκὸποδῶν*, *white-footed*: And *Onkelos* and *Jonathan*, having Marks on their Feet; rather *Lists round their Legs or Feet*; for the word denotes *binding or twisting* about any thing.

And then the last word *barud* signifies *whitish spots* like Hail. For *barud*, in Hebrew, is Hail.

*This shall be my hire.]* He doth not mean, that those Cattle which were already *speckled and spotted, &c.* should be given him: For that doth not agree with what went before, *thou shalt not give me any thing, (i. e. I will take nothing that is now thine)* and besides, it would

have been no wonder, if those that were spotted already should bring forth others like to themselves. Therefore the Sense is, That he would separate all the spotted Sheep and Goats; and then out of those which were of one Colour, he would have all that should prove hereafter at all marked with any of the fore-mentioned variety. Now this was a thing so unlikely to happen, that *Laban*, in the next Verse, embraces the motion very greedily: Thinking that white or black Cattle, would bring forth none but such as were like themselves.

Ver. 33. *So shall my Righteousness, &c.]* This separation being made, it would appear that if he had any spotted, they were not taken from *Laban's* Flock; but given to him by God out of them, as a Reward of his honest Diligence.

Ver. 34. *I would it might be according to thy word.]* He thought this so good a Bargain, that he was afraid *Jacob* would not stand to it.

Ver. 35. *Into the hands of his sons.] i. e.* Of *Laban's* Sons, who were now grown up: Tho', perhaps, when *Jacob* first came to him, they were so little as not to be able to look after the Flocks; which his Daughter therefore fed, xxix. 9. As for *Jacob's* Sons, the eldest of them was scarce seven Years old; and therefore could not be fit for such Employment. *Laban* therefore went and separated the spotted Cattle from the rest; and then, lest *Jacob* should get any of them to mix with those of one Colour, he committed them to his own Sons, to be fed apart by themselves. And, as it follows in the next Verse, made a distance of three days journey, between the one and the other; that none might be in danger to stray to the Flock which was fed by *Jacob*: Unto whose Care were committed all that had no Spots at all.

Ver. 36. *Set three days journey, &c.]* That they might be sure not to come near, so much as to see one another.

Ver. 37. *Of the Hasel.]* The Hebrew word *Luz* signifies an Almond, as *Bochart* proves at large, out of a great many Authors. And therefore *St. Hierom* here rightly translates it, *Virgas amygdalinas*. And the Hebrew Interpreters, who will have it signify an *Hasel-tree*, confess that herein they depart from the Opinion of those that went before them. So *Aben Ezra* and *Kimchi*, who both acknowledge that the antient Doctors expound it, *Almond-rods*.

*And piled white strakes in them.]* He had three Artifices to compass his end. The first was this, To peel off the Bark from the Rods, at certain distances, till the white appeared between the Bark, which was of a different Colour. And these Rods, thus discoloured, he laid in the Channels of Water, at that time when the Cattle were wont to couple, (as it follows in the next Verse) that their Fancies might be painted with such divers Colours, as they saw in the Rods. See ver. 40, 41.

Ver. 39. *And the Flocks conceived before the Rods, and brought forth, &c.]* The Greek Fathers ascribe this to the miraculous Operation of God, as *Bochart* observes in his *Hierozyic. P. i. L. ii. cap. 49.* But the Latin Fathers, particularly *St. Hierom*, look upon it as done by the natural Operation of the Imagination. For



which he alledges the like thing done in *Spain* among Horses and Mares: And brings *Quintilian* and *Hippocrates* to justify the like Conceptions in Women. Which he backs with a great Number of Authorities, out of *Galen* and other Writers: Who have observed indelible Marks, to have been impressed upon Children, by the Objects that were presented to their Mother's Imagination, at the time of her Conception.

And *St. Austin* says the *Egyptians*, by the like Device with this of *Jacob's*, had still a new *Apis*, or *Pied-Bull*, to succeed that which died: To whom they gave Divine Honour. But whatsoever Power there might be in natural Imagination to produce such Effects, it must be acknowledged that God gave an extraordinary Blessing to this Contrivance: As appears by the Vision which *Jacob* says he had, wherein God (who had directed him to this Invention) promised to give it success, xxxi. 10, 11, 12. For Beasts have very rarely such a strong and vehement Imagination, as produces such Effects; unless it be moved by some unusual Passion. And therefore we must confess that God excited and stirred up their Imagination; which otherways would not have wrought in that manner; at least, not in all the Cattle. For, let any Shepherd now try this Device, and he will not find it do, what it did then by a Divine Operation. *Vide G. Vossius, L. iii. de Idolol. cap. 22.*

Ver. 40. *And Jacob did separate the Lambs, &c.]* One *Species* is put for all: And the meaning is, That those young Cattle (whether Lambs, or Kids of the Goats, &c.) which were thus brought forth spotted, he did not suffer to remain with the Flock of *Laban*: lest he should say that he did him wrong by letting them mix together, and so bring forth spotted Cattle, (and perhaps he might also think that they looking upon *Laban's* one-coloured Cattle, might bring forth young ones like to them.) But, instead of this way of intrenching himself, he had a *second* Artifice; which was to put the spotted Cattle (produced by the former Device) foremost: So that *Laban's* Flock should always look upon them, and thereby be the more apt to conceive the like. And then it follows in the end of this Verse,

*He put his own Flocks by themselves, and put them not to Laban's Cattle.]* Which looks like a repetition of what was said in the beginning of the Verse: But the meaning is, That those which brought forth spotted, by this second Artifice, he also put by themselves; and suffered them not to be mingled with *Laban's* Cattle: as before he had separated those that were brought forth spotted, by looking upon the Rods.

Ver. 41. *And it came to pass, when the stronger Cattle did conceive, that Jacob, &c.]* This was his *third* Artifice: Which is thus expounded by the *Chaldee* and a great number of other Authors, (which may be seen in *Bochart, P. i. Hierozoic. L. ii. cap. 46.*) that he laid the Rods before the Cattle only in the Spring-time, when the Sun was ascending, and the Cattle lusty and vigorous. But let them alone when the Cattle came together in *September*, or the declension of the Year, (for they bred twice a Year in those

Countries) at which time they were become more feeble. If he had always laid the Rods before the Cattle, there might have been none but spotted, and so *Laban* have been quite impoverished. Therefore he chose to do it only in their first and prime Copulation, which was in the Spring-time; and omitted it in the latter, which was in the Autumn. Our famous Mr. *Mede* follows this Interpretation, *Discourse* xlv. p. 355. But there is no certainty in it: For *Pliny* and *Columella* prefer those begot in Autumn, to those begot in the Spring. And therefore our Translation is most proper, which represents *Jacob* as using this Artifice, of laying the Rods before them, only when the stronger Cattle came together, and not when the weaker. And so the LXX understood the words, without respect to the former or latter breed: And so the *Hebrew* words import, as *Bochartus* shows in the place before-named, pag. 514.

Ver. 43. *And the man increased exceedingly, &c.]* Some have made it a question, whether he got all these Riches honestly; because *Laban* did not think of his using any Art, but only of bare casual Productions. But, as what was not directly against the Contract, may be thought to be allowed by it; so it is certain that *Jacob* might lawfully take what God bestowed upon him: Who seems to have directed him by an Angel to use this Artifice; or, at least, testified his approbation of it: intending to transfer unto *Jacob* the wealth of *Laban*, as he gave the riches of the *Egyptians* to the *Israelites*. For the World is his, and the Fulness thereof: And he may dispose of every thing in it, as he pleases.

*Maid-servants, &c.]* To look after his Cattle; and after his Camels and Asses, which he also purchased.

## C H A P. XXXI.

Ver. 1. **H**E beard the words of *Laban's* sons.] Who uttered such discontented or threatening Speeches, as made him fear they would fall upon him and do him mischief. This was the first cause of his resolved flight.

*Hath taken away all that was our father's.]* They speak of him as if he had been a Thief: which made him suspect they would use him accordingly.

*All this glory.]* All these riches, ver. 16.

Ver. 2. *And Jacob beheld the countenance of Laban, &c.]* This was the second cause of his Resolution to be gone; that he saw by *Laban's* Looks things were not likely to go well with him, if he stay'd any longer.

Ver. 3. *And the LORD said unto Jacob, &c.]* This was the third Cause, the Divine Majesty appeared to him, and bad him be gone. And as he had his Warrant, so he seals it with his Promise to protect him in his Return to his own country.

Ver. 4. *Jacob sent and called Rachel and Leah.]* *Rachel* is first mentioned as his chief Wife; for so she was in his designment: And so the Posterity of *Leah* afterward acknowledged, naming her first in the Blessing of *Ruth*, iv. 11.



*To the Field unto his Flock.]* That he might discourse them privately : Fearing also, it is likely, that he might be seized by *Laban* and his Sons, if he went to the House.

Ver. 5. *The God of my Fathers hath been with me.]* Hath appeared to me (*ver. 3.*) and bid me not fear your Father.

Ver. 6. *With all my power.]* I have omitted nothing that I could do to promote his Interest.

Ver. 7. *Hath deceived me.]* Dealt unjustly with me, in not standing to his Agreement.

*Changed my Wages ten times.] i. e.* Very often ; as many interpret it from the like Expression in other places, particularly *Levit. xxvi. 26.* where *ten Women* are put for a great number of Women. But others think that he really changed his Wages just *ten times* : For he served him *six Years* after he made the Agreement with him mentioned in the foregoing Chapter, *ver. 31, &c.* And the first Year, he stood to his Bargain : But seeing him thrive exceedingly, he altered the form of their Covenants at the end of that Year. And in like manner, every half Year, when the Ewes brought forth young ones (which they did twice a Year) and he saw them spotted, he broke his Contract, and made a new one less advantageous to *Jacob* : Sometimes restraining it to one sort of Cattle, sometimes to another, and not letting him have the whole benefit of his Contract. Which is not at all improbable : For *Jacob* mentions his ill dealing with him in the very same words, *ver. 41.* And in the next Verse to this, he relates how *Laban* would sometimes let him have only the *speckled* ; at another time, none but the *ring-straked* ; and so we may suppose of the rest. See this explained by *St. Hierom in Quæst. Hebr.* and by *St. Austin 2. xcv. in Gen.*

*But God suffered him not to hurt me.]* To defraud me of my Wages, by these changes which he made in them.

Ver. 9. *Thus hath God taken away, &c.]* He prudently conceals his own Artifice, and only relates what hand God had in the business, (which indeed was the chief, for without his Blessing it could not have prospered) for fear perhaps that they should any way divulge it, and bring him into danger with *Laban*. For every body cannot keep a Secret, (the *Hebrews* make too severe and foolish Reflections on Women upon this occasion) and his whole Estate depending on this, he thought it best to keep it to himself for the present.

Ver. 10. *It came to pass, at the time the Cattle conceived, &c.]* To confirm them in the Opinion, that the hand of God had transferred all the Riches of their Father unto him, he relates what was represented to him in a Dream.

*The Rams that leaped, &c.]* He beheld them such as he had agreed to have for his Hire ; and therefore likely to produce others *spotted*, and *straked*, like themselves ; according to the common Observation of the Poet :

*Sic catulos canibus similes, sic matribus hædos.*

For in the *Hebrew* the words *ring-straked* and *speckled* may be referred to the *Ewes* as well as to the *Rams*. And it is probable, he had this

Vision before he made his Agreement with *Laban*, whereby he was directed to the Artifice of which he made use ; or else God represented to him afterward, that he approved it, and would make it successful.

*Grisled.]* This word (*barud*) is not used before : But I took notice of it in the foregoing Chapter, *ver. 32.* that it signifies as much as *great white* or *grey spots*, like to *Hail-stones*. It is just the quite contrary to *nakod*, speckled or sprinkled with little black spots, which were upon the Sheep that were white : As these were *whitish* or *grisled* Spots, upon those that were black.

Ver. 11. *And the Angel of God spake unto me, &c.]* In the Name of God, as his Ambassador ; God being supposed to be present, where his Angels, who are his Retinue, are said to appear ; as I have often noted. See *xxviii. 17.*

Ver. 12. *Lift up now thine Eyes.]* He said, *ver. 10.* that he did *lift up his Eyes* : Therefore the meaning here is, *Observe now*, and *mark* what thou seest.

*I have seen all that Laban doth unto thee, &c.]* Taken such notice of it that I will do thee Right.

Ver. 14. *I am the God of Bethel.]* It is plain by this, that tho' the Angel only appeared, *ver. 11.* yet God himself was present and remember'd him, how he had appeared unto him in *Bethel*, *xxviii. 11, 12. &c.* and how *Jacob* had anointed the Pillar, and vowed a Vow unto him. So *Maimonides* expounds it ; for *Jacob*, no doubt, saith he, made the Vow to God, and not to the Angel : And therefore the Angel (as he understands it) speaks here in the Name of God and not of himself, *More Nevach. P. i. cap. 27.* See *chap. xxii. 11, 15.* But I see no reason why we should not suppose the *Divine Majesty* himself to have appeared also, as he did at *Bethel* : When *Jacob* saw the Angels ascending and descending upon the Ladder, and the *LORD* himself standing at the top, and speaking to him, as he doth here. For upon a serious Consideration of all the Circumstances, this Vision here mentioned seems to me to be distinct from what was represented by an Angel in a Dream, *ver. 11.* For he had *that*, it is evident, at the beginning of his last *six Years* Service ; *this*, at the conclusion of them : But he puts them both together, because they belong to the same Matter.

And God now remembers his Vow, to show him that he was well-pleased with it ; and to excite him to perform it, when he had brought him (as he assures him he would) to that place again.

Ver. 14. *Rachel and Leah answered, &c.]* They immediately consented to go along with him, and not so much as to acquaint their Father with it ; for they knew he would give them nothing.

*Is there any portion, &c.]* We shall get nothing by staying with him : The reason of which follows :

Ver. 15. *Are we not counted as strangers ? &c.]* He hath not dealt with us, as if we were his Children, but as if we were of some other Family, whom he had bought, and sold again.



*Sold us.*] Not so much giving us in Marriage, as selling us for the Price of *Jacob's* Labour.

*Quite devoured our Money.*] Kept to himself all the Money he got by thy Service, and given us not a Farthing of it.

Ver. 16. *For all the riches, &c.*] God hath but given us that which was our own: And therefore thou mayest lawfully keep it, and go away with it.

Ver. 17. *Jacob rose up.*] Prepared himself for the Journey.

*And set his sons.*] As was but needful: *Reuben* his eldest, being scarce *fourteen* Years old; and *Joseph* his youngest, scarce *six*.

*Upon Camels.*] They used to ride upon Camels, in the East-Country; especially when they made long Journeys. See xxiv. 10.

Ver. 18. *He carried away all his Cattle.*] But nothing of *Laban's*, as *Josephus*, without any reason, fancies.

Ver. 19. *Laban went to shear his Sheep.*] Which gave *Jacob* the better opportunity to escape, whilst he was busy about that, and feasting perhaps his Shearers.

*And Rachel had stolen.*] In all likelihood his Wives returned to the House, to fetch what they had left there when *Jacob* sent to speak with them in the Field, (ver. 4.) and then *Rachel* took away these Images.

*The Images that her Father had.*] These Images in the *Hebrew* are called *TERAPHIM*: Of which we read very often afterward, in the Holy Scripture. *Mercer* and *Simeon de Muis* take it for an exotic Word: But others derive it from the *Hebrew* word *Rapha*, which signifies to cure or heal; as if these were looked upon as *Salvatores*, Saviours and Deliverers, or Preferers from Mischiefs.

There are other Derivations, of which there is no certainty: But most agree they were a kind of *Penates*, as the *Romans* called them, *Household Gods*: In which Style *Laban* speaks of them, when he says, ver. 30. *Wherefore hast thou stolen my Gods?* But it is a great Question among the *Hebrew* Doctors, Whether, in these ancient times, they worshipped them as Gods, or only used them as Instruments of Divination; as Mr. *Selden* observes, *de Diis Syris Syntagm.* i. cap. 2. Where he shows, that several of the *Hebrew* Doctors take them to have been Figures in human Shape, (1 Sam. xix. 13.) made by Astrologers to be capable (as they fancied) of the heavenly Influences. And for this reason, they think *Rachel* stole them, that *Laban* might not enquire by them which way *Jacob* and his Family were gone. *Hottinger* also hath many ingenious Arguments to prove, that they were the same with the *Arabian Talismans* in after-times: Which were Images made under such or such Constellations, to receive the heavenly Influences; either to be a Phylactery, or an Oracle. See L. i. *Histor. Orient.* cap. 8.

But the Conjecture of *Lud. de Dieu* upon this place, seems to me far more probable, that they were the Representations of some Angelical Powers, (*Teraphim* and *Seraphim* being the very same, by the change only of a Letter) who, they imagined declared the Mind of God, by them. For, in those Countries where the

*SCHECHINAH*, or Presence of the *Divine Majesty*, did not appear, as it did in *Abraham's* Family, they had at least some Tradition of it, and of the Angels that were its Attendants: The resemblance of which they made, in hope they might by that means have a Communication with them, and gain Intelligence from Heaven. Of which evil Spirits made their Advantage, and abused Mankind by the lying Answers they gave to their Enquiries. For there is no reason to think that God allowed, much less appointed, the making of these *Teraphim*: Which *Gaffarel* adventures to say, were piously used before the Law of *Moses*, and God manifested his Mind and Will by them. This had been to lead Men into Idolatry, by Image-worship; unto which they were prone of themselves.

Expositors differ very much about *Rachel's* Intention in stealing them. Some fancy she still retained a tang of Superstition: But I take it to be more likely, that *Jacob*, who loved her extreamly, and was no less beloved by her, had brought her off from the false Notions and bad Customs of her Country. And then she did not carry them away, for fear *Laban* should enquire by them, which way they were gone, (for she knew they were but vain Idols, which could give no Direction) but rather designed to convince her Father of his Superstition, by letting him see, that his *Gods* (as he called them) could not preserve themselves, much less do any service to him. Or, perhaps, she intended to give herself some Portion of his Goods, which she thought justly belonged to her: And so took these *Teraphim*, which were of some value (tho' small Images) because they are generally supposed to have been made of Silver.

Ver. 20. *Jacob stole away unawares.*] Without the knowledge of *Laban*. For the word *Heart* (as it is in the *Hebrew*) is here put for the *Understanding and Will*.

*Laban the Syrian.*] There being no necessity of mentioning his Country, (which was well known from the preceding Story) some think he is here called *the Syrian*, to denote that as cunning as he was, *Jacob* was too hard for him. For the *Syrians*, in ancient Authors, are observed to have been a very crafty, subtle People. But there is no certainty of this; there being a frequent Redundance very obvious in this Language. See ver. 25.

Ver. 21. *So he fled, &c.*] Pack'd up his Baggage (as we now speak) and made all ready for a speedy flight: And (as it follows) *rose up*, and made all the haste he could to get over the River.

*And passed over the River.*] i. e. *Euphrates*, frequently called in Scripture *the River*, in regard of its eminence.

*Mount Gilead.*] So called afterward, from what *Jacob* and *Laban* did there, ver. 48. It joined to *Mount Libanus*.

Ver. 22. *On the third day.*] There was such a distance between *Jacob's* Flock and his (xxxii. 36.) that he could not hear sooner; especially when he was taken up with other business, (ver. 19.) and did not make enquiry.

Ver. 23.



Ver. 23. *Took his Brethren.*] Some of his near Kindred.

*They overtook him.*] The Hebrew word imports, *They came close up to him.*

Ver. 24. *And God came to Laban the Syrian in a Dream, &c.*] See concerning this Expression, xx. 3.

*Speak not to Jacob either good or bad,*] About his return to thee. Unto which God charges him he should neither allure him by Promises, nor affright him by Threats.

Ver. 25. *Then Laban overtook Jacob.*] This is a different word from that in ver. 23. signifying he came near, or approached just to him: So that they might confer one with another.

*Now Jacob had pitched his Tent, &c.*] For Jacob and Laban had both pitched their Tents in the same Mount, not far from one another. This, Josephus thinks, they had done in the Evening; when Laban came up so close to him, that if the Night had not parted them, they might then have discoursed together: Which they did next Morning, when they came nearer one to another; after God had warned Laban not to stop his Journey.

Here Gilead is redundant, as the word Syrian was before in ver. 20, 24.

Ver. 26. *As Captives taken with the Sword.*] As Prizes in War, which are wont to be carried off with force and violence.

Ver. 28. *Thou hast now done foolishly in so doing.*] He seems to pretend, that he would have been very kind to him, if they had parted with mutual consent: And would have him think he had lost by stealing away, not only the Musick and Merriment, (before-mentioned, ver. 27.) but such Gifts as he would have bestowed upon him.

Ver. 29. *The God of your Father spake unto me, &c.*] There is no ground to think that the SCHECHINAH or Divine Majesty appeared to him; for we do not read either here, or ver. 24. of his seeing any thing, but hearing one speak to him, and that, in a Dream; who told him, I suppose, that he was the God of Isaac, and of Abraham. Or, if he saw a glorious Appearance, it was in his Sleep only, not when he was awake.

Ver. 30. *Stolen my Gods.*] See ver. 19.

Ver. 31. *Because I was afraid.*] This is an Answer to the first part of Laban's Expostulation, ver. 26, 27, &c.

Ver. 32. *With whomsoever thou findest, &c.*] This is an Answer to the last part of it. From which some gather, that Theft was punished with Death, in those days. Sacrilege perhaps was.

Ver. 33. *Laban went into Jacob's Tent, &c.*] This shows that Men and Women had every one of them their distinct Tents apart by themselves; as was noted before, xxiv. ult.

Ver. 34. *Camels furniture.*] The Saddle upon which they rode, or laid their Carriage.

*Searched all the Tent.*] Except that place where she sat.

Ver. 25. *Let it not displease, &c.*] She begs his pardon that she did not stand up to do him reverence, as became a Child to her Father; and excuses it by an Infirmary which was upon her.

*And he searched.*] He looked all about the place where she sat.

Ver. 36. *Jacob answered and said, &c.*] He proceeded farther in his Answer; and expostulates with Laban, as he had done with him: Setting forth the causelessness of his Pursuit, the Injustice of charging him with Theft, and all his unkind Usage of him, from the time he came to him, till his Departure, notwithstanding his faithful Services; which he represents most admirably.

Ver. 38. *Thy Ewes and She-Goats have not cast their young.*] I look'd so carefully after them, and such was the Blessing of God upon my Care, none of them miscarried. A most high Commendation of his Service. Who would not have valued such a Servant, for whose sake God bestowed such an unwonted Fecundity upon Laban's Flock?

*The Rams of thy Flock have I not eaten.*] Under Rams are comprehended the Lambs also: For if he had eaten any of them, it had been no great Commendation to abstain from the Rams. But he contented himself with Pulse, or such-like mean Diet, to promote his Master's Profit.

Ver. 39. *That which was torn of Beasts, &c.*] And that also which was stolen by Theft, was not brought to Laban's Account; but Jacob made them good. Which was not only an unjust Exaction, but an inhuman: For the most careful Shepherd in the World could not have his Eye every where to prevent such things, especially in the dark; as it follows:

*Whether stolen by day or by night.*] A most barbarous Usage of a Nephew, and a Son-in-law, to make him pay for that which wild Beasts devoured, or Thieves stole, against his will; when no body could see their approach in the Night. Some question where Jacob got Money to pay for them. But it is to be considered, that he did not come quite unprovided from his Father's House; with which also we may reasonably think, he still held some correspondence.

Ver. 40. *Thus was I, in the day the drought, &c.*] While I served thee the Heat consumed me in the Day-time, and the Frost nipp'd me by Night. For in those Countries Shepherds were wont to watch their Flocks; especially about the time that Ewes were likely to yean: As we read, Luke ii. 8. See Bochart in his Hierozoic. P. i. L. ii. cap. 44.

*My Sleep departed from mine Eyes.*] Many times he took no rest; being awakened by wild Beasts, or by Thieves, or kept awake by his great solicitude for his Flock.

Ver. 41. *Thus have I been twenty Years in thy House.*] This hath been my manner of life, for no less than twenty Years, that I have been a Servant in thy Family.

Ver. 42. *The fear of Isaac.*] The God whom Isaac feared; that is, worshipped: As the Chaldees interpret it.

*Thou hadst sent me away now empty.*] Without Goods, Wives, or Children: For he seems to have been so barbarous, that if he had been left to himself, he would have made them all his Slaves.

God



*God hath seen my affliction.*] How ill thou hast treated me; and taken care to relieve me. For so the word *seen* signifies in many places, particularly xvi. 13.

Ver. 43. *These Cattle are my Cattle, &c.*] Because they belonged to his Daughters, and their Children, therefore he calls them his: That is, now he is in a good mood, and pretends the same Care of every thing that *Jacob* had, as if it were his own. So it follows:

*And what can I do this day unto these my Daughters? &c.*] How can I do them any harm, when they are so very dear to me?

Ver. 44. *Let us make a Covenant, &c.*] Enter into a strict League, by some Monument or other, that shall remain as a Testimony of our Friendship.

Ver. 45. *Set it up for a Pillar.*] For a Monument of what *Laban* desired.

Ver. 46. *Jacob said to his Brethren, Gather stones, &c.*] He prays every one whom *Laban* had brought with him, to bring a Stone; and they did so, and laid them together on an heap, which was flat at the top like a Table; so that they did eat upon it the next Morning, ver. 54.

Ver. 47. *Laban called it Jegar-Sabadutha, &c.*] One of them gave it a Syriac Name, signifying *the heap of Testimony*: The other an Hebrew, signifying *the heap of Witness*. For *Gal* is an *Heap*, in Hebrew; and *Ed*, a *Witness*. These two Languages were different, but not so much that they did not understand one another, as appears by the whole Story.

Ver. 48. *This heap is a Witness between me and thee this day.*] It shall remain as a Monument, that we agree not to transgress these Bounds; as it is explained, ver. 52.

Ver. 49. *Mizpah.*] A Watch-Tower. This shows that *Laban* understood Hebrew as well as Syriac: Or rather, that these were two Dialects, which differed in pronunciation, and in many words, (as those mentioned, ver. 47.) but in most, had the same common to them both.

*The LORD watch between me and thee.*] Observe how we behave our selves, when we cannot see one another. Here he uses the Name of *Jehovah*; which shows he was acquainted with the Religion of *Jacob*, as well as his Language; and worshipped, 'tis likely, the LORD of Heaven and of Earth; tho' not without some superstitious Mixtures.

Ver. 50. *If thou shalt afflict my Daughters, &c.*] It seems to be a short form of Speech, importing, God, who observes all things, will punish thee for it.

*If thou take other Wives besides my Daughters.*] Which might have been worse for them and their Posterity; and therefore he lays this restraint upon him.

*No man is with us, &c.*] Tho' here be no Man besides our selves, to be witness of this Agreement; yet consider that God (which is infinitely more) knows it, and will punish him that transgresses it.

In these two last Verses he discourses very religiously; which revived also his natural Affection to his Children.

Ver. 52. *This heap be witness, and this pillar be witness, &c.*] It seems that *Laban* and his Company set up an Heap, made of the Stones

which every one brought; and *Jacob* set up one single large Stone (ver. 45.) in the form of a Pillar. And, 'tis likely his Pillar look'd towards the Land of *Canaan*, and their Heap towards *Haran*.

*That I will not pass over this heap, &c.*] As Stones were set in the Confines of Fields to be Boundaries, and Land-marks (as we call them) to distinguish Mens Possessions, and limit them from encroaching one upon another, so were this Heap, and this Pillar, intended to be in the nature of such Boundaries; beyond which neither of them should pass armed to offend the other.

Ver. 53. *The God of Abraham, and the God of Nabor.*] These two were Brethren, (for he doth not mean sure, their Grand-father, the Father of *Terah*, xi. 24.) and before *Abraham* was called out of *Ur*, they both worshipped other Gods, *Josh.* xxiv. 2. But then, *Abraham* renounced those Gods, and worshipped only the Creator of Heaven and Earth, as *Nabor*, I have formerly conjectured, also did; when he followed him to *Haran*. Therefore I think, we need not make a question by which of *Abraham's* Gods *Laban* now swears: For I take him to have been bred up in the true Religion, which made *Abraham* desire his Son should have a Wife out of this Family; for which reason *Isaac* also sent *Jacob* hither.

*The God of their Father.*] As much as to say, by the God of our Ancestors: Who, after God's appearing to *Abraham* and calling him out of his own Country, became the Worshipers of the LORD of Heaven and Earth alone. See xi. 31.

*Jacob swears by the Fear of his Father Isaac.*] By him whom *Isaac* worshipped, ver. 42. He mentions the *Fear of Isaac* rather than the *God of Abraham*, to declare more plainly and undoubtedly by what God he swears. For *Abraham* had been an Idolater, but *Isaac* never was.

Ver. 54. *Jacob offered sacrifice.*] Peace-offerings, (as they were afterward called) part of which were eaten by him that offered them, and by his Friends. This further shows they were of the same Religion, by their partaking of the same Sacrifice, which *Jacob* no doubt offered to the True God.

*Called his Brethren to eat Bread.*] Invited them to feast with him upon that Sacrifice: Whereby they confirmed the Covenant lately made between them.

Ver. 55. *Laban blessed them.*] Prayed God to preserve and prosper them.

*Returned to his place.*] viz. *Haran*.

## C H A P. XXXII.

Ver. 1. **T**HE Angels of God met him.] To encourage and comfort him with the assurance that God was with him. This is a remarkable Passage, showing the singular Care God had of him: Who, as he appeared to him when he went from *Canaan*, so now appeared to him again in his Return thither, that he might depend upon the Promise he then made him, xxviii. 13, 14, 15.

Ver.



Ver. 2. *This is God's host.*] Which attend upon the *SCHECHINAH*, or *Divine Majesty*; to execute his Commands.

*Mahanaim.*] *i. e.* Two Hosts, or Camps, as it is in the Margin. Either, because there were several Squadrons (as we speak) of the Angels; drawn up like an Army, ready for his defence: Or, because, besides his own Family, which was pitched here in order like a Camp, there was that of the Angels also. The former seems most probable, because this Name relates to *God's Host*, mentioned before; which consisted of several Troops of Angels.

Ver. 3. *And Jacob sent messengers before him, &c.*] As he was about to pass over *Jordan* (*ver. 10.*) he sent some to wait upon his Brother.

*Unto the Land of Seir.*] Which *Esau*, it seems, had conquered in *Jacob's* absence, according to the Blessing of his Father, xxvii. 40. *By thy Sword shalt thou live.* This *Jacob* thought fit to congratulate to him; and at the same time to try how he stood affected towards himself.

*The Country of Edom.*] So it was called in *Moses's* time.

Ver. 4. *Thus shalt ye speak to my Lord Esau.*] He calls him his Lord, that he might mollify his Anger, if any remained, by humble Language. Which sounded as if he had no thoughts of the Birth-right he had purchased of him. This also was the Style wherein others addressed themselves to *Esau*, after he had won the Principality of *Seir*.

*Thy Servant Jacob.*] These are submissive words also; importing his Inferiority.

*I have sojourned with Laban, &c.*] This hath the same design with the foregoing words; to insinuate that he was much inferior to *Esau*; having been a Servant a long time to *Laban*.

Ver. 5. *And I have Oxen, &c.*] Yet he adds this, That he was plentifully provided for, lest *Esau* should think he came a begging, and might prove a burden to him; so the *Hebrews* understand it. And *Maimonides* observes, that he mentions only *Oxen*, *Asses*, and *Flocks*, (*i. e.* of Sheep and Goats) because these were the common Possessions of all Men, and in all Countries, that had any thing. But *Horses* and *Camels* were not ordinary Goods, but the Possessions of a few great Persons, and in some Countries only: *More Nevochim*, Par. iii. cap. 39. *Jacob* indeed had *Camels*, (*ver. 7, 15. and xxxi. 17.*) but, it is likely, they were not many, and he had no great breed of them.

*Men-Servants and Maid-Servants.*] These were a part of their Possessions, as *Oxen* and *Sheep* were; which they bought and sold; and were no where more plentiful than in *Syria*, (from whence *Jacob* came) if it were then such a Country, as it was in after-times, when the *Roman* Writers say, they were *servituti nati*, born to slavery.

*That I may find grace in thy sight.*] He courts his Friendship, and desires he would favour him, and not hinder him in his Passage to their old Father.

Ver. 6. *We came to thy Brother Esau, and also he cometh to meet thee.*] They reported, no doubt, what he reply'd to *Jacob's* Message; and this coming to meet him signifies, that he gave them

a civil reception: And pretended, at least, to be glad to hear of his Brother's return; and therefore prepared to come and welcome him into his own Country.

*Four hundred Men with him.*] Nobly attended; partly to show his Greatness, and partly to do honour to *Jacob* by a publick Salutation.

Ver. 7. *Then Jacob was greatly afraid, &c.*] Being conscious to himself what cause *Esau* had not to love him. He interpreted his coming to meet him, with such a Number, otherwise than it was represented. The Vision of Angels indeed, who met him (*ver. 1.*) might have fortified him against all fear of *Esau's* meeting him: But the first Motions of such Passions cannot always be prevented.

*He divided the People that were with him, &c.*] Put his Family, and all belonging to him, in as good a posture, as he was able.

Ver. 9. *O God of my Father Abraham, &c.*] As he had prudently disposed all things for the preservation of his Family, at least, of some of them: so he addresses himself to God, (of whose Goodness both *Abraham* and *Isaac* had very long experience) without whose Favour he knew the Angels themselves could do nothing for him: For they are his *Host*, *ver. 2.* and act only by his command.

*Return unto thy Country.*] He represents to God that he was in the way of Obedience to his Orders: And then remembers him of his gracious Promise, *I will deal well with thee.*

Ver. 10. *I am not worthy, &c.*] Next, he acknowledges what God had done for him already; and how unworthy he was of the smallest part of it.

*With my Staff.*] As a poor Traveller, having no more than I could carry about me. Travellers used Sticks then, as they do now; for their Ease, and for their Defence.

Ver. 11. *The Mother with the Children.*] *i. e.* My whole Family: Which could not consist with God's Promise, mentioned in the next Verse.

Ver. 12. *As the Sand of the Sea.*] The words of God's Promise are *as the Dust of the Earth*, xxviii. 14. But that signified the same with what God had said to *Abraham*, xxii. 17. which this Promise authorized him to apply to himself, as the Seed whom he intended to bless.

Ver. 13. *He lodged there.*] *i. e.* In *Mahanaim*, or thereabouts: where he hoped God would command the Angels, which he had seen, to protect him.

*And he took of that which came to his Hand, &c.*] According to this Translation, he took what he first light upon, without any choice; being still in a Passion of Fear. But the *Hebrew* Phrase בִּירוֹ, that which was in his Hand, signifies what was in his Power to present him withal, viz. Such Cattle as are after mentioned; tho' he had no Jewels, or precious Raiment. And it appears that he chose them with great Consideration, in exact Proportions: For having commended himself, upon such good Grounds, to the Protection of the Almighty, his Fear vanished.

Ver. 14. *Two hundred She-Goats, and twenty He-Goats, &c.*] The Males bare the proportion of one to ten Females. And so it was in the

Rams



*Rams and Bulls*; which was the proportion *Varro* saith was observed in his days and Country. See *Bochart* in his *Hierozyic*. P. i. L. ii. cap. 54.

Ver. 15. *Milch Camels.*] Who had lately foaled: For nothing was more delicious in those Countries (as *Bochart* observes out of *Aristotle*, *Pliny*, and many other Authors, *Ib. Lib. ii. cap. 2.*) than Camels Milk.

Ver. 18. *It is a present.*] With which he hoped to sweeten him; there being a great Power in Gifts to win Mens Hearts, even when they are disaffected: As the wise Man observes in many places, *Prov. xvii. 8. xviii. 16, &c.*

*And behold he is behind us.*] He would not have *Esau* think that he was afraid to see him.

Ver. 19. *And so he commanded the second, &c.*] He therefore distributed them into several Drove, that they might make a greater appearance; and that he might still be more and more pleased, with the Respect which was shown him, and the Present intended him. For every new Drove, and new Speech, made a new Impression upon him.

Ver. 21. *Lodged that night in the company.*] Or, Camp, *i. e.* where he pitched the Tents for his Family.

Ver. 22. *He arose up that night.*] Before it was Day; in the last Watch of the Night.

*His eleven Sons.*] *i. e.* All his Children: For the Daughter is comprehended.

*Passed over the ford Jabbok.*] This was a little River, flowing from the Country of the *Ammonites*, and falling into *Jordan*, where it comes out of the Lake of *Genesareth*. It was in one place fordable; and there *Jacob* first passed over himself, to try the depth of it.

Ver. 23. *And he took them and sent them over, &c.*] Having tried the Ford, he returned; and caused them all to pass over: And so (as it follows) *was left alone, on the East-side of the Brook.*

Ver. 24. *And there wrestled a Man with him.*] He staid alone, in all likelihood, that he might commend himself and his Family to God, by earnest Prayer: Which seems to be confirmed by the Prophet *Hosea*, xii. 4. And as he was Praying, or when he had done, a Man encountered him, with whom he grappled; taking him, perhaps, for some of *Esau's* Attendants come to surprize him. For it was so dark, that he could not see what kind of Countenance he had: Or, if he could, Angels were wont to appear so like to Men, that at the first they did not discern the difference. *Maimonides* fancies all this was done in a Prophetic Vision: *More Nevoch. P. ii. cap. 42.* but the whole Narration confutes this. The only question is, whether this was a created Angel, or the Eternal ΛΟΓΟΣ, as many of the ancient Fathers understood it. Whose Opinion is opposed by *St. Austin*, (as I observed upon the xviiiith Chapter) and seems to me not so probable, as that this Angel was one of *God's Host*, mentioned *ver. 2.* sent from the *SCHACHINAH*, or *Divine Majesty*: By whose Order, and in whose Presence, he strove with *Jacob*, in such manner, as is here described. In short, I take him to be one of those, whom the *Jews* call *Angels of the Presence*; that wait con-

tinually upon the *Divine Majesty*, and make a part of his Retinue. See xxxv. 10.

Ver. 25. *And when he saw that he prevailed not against him.*] Tho' *Jacob*, no doubt, was extraordinarily strengthened by God, in this Combat (*Hosea* xii. 5.) yet the Angel, who represented God, could have prevailed against him, if his Orders had not been to let *Jacob* have the better.

*He touched the hollow of his Thigh.*] The Angel gave over the Combat; but made him know, by this light touch, what he could have done, if he had pleased, *i. e.* quite overthrown him, as easily as he had made him go limping. This discovered to *Jacob* that he was more than a Man who wrestled with him: And that he had not prevailed against him by his own Strength; but by the Power of God.

*The hollow of Jacob's Thigh was out of joint.*] The Thigh-bone slipped out of the Cavity, or Socket, into which it was inserted.

Ver. 26. *And he said, let me go.*] Tho' the Angel ceased to wrestle any longer, yet *Jacob* would not let go his hold: And, the more to set off his Victory, the Angel seems not to be able to break from him, without his Consent.

*For the day breaks.*] It is time for thee to follow thy Family over the Brook.

*And he said, I will not let thee go, except thou blest me.*] By this it plainly appears, *Jacob* began to understand who he was.

Ver. 27. *What is thy Name?*] The Angel doth not yet own his Quality; but speaks as if he were unacquainted with *Jacob*.

Ver. 28. *Thy Name shall be called no more Jacob, but Israel.*] *i. e.* Not only *Jacob*, (as this Expression is used, 1 *Sam. viii. 7.*) or not so much *Jacob* as *Israel*. Which Name abolished the other, in his Posterity: Who were called *Israelites*, but never *Jacobites*.

*For as a Prince hast thou power with God, and with Men.*] These words explain the End and Intention of this Combat; which was to show, That he having such Power with God, as to prevail over one of his Ministers, needed not fear his Brother *Esau*. So the *Vulgar Latin* expresses it. *If thou hast been strong against God, how much more shalt thou prevail with Men.* And it is the Sense of our Translation, which more literally renders the *Hebrew* words, *Thou hast behaved thyself like a Prince* (so the word *Scharitha* imports) *with God, and with Men, &c.* That is, hast showed such an Heroic Spirit (as we speak) in this Combat, that thou needest not fear *Esau* and all his followers: This Victory is an assurance that thou shalt get the better of him.

There is no Body skilled in the Original Language, but easily sees no other Derivation of the Name of *Israel* is to be sought for, but what is contained in this word *Scharitha*: Which gives the reason of it. For *Sar*, as *St. Hieron* observes, signifies a *Prince*; and the *Jod* in the beginning, is the common note of a proper Name. So the meaning of *Israel* is as much as a *Prince with God*.

Ver. 29. *Jacob askt him, and said, Tell me, I pray thee, thy Name.*] *Jacob* having told him his own Name, desires him to requite him in the



the same kind: That thereby he might more certainly know, whether he was an Angel or a Man. For these words seem to demonstrate, he did not think him to be God himself.

*Wherefore dost thou ask after my Name?*] Do not enquire after it. *Rasi* thinks Angels changed their Names according to the Offices and Functions to which they were assigned.

*And he blessed him there.*] Renewed the Blessing which God had promised to *Abraham* and his Seed; whereby *Jacob* was fully satisfied who he was: For he pronounced this Blessing in the Name of God, from whom he came.

Ver. 30. *I have seen God face to face.*] Been admitted to the nearest Familiarity with him. For he look'd upon this Angel, as a part of the *SCHECHINAH*; which now also, it's likely, visibly appeared, and made him call this Place *Peniel*, *The Face of God*. Which doth not import that the *SCHECHINAH* appeared in an human Figure, (for it never did) but that he look'd upon it as a Token of the Divine Presence, and that it approached very near him; as when one Friend speaks to another *face to face*, as the ancient Phrase was.

*And my Life was preserved.*] This is commonly interpreted by the Opinion, which was in old time, that if they saw one of the heavenly Ministers, they were to be no longer Men of this World, but die presently. But it may refer (as *Menochius* observes) to the principal Scope of the Combat, which was to confirm *Jacob* against the fear of *Esau*: And so the meaning is, *I doubt not, I am safe, God will preserve me from any hurt by Esau.*

Ver. 31. *He halted upon his Thigh.*] Because the Hip-Bone was out of its place. Many think this lasted only for a time; and some will have it, that the Angel cured him before he gat to *Esau*. But there is no certainty of either of these Conjectures.

Ver. 32. *Therefore the Children of Israel eat not of the Sinew which shrank, &c.*] That Sinew (or Tendon) which fastens the Hip-Bone in its Socket: Which comprehends the Flesh of that Muscle, which is connected to it. He that eat of this was to be beaten, as the *Jewish* Masters tell us. See Mr. *Selden*, *Lib. ii. de Synedriis*, p. 552. *Hottinger de Leg. Hebr.* §. 3. *Vorstius upon Pirke Eliezer*, p. 221.

CHAP. XXXIII.

Ver. 1. *Jacob lifted up his Eyes, &c.*] Being come to his Family, (whom he sent before him over the Brook, xxxii. 23.) and looking about him, he beheld *Esau* and his Train, at some distance: And put himself, his Wives, and Children, in good order to meet him.

Ver. 2. *Joseph hindermost.*] As more dear to him, than any of the rest: For he did not yet know that the *Messiah* was to proceed from *Judah*, one of the Sons of *Leah*.

Ver. 3. *And he passed over before them.*] Put himself in the front of them.

*Bowed himself to the Ground seven times.*] At some convenient distance he began to bow; and so, at every other step, or more, he bowed a-

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gain (*seven times*) till he came near to his Brother. This was to testify the great Honour he had for him: And to take out of *Esau's* Mind all suspicion, that he look'd upon himself as the elder Brother.

Ver. 4. *Esau ran to meet him.*] This declares the forwardness of his Affection: Which would not let him proceed so ceremoniously as *Jacob* did.

*Kissed him.*] This word is mark'd in the *Hebrew* Text (as *fourteen* other words in the *Bible* are) with *four* unusual Points over it: To denote, as the *Hebrew* Doctors think, some remarkable thing; which some of them take to be, the sincerity of *Esau's* Reconciliation to his Brother. And, truly, if he heartily pardoned the Injury, which he conceived *Jacob* had done him, it is much to be noted; and ought to be look'd upon as a sign he was become a good Man. And so *Mart. Bucer*, I remember, understood it, in his Commentaries upon the Epistle to the *Romans*: Where he makes this an Argument that *Esau* was not a Reprobate, as some are apt to imagine. If it be said that God deterred him from doing his Brother any hurt, it is more than can be proved. For it is recorded indeed that God threatened *Laban* in such a manner, that he durst not meddle with him: But no such thing is said of *Esau*, tho' it would have been of more concern to have recorded the same here, if *Moses* had known of any such Divine Apparition to him.

Ver. 7. *Joseph and Rachel.*] The *Hebrew* Doctors here observe, that *Joseph* goes before his Mother; but the Mothers of all the rest went before their Children: Of which, I think, it is not needful to seek a reason. For it is likely *Moses* did not take care to place his words exactly. Or, if he did, no more ought to be made of it than this; that *Joseph* being a goodly Child, his Mother put him before her; as we commonly do, when we would show a Child to advantage. Or, he being very young and a forward Child, stept before his Mother, as Children are wont to do, when some fine Show appears, which they eagerly desire to behold.

Ver. 8. *What meanest thou by all this drove? &c.*] The Servants, no doubt, had told him, (as their Master had ordered, xxxii. 17, &c.) but he asks *Jacob* that he might have an opportunity to declare how little he needed or desired such a Present.

*These are to find grace in the Sight of my Lord.*] To testify my Respect to thee, that I may obtain thy Favour and Good-will towards me. For Inferiors were wont to approach to their Superiors with Presents, to make themselves the more kindly accepted. And it is observable, that as he and all his made such Obeisance to *Esau*, as signified he was his Servant, (as he calls himself, ver. 5.) so he still honours *Esau* by the Name of his Lord.

Ver. 9. *I have enough, my Brother, &c.*] In this he shows himself not to be of a covetous Humour: But as free from that Vice, as from Revenge.

Ver. 10. *If I have found grace in thy Sight.*] If thou lovest me.

*As though I had seen the face of God.*] For *Esau's* kind Reception of him, he could not but look

R

upon



upon as a Token of the Divine Favour towards him. Some think by *God* may be meant an Angel, or great Man: Into whose presence, Inferiors, as I said, were wont to approach with Presents.

*And thou wast pleased with me.]* Received me kindly.

Ver. 11. *Take my Blessing.] i. e.* My Present, as we expound it in the Margin of 1 Sam. xxv. 27.

*I have enough.]* It is a larger word in the Hebrew, than that used by *Esau*, ver. 9. signifying that he had enough to spare of all sorts of things: And therefore *Esau* need not fear his impoverishment, by accepting this Present.

Ver. 12. *And he said, Let us take our journey, &c.]* *Esau* invites him to go along with him, to the Land of *Seir*, and there refresh himself.

*I will go before thee.]* Show thee the way, and conduct thee.

Ver. 13. *And he said unto him, &c.] i. e.* *Jacob* said this in excuse, that he could not go so fast as *Esau*; and therefore desired to follow after by easy Journies.

*Children are tender.]* *Joseph* was not above six or seven Years old.

*Flocks and Herds with young.]* The Hebrew word *Alotb* (in 1 Sam. vi. 7.) signifies Kine that had sucking Calves. Unto which Sense *Bochart* inclines in this place; and so do *Jonathan*, *Onkelos*, and other ancient Interpreters. See his *Hierozioc. P. i. Lib. ii. cap. 30.*

*Are with me.]* Must be look'd after very carefully.

*All the Flock will die.] i. e.* All that are big with young; or, have newly brought forth young.

Ver. 14. *I will lead on softly.]* Follow thee with a gentle pace; such as the Flocks and Children can bear.

*According as the Cattle that go before me.]* It was observed before, xxx. 30. that *Maimonides* interprets this Phrase [*Leregel*] for the sake: And so he understands it here, with respect to the Cattle and Children. *More Nêvôch. P. i. cap. 28.* Or, because of the Cattle, &c. that they may not be over-driven.

*Until I come to my Lord, unto Seir.]* *Moses* omits this Journey to *Seir*, as he doth his Visit to his Father: Which one cannot think he deferred for so many Years, as were between his return to *Canaan*, and the mention of his coming to *Mamre*, xxxv. 27. Or, *Jacob* was hindered, perhaps, by something which he could not foresee, from performing this Promise to his Brother: Of which, no doubt, he gave him an account, that he might not be thought to break his word.

Ver. 15. *Let me now leave with thee, &c.]* He would have left some of his Followers with *Jacob*, to show him the way, and to be a Guard to him; or honourably attend him.

*Let me find grace in the sight of my Lord.]* In this also be so kind, as to gratify my desire, xxxiv. 11.

Ver. 16. *Esau returned that day.]* The same Day they met together; because he would not be a burden to *Jacob*.

Ver. 17. *Journeyed to Succoth.]* After he had been with his Brother in *Seir*, if he did follow

him thither; as it is likely he did, tho' not here mentioned: No more than the Entertainment he gave him, and such like things; which one cannot think were wanting at this meeting.

*Built him an House.]* Intending to make some stay in this place.

Ver. 18. *And Jacob came to Shalem, a City of Shechem.]* Or, he came safe and sound (so the Hebrews generally understand the word *Shalem*) to that City called *Shechem*. And it may refer either to the soundness of his Leg; which was perfectly well, so that he halted no longer: Or, to the safety of his Person; in that he was not at all hurt by *Esau*: Or, rather, to the safety of every thing he had; no evil accident having befallen him, of any sort, since he left *Laban*. Which is the rather now mentioned, because in the next Chapter *Moses* gives a relation of a very sad misfortune, which befel his Family.

*When he came from Padan-Aram.]* Some think this needed not to have been added: Whereas it expresses more fully what was said before, that he came safe all the way from thence hither.

*And pitched his Tent before the City.]* Because it was the Sabbath-Day, saith *Manasseh ben Israel*, out of the Hebrew Doctors (*Probl. viii. de Creatione*) which made him stop and rest here, and not enter the City, till it was ended. But this is a mere fancy, for the Rest from all Labours on this Day, was not commanded to be observed, till they came out of *Egypt*: And the true Reason of pitching his Tent here, was for the convenience of Pasturage.

Ver. 19. *And he bought a parcel of a Field.]* He made a small Purchase, that he might be the less imposed upon by the Inhabitants of that Country: Who had disturbed *Abraham* and *Isaac*, about the Wells they digged in the Ground they hired of them.

*For an hundred pieces of Money.]* The Margin hath an hundred Lambs. But this is the right Translation, as appears from *Acts vii. 16.* And *Bochart* hath taken a great deal of Pains to show that *Kesita* doth not signify a Lamb, but some sort of Money: Tho' of what value is uncertain. *P. i. Hierozioc. Lib. i. cap. 2. and Lib. ii. cap. 43.* For a great while before this time, Money was in use; with which they trafficked, and not by exchanging one Commodity for another. See xxxiii. 16.

Ver. 20. *Called it El-Elohe-Israel.]* This Altar is dedicated to God, the God of *Israel*; who had delivered him from *Laban* and *Esau*, and lately honoured him with a new Name, importing his great Power with him.

#### C H A P. XXXIV.

Ver. 1. **W**ENT out.] From her Mother's Tent, which was without the City, xxxiii. 18.

*To see the Daughters of the Land.]* Into the City of *Shechem*, to look about her with the young Women, (as the Hebrew Word imports) who, as *Josephus* relates, celebrated a Festival at this time, where some fine Spectacles were presented.

Ver. 2. *And when Shechem.]* From whom the City, perhaps had its Name.

Princi



*Prince of the Country,]* Or one of the prime Nobility of the Country, *ver. 19.*

*Took her, &c.]* By force (as both the *Targums* and many others understand it) and ravished her. From whence we learn, that this was done some Years after *Jacob's* Return into *Canaan*: For then *Dinab* was not much older than *Joseph*; and now we must suppose her, at least, *fifteen*. And indeed the bloody Fact of her Brethren shows as much, who must be grown up to be Men: Which they were not, when *Jacob* returned to *Canaan*; the eldest of them being then scarce a Stripling of *fourteen* Years old.

*Ver. 3. His soul clave unto Dinab.]* He could think of nothing else but her: For he loved her extremely, as it follows in the next words:

*Spake kindly to the Damsel.]* Courted her to marry him, with such Professions of sincere Affection, as might gain her Heart, notwithstanding the Injury he had done her.

*Ver. 4. Get me this Damsel to Wife.]* Treat with her Father about our Marriage.

*Ver. 5. And Jacob heard, &c.]* By some of *Dinab's* Servants, or Companions; for it is not to be thought that she went out alone.

*Now his Sons were with the Cattle in the Field.]* Which he had lately purchased, *xxxiii. 19.* or in some hired Ground remote from the City.

*Held his Peace, &c.]* Took no notice of what he heard, till he could have their Advice and Assistance.

*Ver. 6. And Hamor went out,]* Of the City, to treat with *Jacob* in his Tent, *xxxiii. 18.*

*Ver. 7. And the Sons of Jacob, &c.]* As they were treating, in came *Jacob's* Sons: Who, hearing how their Sister had been abused, were very much afflicted, and no less angry.

*Wrought folly in Israel,]* Or, *against Israel.* Committed a Wickedness highly to the disgrace and injury of *Israel's* Family.

*Which thing ought not to be done.]* Contrary to the Law of Nations, That a Virgin should be violated without Punishment. So *Rasi*.

*Ver. 8. Hamor communed with them.]* With the whole Family, *Jacob, Leah, and Dinab's* Brethren.

*Longeth.]* Is extremely in love.

*For your Daughter.]* The Daughter of *Jacob* and *Leah*; unto whom he speaks in the presence of her Brethren.

*Ver. 9. And make ye marriages with us, &c.]* Become one People with us, *ver. 16.*

*Ver. 10. And ye shall dwell with us.]* Settle your selves among us.

*And the Land shall be before you.]* In any part of our Country.

*Dwell ye.]* He repeats it again, to beget in them a confidence of a Settlement among them, in the enjoyment of all their Rights and Privileges, as much as if they had been Natives.

*And trade ye.]* Exercise what Traffick you please up and down the Country, without any lett or impediment.

*And get you possessions therein.]* Purchase Land.

*Ver. 11. Let me find grace in your Eyes.]* Grant this Petition, which my Father makes in my behalf, *xxxiii. 15.*

*And what ye shall say unto me, &c.]* Make your own Terms, I will agree to them.

VOL. I.

*Ver. 12. Ask me never so much Dowry and Gift.]* This shows more fully, That the Custom of those times was (as was noted upon *xxix. 18.*) for Men to give Money for their Wives. But there was a greater reason for a Dowry now, and a large one too, that he might make compensation for the wrong he had done. For there was a natural Equity in those Laws of *Moses*, (*Exod. xxii. 16. Deut. xxii. 28.*) by which Men were bound to make satisfaction to the Fathers, if either by Enticement, or Violence, they had abused their Daughters.

*Dowry and Gift* seem to be distinct things: The Dowry being given to the Parents; the Gift to the Kindred.

*Ver. 13. The Sons of Jacob answered, &c.]* Hence some infer, that by the Custom of those Days, the Consent of the Brethren was required rather than of the Parents: For the Sons of *Jacob* here make the Contract, as *Laban* had done with *Abraham's* Servant, *xxiv. 50.* But it is more reasonable to think, that *Jacob* left it to them to consider what was fit to be done in a matter which required great deliberation; and then to report their Opinion to him, who had the greatest interest in her, and right to dispose of her.

*Ver. 14. We cannot do this thing.]* It is against our Religion. Which was partly true; for tho' *Jacob* himself had married one whose Father was uncircumcised, (as *Isaac* had done before him) yet by degrees this Opinion prevailed among them till it was established by the Law of *Moses*.

*For that were a reproach to us.]* They plead Honour, as well as Conscience.

*Ver. 15. In this will we consent unto you.]* Upon these Terms we will agree to the Match.

*Ver. 17. We will take our Daughter, and be gone.]* By this it appears they treated in their Father's Name, as was noted before, *ver. 13.*

*Ver. 18. And their words pleased Hamor, &c.]* It may seem strange, they should so easily consent to be circumcised, till we consider how passionately *Shechem* loved *Dinab*, and the great Affection *Hamor* had to *Shechem*; who was his beloved Son; *ver. 19.* Besides; this was but a poor Prince, and his City little and mean; which he thought to enrich and strengthen by *Jacob's* Family (who were very wealthy) being incorporated with them, *ver. 23.*

*Ver. 19. He was more honourable.]* In greater esteem with his Father, and all the Family, than any other belonging to it.

*Ver. 20. Came unto the Gate of their City.]* Where all Publick Affairs were transacted.

*And communed with the Men of the City.]* Such great Matters could not be concluded without the Publick Consent. See *xxiii. 18. xxix. 22.*

*Ver. 21. These Men are peaceable.]* They use many Arguments to persuade the People to consent: And the first is, that the *Israelites* had hitherto lived inoffensively among them.

*Let them dwell in the Land, and trade therein,]* By a Publick Decree, or Law.

*For the Land is large enough.]* This is the second Argument, there was Land enough in their Country, uncultivated, which these Men would improve.

R 2

Ver. 23.



Ver. 23. *Shall not their Cattle, &c.*] This is the greatest Argument of all, taken from the Profit they should have by them; the gain of no less than all they had. Which is not to be understood, as if they intended to over-power them, and seize upon all their Stock, but that by Inter-marriages, their Estates would be inherited by them as much as by the *Israelites*.

Ver. 24. *All that went out of the Gate of his City.*] i. e. All the Citizens (xxiii. 18.) who were met together in the Common-Hall (or Place of Publick Assemblies) and were soon persuaded to yield to the Reasons which had persuaded their Rulers.

Ver. 25. *On the third Day, when they were sore,*] And began to be a little Feverish. For the greatest Pain and Anguish the *Jews* observe, was upon the third Day after Circumcision; which very much indisposed them. See *Pirke Elies. cap. 29.* and *Vorstius's Annotations, p. 195.* And indeed *Hippocrates* observes the same of all Wounds and Ulcers, that they are then most inflamed by a conflux of sharp Humours to them.

*Two of the Sons of Jacob, &c.*] With their Servants: For they two alone could not destroy a whole City, tho' but small.

*Slew all the Males.*] The Women and Children in those days were always spared in the most deadly Wars: As when the *Midianites* were killed, *Numb. xxxi. 7, 9.* and the *Edomites*, *1 Kings xi. 16.* And so *Moses* commanded they should do even with the *Canaanites*, *Deut. xx. 13, 14.* See *Bochart, P. i. Hierozoic. Lib. ii. cap. 56.* *Selden de Jure N. & G. Lib. vi. cap. 16. p. 745.* and *de Synedr. L. i. p. 81.*

Ver. 26. *Took Dinah out of Shechem's House.*] Where it seems she remained, after the Rape he had committed, in hope of a Marriage.

*And went out.*] Carried her home.

Ver. 27. *And the Sons of Jacob.*] The rest of his Sons (who were able to bear Arms) came after the Slaughter, and helped to plunder the City. Thus they were all involved in the Guilt; which was very great and manifold, as *Bonfrerius*, and out of him, *Menochius*, have observed.

*Because they had defiled.*] Their Prince had defiled her: Whose Fact, it seems, they did not disapprove: And therefore it is imputed to them all, as the cause of their Slaughter.

Ver. 28. *They took their Sheep, &c.*] It is a reasonable Conjecture of *Bonfrerius*, That *Jacob* caused all these to be restored to the Wives and Children of the Slain, whom he set at liberty.

*And spoiled even all that was in the House*] Of *Hamor* and *Shechem*: Which, perhaps, they kept to themselves, in compensation of the wrong he had done; and none of the Family, perhaps, surviving to own them.

Ver. 30. *Ye have troubled me.*] Disturbed my Quiet, and made it unsafe for me to live in this Country, where I hoped to have settled.

*Made me to stink, &c.*] Made me odious to all the Country; as a Murderer, a Robber, and a Breaker of my Faith.

Ver. 31. *Should he deal with our Sister, as with an Harlot?*] As with a common Whore, that prostituted herself to his Lust? If she had done so, there had been no ground for their Quarrel,

(according to the *Hebrew Doctors*) because *Shechem* had not then offended against the Laws of the Sons of *Noah*, (as they speak) i. e. The Right of Nations: Which was not violated by a Man's lying with a single Woman, by her free Consent. But *Dinah* being forced, and violently ravished, (as they take the sense of *ver. 2.* to be) they tell their Father they might right themselves by making War upon them. For there was no other way to deal with Princes, whom they could not implead in any Court; and therefore betook themselves to Arms. See *Mr. Selden, L. vii. de Jure N. & G. juxta Hebr. cap. 5.*

## C H A P. XXXV.

Ver. 1. *AND God said unto Jacob.*] There were several ways, as *Maimonides* observes, whereby God communicated himself to the Prophets. Unto whom he is said, sometimes, to speak by an Angel in a Dream, as he did to *Jacob*, xxxi. 11. Sometimes by an Angel, without any mention how it was, whether in a Dream or Vision, or not: Of which he takes this Place to be an instance; and *Verse* the 10th of this Chapter, and xxii. 15. Thirdly, In other places there is no mention of an Angel, but of God alone speaking; yet in a Vision, or Dream, xv. 1. And, Lastly, God is said to speak absolutely, neither in a Dream, nor Vision, nor by Angel, xii. 1. xxxi. 3. *More Nevochim, P. ii. cap. 42.* In which Classis, I think he might have put this Apparition to *Jacob*, as well as that last mentioned: For there is no difference between them, but this: That in the former place (xxx. 3.) it is said, *The LORD said unto Jacob*; and here, *God said unto Jacob*,

*Arise, go up to Bethel, and dwell there.*] By this Advice, God showed he still took care of him; and delivered him from the Fear he was in of the *Canaanites* and *Perizzites*. Who, one would think, detested the Fact of *Shechem*; or else it may seem strange that they did not immediately cut off *Jacob* and his Family, who had taken such a terrible Revenge for it, but let them remove quietly to *Bethel*. But *Moses* gives us the true reason of this, *ver. 5.*

*Make there an Altar.*] Perform a Vow which thou madest in that place, xxviii. 20, 21, 22. Some wonder *Jacob* made no more haste to this Place, after his return to his own Country, (for now he had been about nine Years in *Canaan*) and some of the *Hebrew Doctors* fancy God punished him for deferring so long to go thither, (where he promised to worship him, if he prospered his Journey and brought him back again in safety) by suffering his Daughter *Dinah* to be ravished. But it is more probable, that he met with Obstructions, which made it not safe for him, as yet, to go thither; or, that he waited till God, who had conducted him hitherto, should direct him to take his Journey to that place. For, it is very probable, he enquired of him about his Removal.

Ver. 2. *Then Jacob said unto his household, &c.*] Being to perform a solemn Sacrifice to God, he calls upon his Family to prepare themselves for it.

And



*And to all that were with him.]* Hired Servants who lived with him.

*Put away the strange Gods.]* Rachel had her Fathers *Teraphim*, which now, it is to be supposed, she confessed. And he suspected there might be some among the Men-Servants and Maid-Servants he brought with him out of *Mesopotamia*, (xxxii. 5.) where there was much Superstition: And that in the sacking of *Shechem* they might bring away some Images with them (for the sake of the Silver and Gold) which they kept secretly among them.

*And be clean.]* Wash your Bodies, as *Aben Ezra* truly interprets it: For this was the ancient Rite of cleansing. Wherein he seems to have followed *Jonathān*, who thus paraphrases it, *Purify your selves from the pollution of the slain, whom ye have touched*; referring it to the foregoing Slaughter of the People of *Shechem*.

*And change your Garments.]* Put on clean Clothes. Which was but a reasonable Injunction, being to appear before the *Divine Majesty*; in whose Presence it was rudeness to be seen in fordid Raiment: Especially in those, wherein they had newly defiled themselves by a bloody Slaughter. These two, I doubt not, were pious Customs which their godly Ancestors had observed from the beginning of offering solemn Sacrifices. It being very unseemly to appear before a great Man, in dirty Apparel, or with a sweaty Body. And I do not see, why we should not look upon these as an external Profession of the like Purity in their Minds and Hearts. All Nations retained these *Washings*, and *white Raiment*, when they performed the solemn Offices of Religion: Which were not derived from Idolaters, but from the purest Antiquity.

Ver. 4. *And they gave unto Jacob all the strange Gods.]* Which, it seems by this Expression, were numerous.

*And the Ear-rings that were in their Ears.]* In the Ears of the Idols; for there was no harm in the *Ear-rings* they wore themselves. So some interpret it; not considering, that besides the *Ear-rings* which were Ornaments, there were others worn in the nature of Amulets; or for some other superstitious Uses, having the Effigies of some God or other; or some Symbolical Notes, in which they fancied there was some Power to preserve them from several Mischiefs. *Maimonides* in his Book of *Idolatry*, cap. 7. mentions such Idolatrical Rings, as were utterly unlawful to be used; and Vessels marked with the Image of the *Sun*, the *Moon*, or a *Dragon*: Which were Symbols of Divinity among the *Heathen*; who made Marks also in several parts of their Bodies.

*And Jacob hid them.]* Buried them in the Earth; after he had first broke them in pieces (as some think) or melted them, as *Moses* and *Hezekiah* did, *Exod.* xxxii. 20. *2 Kings* xviii. 4. Which if it be true, it is but a Tale which is told of the *Samaritans*, that they digged up these Idols and worshipped them. See *Hottinger*, *Smegma Orient.* p. 359.

*Under an Oak which was by Shechem.]* It was so unknown under what Oak this was, that there is no ground for their Opinion, who think

this was the same Oak mentioned in *Josh.* xxiv. 26. For he intended to abolish the memory of these Idols; and therefore hid them where he thought no body would find them.

It took up some time to do all this; and yet the People of the Land did not fall upon *Jacob's* Family, the Providence of God watching over him; as it follows in the next Verse.

Ver. 5. *And they journeyed: And the terror of the LORD was upon the Cities round about them, &c.]* Here is the true reason why the Country did not, at least, fall upon the Rear of *Jacob's* Family when they marched away; because God made a panick Fear to fall upon them. Who otherwise (one would guess by this) had an inclination to be revenged for the destruction of *Shechem*. For tho' they could not justify the Fact of *Shechem*, yet they might think *Jacob's* Sons too cruel in the Punishment of it: For their own Father was of that Opinion.

Ver. 6. *So Jacob came to Luz.]* See xxviii. 19.

Ver. 7. *Built there an Altar, &c.]* And offered Sacrifices of Thanksgiving to God, for performing his Promise to him, beseeching him still to continue his Care of him.

Ver. 8. *Deborah, Rebekah's nurse died.]* She went to attend *Rebekah* when she was married to *Isaac*: Which troubles the *Jews* to give an account how she came here into *Jacob's* Family. *R. Solomon* solves it thus; That *Rebekah* having promised *Jacob* when he went away, to send for him, (xxvii. 45.) she performed this Promise by *Deborah*: Whom she sent to *Padan-Aram* to invite him home; and in her return she died here. But it is more reasonable to suppose that *Jacob* had been at his Father's House before this time: And *Rebekah* being dead, (whether before or after is uncertain) *Deborah* was desirous to live with his Wives, who were her Country-women. And that her Death is here mentioned (tho' we read nothing of *Rebekah's*) to give an account how this Oak came by the Name of *Allon-Bacuth*, in after-times.

*Under an Oak.]* There were many about *Bethel*: Near to which there was a Wood, or Forest; out of which the Bears came who devoured the Children that cursed *Elisha*, *2 Kings* ii. 23. And under an Oak also the old Prophet found the Man of God sitting, as he went from *Bethel*, *1 Kings* xiii. 14.

Ver. 9. *And God appeared unto Jacob again, &c.]* The *SCHECHINAH* or *Divine Majesty*, who bade him go to *Bethel*, ver. 1. appeared to him when he came there in a most glorious manner: As he had done when he lodged there in his Journey to *Padan-Aram*, xxviii. 13.

Ver. 10. *Israel shall be thy Name.]* This is a far more honourable Name than that of *Jacob*: And therefore by it thou shalt be commonly called. For the Name of *Jacob* was given him from the supplanting of his Brother, and getting the advantage of him, but this of *Israel*, from his prevalence over the Angel of God.

*And he called his Name Israel.]* He solemnly confirmed that Name which was given him before by his Angel, xxxii. 28.

This



This seems to me to prove, That it was no more than an Angel, who wrestled with *Jacob*, and told him his Name should be changed. For if it had been God himself, *Jacob* was as much satisfied then, as he could be now, that *Israel* should be his Name. But, I take it, God reserved the declaration of it from his own Mouth, till this time: When he ratified what he had before spoken by his Angel.

And thus I find (since I noted this) *St. Hierom* understood this Passage: Whose words are these: *Dudum nequaquam ei nomen ab Angelo imponitur, &c. This Name was not heretofore imposed on him by the Angel; who only foretold that God would impose it on him: That therefore which was there promised should be, we are here taught was fulfilled.*

Ver. 11. *I am God Almighty, &c.]* Here God renews his Promise to him, as he had often done to *Abraham*. He had first blessed him by *Isaac*, xxviii. 3. when he sent him from home. Then he himself blessed him, when he appeared to him the first Night of his Journey, ver. 13. of that Chapter: And now again, when he was come back to the very same place where he blessed him before. And he speaks to him by the Name of *El-Shaddai*, i. e. *God All-sufficient*: The very same whereby his Father had blessed him, xxviii. 3. and whereby God blessed *Abraham*, xvii. 1.

Ver. 13. *And God went up from him.]* It is evident by this, that a visible Majesty, or Glory appeared to him at this time: From whence the foregoing words were spoken to him: Which being done, it went up towards Heaven. In the *Hebrew* the words are, *went up from upon him*, or *over him*; and the very same is said of *Abraham*, xvii. 22. as if the *SCHACHINAH* appeared over his Head in great Lustre; whilst he, perhaps, lay prostrate upon the Ground.

Ver. 14. *Set up a Pillar in that place,]* To be a Monument of the Divine Goodness; who there appeared to him, and made him such gracious Promises as those before-mentioned, ver. 11, 12. and to serve for an Altar whereon to offer Sacrifice. For so the word *Matzebah* signifies, *Hosea* iii. 4. And therefore *Isaiab* seems to make an Altar and a Pillar the same thing, xix. 19.

*Poured a drink-offering thereon.]* To consecrate it unto the solemn Service of God. For which end he poured Oil upon it, as he had done upon the Stone, (xxviii. 18.) which, in all likelihood, was a principal part of this Pillar. And having done all this, we are to suppose, he not only offered Sacrifice, but paid the Tenth of all that God had given him, according to his Vow, xxviii. ult.

Ver. 15. *Called the Name of the place.]* Or, rather, *of that place*; that famous Place, which God had made so remarkable by his Goodness to him. For the *Hebrews*, not without reason, make the *He*, before *Makom*, to add an Emphasis to that word.

*Bethel.] i. e. The House of God.* So he said he would make this Place, xxviii. 22. and now he is as good as his Word, by renewing the Name he had given it thirty Years before, when he first went into *Mesopotamia*.

Ver. 16. *And there was but a little way to come to Ephrath.]* When they were come within a little of *Ephrath*. The *Hebrew* word for a little is *Chibrath*: Whose precise Signification is uncertain. *Benjamin Tudelensis* saith, this Place was within half a Mile and a little more of *Ephrath*. See his *Itinerar.* p. 47. and *Const. L' Empereur*, on the Place, p. 176.

Ver. 17. *Fear not: Thou shalt have this Son also.]* The Midwife seems to comfort *Rachel* with her own Prediction, xxx. 24.

Ver. 18. *She called his Name Ben-oni.]* *Rachel* seems to give her former hopes of a second Son for lost; at least, she expected no comfort from him, being ready to expire. And therefore she called him a Son of Sorrow: His Birth being her Death.

*But his Father called him Benjamin.]* To comfort *Rachel* in her Sorrow, and to avert the sinister Omen, *Jacob* immediately changed his Name into *Benjamin*; signifying, *The Son of his Right-hand*, or of his Strength, as it is commonly interpreted. Tho' others will have it, *The Son of Years*, i. e. *of his old Age*; or, putting both together, the support and stay of his old Age.

Names are oft-times strangely adapted to things; and the Presage of Parents have anciently been observed to be fulfilled.

— Heu nunquam vana Parentum  
Auguria —

Which is in no instance more verified than in this Child of *Jacob's*: Who did not bear either of these Names for nought. There being two very different Fates of his Posterity, (as *Dr. Jackson* observes in a Discourse of his upon *St. Matth.* ii. 17, 18.) answerable to the contrary Importance of the Names given him by his Father and his Mother. No Tribe in *Israel* more valourous, yet none so subject to sorrowful Disasters as this Tribe of *Benjamin*. It was almost extirpated in the time of the *Judges*, xx. 25, &c. and yet before the conclusion of that Age, *Benjamin* became the Head of his Brethren: The first King of *Israel* being chosen out of that late desolate Tribe: And tho' that King proved at last but a *Ben-oni*, yet this Tribe stuck close to *Judah*, when all the rest revolted to his Brother *Joseph*.

Ver. 20. *Jacob set a Pillar upon her Grave.]* After that Law was made (*Deut.* xvi. 22.) against erecting Pillars, the *Jews* did not think all Pillars unlawful, but only those for superstitious Uses: Not those which were in memory of something; as *Maimonides* his words are, *L. de Idolol. cap. 6.*

Ver. 21. *And Israel journeyed.]* This is the first time that *Moses* calls him *Israel*, after this Name was given him by God. Which he repeats twice in the next Verse; and then calls him *Jacob* again, in the latter end of it. It is in vain to search for a Reason. Some of the *Jews* will have it, That he calls him *Israel*, because he bare the Death of his beloved Wife with admirable Patience and Submission to God's Will. But they cannot give so good a Reason, why



why he immediately alters his Stile, and calls him *Jacob* again. See *Ver. 22.*

*Beyond the Tower of Edar.]* i. e. *the Tower of the Flock*, as some translate it; who think there was such a Tower near *Jerusalem*, because of those Words of *Micah*, iv. 8. *O Tower of the Flock, the Strong-hold of the Daughter of Zion.* Which, if it be true, it doth not prove there was no Tower in *Jacob's* Days called by that Name; but rather, that in future Ages this Tower was renew'd in the same or a neighbouring Place, and called by the ancient Name, which it had in the Days of *Jacob*.

*Ver. 22. Went and lay with Bilhah, his Father's Concubine.]* She is called his Wife, xxx. 4. and, according to the Laws of those Times, was truly so; as I have often observ'd all those called Concubines were; tho' not the principal Wives, but of a lower Rank. See *Mr. Selden, de Jure, N. & G. L. v. cap. 7. p. 570, 571, &c.*

*And Israel heard it.]* And highly resented it, as we find, xlix. 4. But in this short History *Moses* passes over *Israel's* Censure of his Incest till he came to die, which shews sufficiently how he was affected when the Fact was committed; or perhaps these Words, *Israel heard it*, may signify, that tho' *Reuben* thought to have committed this Sin so secretly as to have concealed it from his Father, yet he came to the Knowledge of it, and gave him such private Rebukes as were fitting; but proceeded not to publick Punishment, to avoid Scandal.

*Now the Sons of Jacob were twelve.]* Their Number being now compleated by the Birth of *Benjamin*, after whom he had no more Children, *Moses* thought good here to enumerate them; and they being all born (save *Benjamin* alone) before he had the Name of *Israel*, it may be the Reason perhaps why he calls him *Jacob*.

*Ver. 26. Which were born to him in Padan-aram.]* All except *Benjamin*, who (as was said just before, *ver. 18.*) was born in *Canaan*.

*Ver. 27. Jacob came to Isaac his Father, &c.]* To dwell with him, and to be the Comfort of his Old Age; for it is not to be doubted he had been with him before, since he came from *Mesopotamia*; but now came to stay with him till Death parted them.

*Unto the City of Arba, &c.]* Called *Kirjath-Arba*, xxiii. 2. from a great Man (*Josh. xiv. 15.*) among the *Anakims*, whose Name was *Arba*, and either was born, or dwelt, or ruled here; it was afterward called *Hebron*, where *Abraham* dwelt a long time, xiii. 18. and where he bought a Burying-place for his Family, xxiii. 19.

*Ver. 28. The Days of Isaac were an hundred and fourscore Years.]* He liv'd five Years longer than his Father *Abraham*, xxv. 7.

*Ver. 29. His Sons Esau and Jacob buried.]* As *Isaac* and *Ishmael* had done *Abraham*, xxv. 9. and no doubt in the same Place, he sojourning there (as we said before) as his Father had done before him; by this it appears the Friendship between *Esau* and *Jacob* continu'd after the Interview they had at *Jacob's* Return into this Country.

CHAP. XXXVI.

*Ver. 1. THESE are the Generations of Esau.]* Which are here set down to shew how effectual his Father's Blessing was, xxvii. 29. and as *Maimonides* thinks (*P. iii. cap. 50. More Nevoch.*) to prevent the Destruction of any of the Family of *Esau*, but only those of *Amalek*, who descended from the First-born of *Esau* by a Concubine, the Sister of *Lotan*, an *Horite*, one of the ancient Inhabitants of *Seir*, *ver. 12, and 22.* His Descendants were to be destroy'd, by an express Precept, for a particular Offence (*Exod. xvii.*) but the divine Justice took care of the rest, by distinguishing them thus exactly from him, that they might not perish under the Name of *Amalekites*.

*Ver. 2. Esau took his Wives, &c.]* The Names of these Wives are not the same with those he is said to have marry'd, xxvi. 34. therefore it is probable his former Wives dy'd without Issue; and so he took another Daughter of *Elon* (when *Judith* was dead) called *Adab*; and the Daughter of a Man called *Anab*, by whom he had such Children as here follow.

*The Daughter of Zibeon.]* The Word *Daughter* here signifies *Niece*, or she is call'd *Zibeon's* Daughter because he bred her; as the Children of *Michal* are mention'd, 2 *Sam. xxi. 8.* tho' she had none at all, but only educated the Children of her Sister; as *Zibeon* perhaps did his Brother *Anab's* Daughter, *ver. 20.*

*Ver. 3. Basemath, Ishmael's Daughter.]* She is called by another Name, xxviii. 9. but it is likely *Esau* changed her Name from *Mahalab*, which signifies *sickly* and *infirm*, into this of *Basemath*, which signifies *aromatic* and *fragrant*; either because the Name better pleased him, or he thought would better please his Father; or she grew more healthy after Marriage; or perhaps she had two Names given her at the first.

*Ver. 6. Went into the Country from the Face of his Brother Jacob.]* Into another Country, out of the Land of *Canaan*, into which he lately came to bury his Father, as we read in the latter End of the last Chapter; which being done, he and *Jacob*, no doubt, agreed about the Division of *Isaac's* Estate, out of which a large Share came to *Esau*, who had something also of his own there before (all his Sons before-mention'd being born to him in *Canaan*, *ver. 5.*) besides what he had in *Seir*.

*His Brother Jacob.]* He knew of no other Name his Brother had, that of *Israel* it is likely being not yet publish'd and commonly used.

*Ver. 7. For their Riches were more than that they might dwell together.]* There was not room enough in the Land of *Canaan* (where they were but Sojourners, and could have no more than the present Possessors would lett to them) for such a vast Stock as they had between them, and therefore were constrain'd to separate, as *Abraham* for the same Reason had done from *Lot*, xiii. 6, &c. and *Esau* having begun before to settle in *Seir*, did not think fit to bring what he had there hither, but carried what his Father left him thither, where



where he had enlarg'd his Dominion since *Jacob's* Return to *Canaan*.

Ver. 8. *Thus dwelt Esau in Mount Seir.*] It is a Question how he could be said to have gone to dwell in *Seir* upon this Occasion, seeing we find him there before, when *Jacob* came out of *Mesopotamia*, xxxii. 3. But the Answer is easy, That then he had only some Part of the Country, and not the best of it neither; and therefore perhaps had some of his Estate still in *Canaan*, while the rest of it was in *Seir*; and it seems remarkable to me, that he is not said till now to dwell in *Mount Seir*, but only in the Land of *Seir*, or barely in *Seir*, to which he invited *Jacob* at his Return (xxxii. 3. xxxiii. 14, 16.) This mountainous Country, which was richer than the other, he got into his Possession after that time.

*Esau is Edom.*] The Father of the *Edomites*, as it follows, ver. 9.

Ver. 12. *She bare to Eliphaz, Amalek.*] This was necessary to be set down (as I observed on ver. 1.) that there might be a Distinction between the *Amalekites*, who were to be destroy'd, and the rest of the Posterity of *Esau*; concerning whom it is said, *Thou shalt not abhor an Edomite, because he is thy Brother*, Deut. xxiii. 7. thus *Joseph Albo*; for tho' they made a distinct People from the *Edomites*, and liv'd in a neighbouring Country, yet they possessed that Part of *Mount Seir* which was near *Kadesh-Barnea*, as may be gather'd from *Numb.* xiii. 29. and xiv. 43.

Ver. 15. *These were Dukes.*] The Word *Allouphé*, if we may believe *R. Solomon Jarchi*, signifies *Heads, Chiefs, or Rulers of Families*, who may be call'd Princes, tho' their Government was not yet regal, but a kind of Aristocracy in the beginning.

Ver. 16. *Duke Korah.*] He is not reckon'd among the Sons of *Eliphaz*, ver. 11. but call'd the Son of *Abolibamah*, ver. 14. and accordingly said to rule over a Family descended from hers, ver. 18. We must suppose therefore there were two *Korahs*, one the Son of *Abolibamah*, the other a Nephew of *Eliphaz*, by some of his Sons or Grandsons, who came to be a great Ruler, and to get the Government of some of these Families, and according to the Stile of Scripture is reckon'd for *Eliphaz's* Son.

Ver. 20. *These are the Sons of Seir the Horite.*] From this *Seir* the Country had its Name, but from whom he descended is not recorded.

*Who inhabited the Land.*] Who were the ancient Inhabitants of this Country before *Esau* conquer'd it, and perhaps were the first that possess'd it after the Flood, whose Genealogy I suppose is here mention'd, because *Esau's* Posterity marry'd with some of them; particularly his eldest Son *Eliphaz* took *Timna*, Sister of *Lotan* (one of *Seir's* Sons) for his Concubine, ver. 22. yea, *Esau* himself seems to have marry'd one of this Family, viz. *Abolibamah*, whose Father and Uncle are said to be *Hivites*, ver. 2. but here plainly call'd *Horites*, being descended from *Seir the Horite*, tho' dwelling then among the *Hivites*.

Ver. 21. *These are the Dukes of the Horites.*] The Heads of their Families, who govern'd the Country before *Esau* and his Posterity dispossest

them, and settled themselves in the same Form of Government which they found among these *Horites*.

*In the Land of Edom.*] So it was called in the Days of *Moses*.

Ver. 24. *This is that Anab who found the Mules in the Wilderness.*] Not by Accident, but by his Art and Industry he invented (as we speak) this Mixture, and produc'd this Kind of Creature; so it is commonly interpreted: But the Word *found*, tho' used 400 times in Scripture, never signifies (as *Bochart* hath observed, *P. i. Hierozoic. Lib. ii. cap. 21.*) the Invention of that which was not before, but the finding that which already is in being. Nor doth *Jemim* signify *Asses* in Scripture; and therefore others have read the Hebrew Word as if it had been written *Jamim* (as *St. Hierom* observes) imagining that as *Anab* fed his Father's Asses he found a great Collection of Waters (see *Vossius, L. iii. de Idolol. cap. 75.*) which some fancy to have been hot Waters, or Baths, as the vulgar *Latin* interprets it; but then we must read the Hebrew quite otherwise than we do now; and *Bochart* gives other Reasons against this Interpretation, and endeavours to establish another Opinion; that by *Jemim* we are to understand *Emim*, a gigantick sort of People mention'd in Scripture, and next Neighbours to the *Horites*; these *Anab* is said to find, i. e. to meet withal and encounter, or rather, to have fallen upon on a sudden and unexpectedly, as this Phrase he shews signifies in Scripture; this Opinion he hath confirm'd with a great many Reasons; to which another late learned Writer (*Wagenseil*) thinks an Answer may be given; tho' he inclines to it, if one thing were not in the way; which makes him think, here is rather meant some Herb or Plant call'd *ιαμειν*, which Word the LXX retains, not knowing how to translate it; and thus *Aben Ezra* affirms many Interpreters of the Scripture have understood it, which seems to be the most probable Conjecture of all others. See *Wagenseil* in his Annot. upon that Title of the *Talmud* call'd *Sota*, p. 217, 218, &c.

*As he fed the Asses of Zibeon his Father.*] The Sons of Princes were wont to follow this Employment in ancient Times, as *Bochart* shews out of many Authors; particularly the Scholiast upon *Homer's Odyssey*, *Τὸ πάλαιον καὶ οἱ βασιλεῖς παῖδες ἐπιτάμνον.* *Hierozoic. P. i. L. ii. cap. 44.*

Ver. 28. *The Children of Dishan are these: Uz, &c.*] From this Man the whole Country, or a great Part of it, is called by the Name of *Uz*, *Lament. iv. 21.* which was in *Arabia Petraea*, in the Borders of the Land of *Canaan*.

Ver. 30. *These are the Dukes that came of Hori.*] This *Hori* was the Ancestor of *Seir*, by whom this Country was first planted.

*Among their Dukes.*] Or according to their Families or Principalities.

Ver. 31. *And these are the Kings that reigned in the Land of Edom.*] It appears by this, that after several Dukes (as we translate it) had ruled the Country, the *Edomites* changed their Government into a Monarchy; and here follows a Catalogue of their Kings; for I can find no ground for the Opinion of the Hebrew Doctors, that



that *Alluph*, a Duke, differed in nothing from *Melech*, a King; but that the latter was crowned, the former not crowned.

*Before there reigned any King over the Children of Israel.*] *Moses* having a little before this (xxxv. 11.) mentioned the Promise of God to *Jacob*, That Kings should come out of his Loins; observes it as a thing remarkable, being a great exercise of their Faith, that *Esau's* Posterity should have so many Kings: And there was as yet no King in *Israel* when he wrote this Book, nor (as it is commonly interpreted) a long time after. This *Moses* might well write without a Spirit of Prophecy; nor is there any reason to say, this Passage was inserted by some Body else after the death of *Moses*. We might rather affirm, if it were needful, that *Moses's* meaning is, *All these were Kings in Edom, before his own time*; who was the first King in *Israel*, *Deut.* xxxiii. 5. For he truly exercised Royal Authority over them, as *Mr. Selden* observes, *L. ii. de Synedr. cap. 1, 2.*

Ver. 32. *The name of his City was Dinhabab.*] Of which he was Governor, perhaps, before he was made King; and wherein he reigned.

Ver. 33. *Of Bozrah.*] Which was afterward the principal City of the whole Country; as we read in the Prophet *Isaiab*, xxxiv. 6. and *Jeremiah* xlii. 3. and *Amos* i. 12.

It seems, by this List of their Kings, that the Kingdom at this time was elective; for the Son did not succeed the Father. Which may have been the reason, perhaps, why it lasted but a while, before their Government was altered again, *ver. 40.* *Maimonides* hath an opinion different from all others, that none of these Kings were of the Race of *Esau*; but strangers, who oppressed the *Edomites*: And are here set down by *Moses* to admonish the *Israelites*, to observe that Precept, *Deut.* xvii. 15. *Not to set a stranger to be King over them, who is not their Brother, i. e. One of their own Nation.*

Ver. 35. *Who smote Midian in the Field of Moab.*] The *Midianites*, perhaps, came to invade them; and *Hadad* march'd out and met them in the Frontiers of their Country, which joined to that of *Moab*: Where he got a great Victory over them.

Ver. 37. *And Saul of Rehoboth by the River reigned, &c.*] If by the River we should understand *Euphrates*, (as it usually signifies) near to which stood the City of *Rehoboth*, (*Gen.* x. 11.) it may seem strange that one should be chosen from so remote a Country, to be King of *Edom*: Unless we suppose him to have been born there, but to have lived in *Edom*; and by his great Achievements, to have got into the Throne. Otherwise, we must take this for some other City; which stood by the most known River of this Country.

Ver. 38. *Baal-banan.*] This Name is the reverse (as I may call it) of *Hani-ball*.

Ver. 39. *His Wife's name was Mehetabal, &c.*] None of their Wives, much less their Pedigree, are named besides this alone: Which shows she was an eminent Woman in those Times and that Country; either for Wisdom, or Parentage, or Estate, or some other Excellence.

Ver. 40. *And these are the names of the Dukes that came of Esau.*] They seem now to have re-

turned to their first Constitution; and Kings were laid aside for some time. But in future Ages, we find they changed again, and then Kings reigned successively; the Son after the Father, as they did in *Israel*. Some think, these were the great Men, who ruled in *Edom*, in *Moses's* time.

*According to their Families, &c.*] They were the Heads of different Families; and lived in different Places; and, perhaps, reigned at the same time, in several Parts of the Country: So the Words seem to import.

Ver. 43. *In the Land of their possession.*] In their own Country; whilst the Seed of *Jacob* sojourn'd in a strange Country, and possessed no Land of their own.

*He is Esau, &c.*] He ends as he began. This is the Account of *Esau*; the Father of the People who are now called *Edomites*.

CHAP. XXXVII.

Ver. 1. **A**ND *Jacob dwelt in the Land, &c.*] Having given us an Account of *Esau's* removal to *Seir*, (xxxvi. 6, 7.) and of the Prosperity of his Family there: He now goes on to tell us, that *Jacob* still continued in the Country where his Father had sojourn'd, in the Land of *Canaan*.

Ver. 2. *These are the Generations of Jacob.*] These words are to be connected with the latter end of xxxv. 23, 24, &c. where he relates how many Sons *Jacob* had; and then gives an account of the Family of *Esau*, (in the xxxvith Chapter) which being ended, he returns to finish the History of *Jacob*.

*And the Lad was with the sons of Bilhah, &c.*] These Words *vehu naar*, signify he was very young, in the simplicity of his childish Years; and come in, by way of a Parenthesis, in this manner. *Joseph* being seventeen Years old, was feeding the Flock with his Brethren, (and he was but a Youth, unexperienced, and therefore called a Child, *ver. 30.*) with the sons of *Bilhah*, &c. Which last words are an explication of the former, showing with which of his Brethren he was. Not with the Sons of *Leah*, but with the Sons of *Jacob's* Hand-Maids: Particularly with *Bilhah's*, whom we may look upon as a Mother to him, now *Rachel* was dead, having waited upon her. And *Zilpah's* Sons are also mentioned in the second place, as those, it is likely, who were thought to have less emulation to him, than the Sons of *Leah*. But we see by this, how much our greatest Prudence often fails: For *Reuben* and *Judah*, the Children of *Leah*, had more Kindness for *Joseph* than any of the rest.

*Their evil report.*] What evil Lives they led.

Ver. 3. *Because he was the son of his old age.*] *Benjamin* was more so than he; and the rest were born not many Years before him. But he is so called, because he had been married a good while to *Rachel* before he had him: And he was the greatest Comfort of his old Age; *Benjamin* not being yet grown up, to give any proof of his future worth.

*He made him a Coat of many colours.*] It is commonly thought to signify a Garment wrought



with Threads of divers Colours; or made up of pieces of Silk or Stuff, which had much variety in them; or wrought, as some think, with Figures of Fruit, or other things: See *Salmasius* upon *Flav. Vopiscus*, p. 396. But *Braunius* (*de Vestib. Sacerd. Hebr. L. i. cap. 17.*) hath proved, I think, that the *Hebrew Word Passim*, here signifies a long Garment down to the Heels or Ancles, and with long Sleeves down to the Wrists; which had a Border at the bottom, and a Facing (as we speak) at the Hands, of another Colour, different from the Garment. See *ver. 23.*

*Ver. 4. Could not speak peaceably to him.]* In a kind and friendly manner: But churlishly, and with evident signs of hatred. *Aben Ezra* fancies they would not so much as salute him, or wish him peace (as the Phrase then was, *Peace be to thee*) or ask him how he did; as our Custom is.

*Ver. 5. Joseph dreamed a Dream.]* This was usual among the antient Patriarchs, and others as appears also, by *Elibu*: Who shows that all Dreams were not Illusions of evil Spirits, *Job xxxiii. 14, 15, &c.* And long before his time *Abimelech* was warned by God in a Dream, *Chapter xx. of this Book, ver. 3, 6, 7.* Upon which Consideration (as *Dr. Jackson* well observes) we should not mistrust the Reports of several antient Historians, who tell us how Princes and Fathers of Families have had Forewarnings of future Events; either concerning themselves, their Kingdoms, or Posterity: *Book i. upon the Creed, chap. 9.*

*He told his Brethren.]* This argues his great Innocence and Simplicity; that he had not yet Understanding enough, to consider how ill this Dream might be expounded; or not Prudence enough, to conceal what might be ill interpreted by them.

*They hated him yet more.]* The first ground of their Hatred was their Father's great Love to him; and then, his informing their Father of their bad Behaviour: Which was still increased by the fine Clothes his Father bestowed on him; and now most of all by this Dream; which they interpreted to signify his Superiority over them.

*Ver. 7. Your Sheaves stood round about, and made obeisance, &c.]* Or, gathered round about mine: Which was fulfilled, when they came for Corn into *Egypt*; of which these Sheaves, some think, were an apt representation.

*Ver. 8. Shalt thou indeed reign over us?] It* seems they could readily interpret the meaning of a Dream: Which shows how common they were in those Days.

*For his Dreams, and for his Words.]* This seems to import, that he had more Dreams of like nature; and was wont to talk of them: Which they thought favoured of Arrogance.

*Ver. 9. He dreamt yet another Dream.]* Which confirmed the former; by repeating the same thing, under different Figures. For as the former was taken from the Earth; so this from Heaven: And is more comprehensive than the former; for it concerns his Father, as well as his Brethren.

*Behold the Sun and the Moon, &c.]* They seemed to descend to him, or he to be carried

up to them: Where they bowed, and lay at his Feet.

*Ver. 10. His father rebuked him.]* Gave him a check; that *Joseph* might not grow conceited of himself, and his Brethren might not be provoked to hate him.

*What is this Dream, that thou hast dreamed?] What an idle Dream is this?*

*Shall I, and thy Mother, and Brethren, &c.]* Who can believe this? Thy Mother is dead, (which is sufficient to show the vanity of this Dream) and thy Father sure is not to truckle unto thee; no, nor thy elder Brethren.

*Ver. 11. His Brethren envied him.]* Tho' *Jacob* seemed to slight what he said; it incensed his Brethren against him.

*But his Father observed his Saying.]* He did not look upon it as a mere Fancy; but thought there might be something in it. And therefore, tho' he thought fit publickly to slight it, yet he took such notice of it privately, that he preserved it in Mind, and laid it up in his Heart; as the Scripture elsewhere speaks. And it really was fulfilled, when he went down into *Egypt*; and, no doubt, showed that Respect which was due to the Vice-Roy of the Country: And so did his Mother *Bilhab*, and all his Brethren.

*Ver. 12. His Brethren went to feed their Father's flock in Shechem.]* As their Flocks increased, so they enlarged their Pasture: And they often removed to find fresh Pasture. Besides, he had made a Purchase in this place; where they fed his Flocks in his own Ground.

*Ver. 13. Come, I will send thee unto them.]* Make thyself ready, that I may send thee to inquire of thy Brethrens Welfare. About which he was now the more solicitous; because they were gone to a Place, where they had, some Years ago, given great provocation to the Country, by their barbarous Cruelty.

*Ver. 15. A certain Man found him.]* Some take this to have been an Angel: Who took care of him, when he was at a loss, which way to go. So *Maimonides*, P. ii. *More Nevochim*, cap. 42. Where he makes this Passage the very same with that *xvi. 7. The Angel of the LORD found her, &c.*

*Ver. 18. They conspired against him.]* The *Hebrew Word* signifies, they took subtle and crafty Counsel against him to slay him. Laid their Heads together (as we now speak) to kill him, so that the Murder might be concealed from their Father.

*Ver. 19. Behold, this Dreamer cometh.]* In the *Hebrew, This Master of Dreams*; or a frequent Dreamer; one that hath Dreams at command.

*Ver. 20. Cast him into some pit.]* Which they were wont to dig frequently in those Countries, to hold Rain-Water for their Cattle, when they could not find a Spring, or were near no River.

*Ver. 21. He delivered him out of their Hands.]* Preserved him from being murdered by them, as they intended; which he did by the following Counsel: Which seemed to have something of Humanity in it; and yet would effect what they resolved.

*Ver. 22. Cast him into this pit.]* That he might perish with hunger.

And



*And lay no hands upon him, &c.]* Let not us kill him. This he said that he might save his Life, intending secretly to draw him out of the Pit, and restore him safe to his Father. By which piece of good Service, *Reuben*, perhaps, hoped to reconcile his Father to him, who was justly angry with him for defiling his Bed, xxxv. 22.

Ver. 23. *His Coat of many Colours.]* By this it seems he was distinguished from the rest of his Brethren: Being not yet grown up to such laborious Employments as they followed abroad; and therefore indulged to wear a richer sort of Garment with his Father at home. For, according to the common Notion, it was wrought or embroidered with Flowers; which was accounted noble, as well as beautiful, in ancient times; as appears by *Plato*, who commending the Government then admired in *Greece*, compares it to such a Garment that hath variety of Colours in it, *L. viii. de Republ. p. 557.* *κινδυνεύει καλλίστη αὐτὴ ᾧ πολιτικῶν ἢ ὥσπερ ἱμάτιον ποικίλον πᾶσιν ἀνδρῶσι πεποικίλμενον, ἔτι καὶ αὐτὴ πᾶσι ἡδιστὶ πεποικίλμενη καλλίστη ἐν φαίνοισι.*

Ver. 24. *The pit was empty, there was no Water in it.]* This shows the use of such Pits was to hold Water; which at this time was dried up for want of Rain.

Ver. 25. *A company of Ishmaelites.]* In the Language of these Times it is called a *Caravan*; Merchants not daring to travel alone, in small Numbers, in those *Eastern Countries*, thro' the Deserts, for fear of Robbers, or of wild Beasts.

*From Mount Gilead.]* They came from Parts beyond that, but passed that way to traffick there.

*With their Camels.]* Which were, and still are, the most proper Beasts for Carriage in those Countries, being able to travel a great way in the Deserts without Drink. And the *Midianites* (who are here the same with the *Ishmaelites*, ver. 28.) had as great a Breed of them as any other Country; as *Bochart* observes, *P. i. Hierozoic. Lib. ii. cap. 3.*

*Bearing Spicery.]* The word *Nechoth*, which we, and a great many others, translate *Spicery* in general, seems to signify some particular sort of Spicery, as the following words do. A great many Conjectures there are, what sort; and *Bochart*, most probably, concludes it to be *Storax*. See the fore-named Book, *P. ii. Lib. iv. cap. 12.*

*Balm.]* So *Kimchi*, whom the modern Interpreters generally follow, expounds the Hebrew word *Tzeri*: Which the Ancients interpret *Resin*; and *Bochart* justifies them by such Reasons as these: That there was no Balm in *Gilead* in these days, but it was brought thither out of *Arabia Felix* in the Reign of King *Solomon*: And then it grew on this side *Jordan*, about *Engaddi* and *Hiericho*, not beyond *Jordan* in the Land of *Gilead*. *Ib. Par. i. Lib. ii. cap. 51.*

Ver. 26. *What profit is it, if we slay our Brother? &c.]* We shall get nothing by letting him die in the Pit: Had we not better make Money of him?

*And conceal his Blood.]* Tho' we should be able to conceal his Murder; which is not easy to do.

Ver. 27. *For he is our Brother, and our Flesh.]* Natural Affection persuaded to this, rather than to the other.

*And his Brethren were content.]* As many of them as were then present; for *Reuben* was not among them at this Consultation.

Ver. 28. *Then passed by Midianites.]* They are called *Ishmaelites* just before, ver. 25. And so they are immediately in this very Verse, [*Sold Joseph to the Ishmaelites.*] For they were very near Neighbours, and joined together in Trade, making now one *Caravan*, with a joint Stock, as this Story intimates. Read *Judg. viii. 1, 3, 22, 23, 24, 26.* and it will appear the Scripture speaks of them as one and the same People in after-times.

*For twenty pieces of Silver.]* Most understand so many *Shekels*: Which was a very small Price; but therefore demanded, and no more, that the Bargain might be clapt up the sooner.

Ver. 29. *Reuben returned to the pit.]* He, pretending some business, had withdrawn himself from the Company, with an intention, when his Brethren were gone from the Pit, to come privately and take *Joseph* out, and carry him to his Father. Upon that Design he now came thither.

*Rent his Clothes,]* As they used to do when they mourned for the Dead: Whereby he expressed his real Grief for his Brother.

Ver. 30. *The Child is not.]* He is dead; as this Phrase commonly signifies.

*Whither shall I go?] I know not whither to flee, to hide myself from my Father's Anger: Who might justly expect the eldest Son should take the greatest Care of him.*

Ver. 31. *And they took Joseph's Coat, &c.]* His Brethren, it seems, persuaded *Reuben* also to join with them in concealing the Sale of *Joseph*, and making their old Father believe he was devoured by some wild Beast.

Ver. 32. *They sent the Coat, &c.]* They first sent it by a Messenger; and immediately followed themselves, with the Tale which is here related.

Ver. 33. *An evil Beast.]* Some wild Beast, of which there were great store in those Countries, (such as Lions and Bears) for he could not suspect his Brethren would kill him.

Ver. 34. *Rent his Clothes, and put sack-cloth on his loins.]* This was the highest degree of Mourning in those Days. We read often of putting on Sack-cloth in future Ages, upon such sad Occasions: But this is the first time we meet with it; which shows the great Antiquity of such Customs.

*Mourned for his Son many Days.]* Beyond the ordinary time of Mourning. *Many Years* (as the word *Days* sometimes signifies) perhaps, till he heard he was alive. So the following Verse seems to denote, that he resolved not to cease mourning for him as long as he lived.

Ver. 35. *All his Sons and Daughters.]* He had but one Daughter: Therefore the meaning is, his Sons Wives, or their Daughters.

*I will go down into the Grave, &c.]* If *Sheol* here be expounded *Grave*, then the next words must be thus translated, *mourning for my Son*, as *R. Solomon* interprets them. For *Joseph* was not buried



buried in a Grave; and therefore he could not think of going down to him thither. And thus *Christophorus à Castro*, upon the *Second* of *Baruch*, acknowledges *Sheol* signifies in this place, and interprets it in this manner: *Lugere non desinam; donec me sepulturæ demandetis*: I will not cease to mourn, till you lay me in my Grave. But if we follow our Translation, which is most common, *I will go down to my Son*, then *Sheol* must signify the State, or Place of the Dead; as it often doth: And particularly *Isaiah* xiv. (where the King of *Babylon* is expressly denied the honour of a Grave, ver. 19, 20.) *Sheol* is said to be moved for him, and to meet him, and to stir up the Dead for him, ver. 9.

*Thus his Father wept for him.*] Continued his Mourning; not only by wearing Sack-cloth, but in such passionate Expressions as these.

Ver. 36. *And the Midianites.*] In the *Hebrew* the word is *Medanim* (a distinct Name from those, ver. 38.) who were a People derived from *Medan*, one of the Sons of *Keturah*, and Brother to *Midian*, xxv. 2. They and the *Midianites* lived near together in *Arabia* not far from the *Ishmaelites*: Who all joined together in this Caravan, and made one Society of Merchants, consisting of *Medanites*, *Midianites*, and *Ishmaelites*.

*An Officer.*] The *Hebrew* word *Saris* oftentimes signifies an *Eunuch*: By whom the *Eastern* Queens were attended. But it likewise signifies all the great Courtiers, (as the *Chaldee* here translates it) such as the *Bed-chamber-Men*, the *Lord-Chamberlain*, (as we now speak) and such-like Officers of State; and therefore is rightly translated here, for *Potiphar* had a Wife. The truth is, this was the prime Signification of the Word: Till, in after-times, the Depravation of Manners, and the Jealousy of the *Eastern* Kings, made them set none but Slaves, who were castrated, to attend their Queens; by whom they were preferred to great Offices; and so came to enjoy this Name.

*Pbaraob.*] This was a common Name to all the Kings of *Egypt*. See xii. 15.

*Captain of the Guard.*] The *LXX* translate it, *Master-Cook*: And so *Epiphanius* calls his Wife, *ἡ δὲ τῆς Ἀρχιμαγειρίας*, *Hæref.* xxvi. n. 17. Our Margin hath it, *Chief of the Slaughter-Men*, or *Executioners*. But the word *Tebachim* may better be translated *Soldiers*, than *Butchers*, or *Executioners*; and here, some think, may denote him whom we call the *Provost-Marshal*: Others will have it, the *Master of the Horse*. But I see no more proper Translation than ours, *Captain of the Guard*: Or rather, Chief Commander of the King's Guard; such an one as *Nebuzaradan* was, 2 *Kings* xxv. 20. For *Schar* is more than one whom we now call a *Captain*. See xl. 3. This Phrase *Schar-Hatabachim* is explained by *Hottinger* out of the *Æthiopick* Tongue. See *Smegma Orient.* p. 85.

#### C H A P. XXXVIII.

Ver. 1. **A***T that time.*] It is uncertain whether he meant at the time *Joseph* was sold (which is just before mentioned) or at the time *Jacob* returned from *Mesopotamia* to

live in *Canaan*, xxxiii. 18. or when he went to settle with his Father at *Mamre*, xxxv. 27. But, take it any of these ways, there was time enough for all the Events following, before they went into *Egypt*; supposing *Judah's* Children to have married very young: As may be seen in most Interpreters.

*Judah went down from his Brethren.*] Either upon some business, or in some discontent.

*Adullamite.*] A Citizen of *Adullam*; which was a famous Town, or City, that fell afterwards to the Tribe of *Judah*: Whose King was slain by *Joshua*, xii. 19. And where there was a famous Cave, in which *David* hid himself, 1 *Sam.* xxii. 1.

Ver. 2. *Judah saw there.*] So as to fall in love with her. For, according to the old Saying, *ἔκ τῆς ὁπάης τὸ ἐρᾶν*.

*A Daughter of a certain Canaanite.*] It was not so bad for a Man circumcised to marry the Daughter of one uncircumcised; as it was to give their Daughters in Marriage to an uncircumcised Husband, (xxxiv. 14.) For an uncircumcised Man was accounted unclean, tho' he had renounced Idolatry: But a Woman born of uncircumcised Parents was not so accounted, if she embraced the Worship of the True God. Whence *Salmon*, a great Man in the Tribe of *Judah*, married *Rahab*, who was a *Canaanite*. Such an one we must suppose this Woman, whom *Judah* married, to have been; or else he had offended his Father, as much as *Esau* did *Isaac*, by marrying the Daughters of *Heth*.

*Whose Name was Shuah.*] Her Father's Name was *Shuah*, ver. 12.

*He took her,*] To be his Wife, ver. 12.

Ver. 5. *And he was at Chezib when she bare him.*] Some think this Town the same with *Achzib*, belonging to *Judah*, *Josh.* xv. 44. But why *Moses* mentions his absence when this Child was born, and why he sets down the Place where he then was, we cannot give an account; tho' there was, no doubt, some special Reason for it. Perhaps it is to show, why she gave the Name to this and to her former Son, (whereas he himself named the first, ver. 3.) because he was not at home when they were born.

Ver. 6. *Whose Name was Tamar.*] She seems also to have been a Woman of *Canaan*, but not an Idolater.

Ver. 7. *Was wicked in the sight of the LORD.*] i. e. Exceeding impious; and that, notoriously. See *Gen.* x. 9. What particular Sins he was guilty of, is but conjectured. Some fancy they were of the same nature with his next Brother's. See *Bonfrere*, or *Menochius* out of him.

*And the LORD slew him.*] Cut him off suddenly, by some unusual stroke.

Ver. 8. *Go in unto thy Brother's Wife, &c.*] This (say the *Hebrew* Doctors) was an ancient Custom, in force before the Law of *Moses*: Which only enacted what had been formerly practised, (*Maimon. P.iii. cap. 49. More Nevoch.*) that when a Man died without Issue, his next Brother should marry his Wife, *Deut.* xxv. 5. Which Custom afterward extended to the next Cousin, if no Brother remained.

*And raise up Seed unto thy Brother.*] Preserve thy Brother's Name and Family; by begetting a Child, which may be accounted his, and inherit



herit his Estate. For so the Law was ; that the First-born of such a Match was not to be look'd upon as the Child of him that begat him, but as his Brother's, who was the Mother's first Husband. All the following Children were to be his own.

Ver. 9. *Onan knew that the Seed should not be his.] i. e.* The First-born should be reputed his Brother's Child.

*Lest he should give Seed to his Brother,] Or, lest a Child should be born in the name of his Brother,* as the *Vulgar Latin* interprets it very exactly, according to the Opinion of the *Hebrews* ; as Mr. *Selden* observes, *L. vii. de Jure N. & G. cap. 3.*

Ver. 10. *The thing which he did, displeased the LORD.]* This made his Sin the more heinous, that he acted against the Divine Promise made to *Abram*, concerning the multiplying of his Seed ; especially against the Belief of the Promise of the *Messiah*, that *Seed*, for which all good Men longed.

Ver. 11. *Remain a Widow in thy Father's house, &c.]* It seems the Contract of Marriage at first was so understood in those Days, that if the Husband died without Issue, the Woman must marry his next Brother ; and as long as any of his Brethren remained, they were bound to marry his Wife, and preserve their Brother's Memory ; or else solemnly renounce her, to their great infamy and disgrace. This was so well known, that there is nothing in the Law, that enjoins any new solemn Contract in such a Case : Because the first Husband being dead, she and the next Brother were Man and Wife, without any further Agreement, by virtue of the Original Law, until he renounced her. Yet by the Constitutions afterwards made by their Elders, it was ordained, that he should espouse and endow her solemnly before Witnesses ; as Mr. *Selden* shows in his *Uxor Hebr. Lib. i. cap. 12.* and *Lib. ii. cap. 2. and 10.*

But *Judab* thought *Selah* was too young to perform this Contract ; and therefore desired her to stay till he was grown up, and to abide in her own Father's House rather than in his, that *Selah* might not think of Marriage too soon.

*For he said, Lest peradventure he die also.]* This some make an Argument, that he never intended to give her his Son. But it is more agreeable to *ver. 24,* and *26.* to think that according to the Custom of those Days he could not refuse it. And therefore he thought it was their youthful Folly, which made his two other Sons perish : Which made him resolve to keep this till he had more Discretion, and was better instructed in his Duty. Or if we imagine their Sin was known to none but *Tamar*, the meaning may be, that he thought their marrying too young was the Cause of their Death ; and therefore he determined to keep this only remaining Son, till he was of a riper Age.

Ver. 12. *In process of time.]* In the *Hebrew* the words are, *The Days were multiplied,* i. e. after some Years.

*To Timnath.]* A Town not far from *Adullam*, it is probable, for it was also within the Lot of the Tribe of *Judab*, *Josh. xv. 57.*

*He went up to Timnath.]* Some have made a difficulty about this Phrase : For *Samson* is said to have gone down to *Timnath*, *Judg. xiv. 5.* But they should have considered (as *Bochart* observes, *P. i. Hierozoic. L. iii. cap. 4.*) that these were two different Places, one called *Timnath*, the other *Timnathab* : This in the Tribe of *Judab*, the other in the Tribe of *Dan*. To this they went up, because it was a mountainous Country : To that they went down, because it was in a Valley.

*To his Sheep-shearers.]* It was the Custom at such times to make a Feast, (as we do now) and to invite their Kindred and Friends to it, (as he doth his Friend *Hirah*) which appears sufficiently from the Story of *Abshalom*, *2 Sam. xii. 23.* For in those Countries where they had vast Flocks, *Sheep-shearing* was a kind of Harvest : Which made that time to be observed with such Joy as there used to be in Harvest. Whence *David's* Servants said to *Nabal*, that they were come to him on a good day ; for he was shearing Sheep, *1 Sam. xxv. 8.* Accordingly *Judab* having finished the time of mourning for his Wife, went to recreate himself with his Friends at this Festival Season.

Ver. 14. *She put off her Widow's Garments.]* In which, it seems, such Persons continued till they were married to the next Brother. But she, at this time, laid them aside, that he might not have the least suspicion she was the Person whom he courted.

*Covered her with a Veil,]* As all Women did in the *Eastern* Countries when they went abroad : And there are Examples of it also in the *Western* Parts of the World ; as Mr. *Selden* at large shows, in his *Uxor Hebraica, L. iii. cap. 17.* Where he produces several Passages out of the *Alcoran* requiring this.

*Wrapt herself.]* Muffled her Face with it, as we speak, that she might not be known.

*And sat in an open place.]* Where two Ways met, as the *Hebrew* words seem to import : Unless we take it for a proper Name, as it is in the Margin of our *Bibles*. Either way, it signifies, in a publick place, where every body might see her. It is commonly noted, That there was so much Modesty left in those ancient Days, that Harlots both went veiled, and also sat without the Cities, (see *Origen, L. iv. contra Celsum, p. 206.*) But however the latter part of this Observation be, the former part of it is not true. For, as *Bochartus* observes (*P. i. Hierozoic. L. ii. cap. 46.*) *Proprium fuit meretricum non velari, sed revelari* ; it was proper to Harlots not to be covered, but to go bare-faced : As appears from *Isai. xlvii. 3.* *Nabum iii. 5,* &c. All that can be answered to this is, That it might be otherwise, in very ancient Times. Which I do not take to be true : For all Women, as I observed before, were covered ; and therefore Harlots were distinguished only by their sitting in the Highways, not by their Veils.

*For she saw that Selah was grown, and she was not given, &c.]* She resolved, if she could, to have a Child by one of this Family ; and hoped, perhaps, that *Selah* might come along with his Father, and have the same Desires his Father had :  
And



And in those Days (as I noted before) there were no such Solemnities required, as the *Jews* afterwards used (tho' the Law did not enjoin it) to the making a Marriage with one's Brother's Wife. Which was to be contracted they say, before two Witnesses, and by giving a piece of Money, or a Writing: But this was ordained only by their Elders, not by the Original Law: See *ver. 11.* And therefore she thought if she could have caught *Selah* by this Device, it would have been held lawful: But this Plot failing her, she so far transgressed, as to admit *Judah* himself to lie with her.

*Ver. 15. Because she covered her face.]* This is not the reason why he took her for an Harlot; but why he did not know her to be his Daughter-in-law, (as Mr. *Selden* observes in the place before-named, *ver. 14.*) because he could not see her Face: And he thought her to be an Harlot, because she sat *in trivio*, in the Highway; where she publicly exposed herself.

*Ver. 16. Let me come in unto thee.]* There was an express Law that there should be no *Kedeshaw* (or *Whore*) among the Daughters of *Israel*, i. e. none who should prostitute her Body without Marriage, *Deut. xxiii. 18. Levit. xix. 29.* But before the giving of the Law (saith *Maimonides*) if a Man found a single Woman in a Publick Place, and they agreed on certain terms to lie together without being married, they were not punished. See Mr. *Selden*, *L. v. de Jure N. & G. cap. 4.*

*What wilt thou give me?]* That which made such Facts not to be punished, was (saith the same *Maimonides*) because of the Contract which passed between them. This reward which he gave the Harlot for the use of her Body, being like the Dowry a Man gave his Wife, when he put her away: Which being paid, it was thought he did her no wrong, *More Nevoch. P. iii. cap. 49.* They that would now have their wicked Practices warranted by such Examples, should consider that every thing not punished by Men, was not allowed by God: And that we now live under another Dispensation, which expressly forbids such Uncleannefs; and declares, that not only *Adulterers*, but *Whoremongers*, God will judge, i. e. punish, *Hebr. xiii. 4.* See *ver. 23.*

*Ver. 17. A Kid from the Flock.]* Which was look'd upon as a valuable Present, in those Days; as I have observed before, *xxvii. 9.*

*Wilt thou give me a pledge, &c.]* A Pawn, as we now speak, to be returned when he sent what he promised.

*Ver. 18. Thy Signet.]* His Ring, wherewith he sealed.

*Thy Bracelets.]* The *Hebrews* generally understand by this word his Cloak, or some such Garment: Others, his Girdle.

*And thy Staff, &c.]* Which it is likely, had something in it, to distinguish it from other Mens Sticks. And she asks so many things, that by some or other of them (if not by all) it might be certainly known, who was the Father, if she proved with Child.

*And he came in unto her.]* Not publicly; but in some Bye-place, to which they retired.

*And she conceived by him.]* Tho' he did not know her, yet she knew him: Which aggravated her Crime, and made it *Incest* in her, tho' only *Fornication* in him. Unto which, one would think, she was tempted, by her vehement Desire to have a Child by one of this Family; unto which the Promise of the *Messiah* belonged. For tho' she seems to have been one of the Seed of *Canaan*, (as I said before, *ver. 6.*) yet embracing the Religion of *Jacob*, she renounced the Impiety of the *Canaanites*: And so is mentioned in the Genealogy of our Saviour, as well as *Rahab* and *Ruth*.

*Ver. 19. Laid by her Veil from her, &c.]* Retired into her Father's House (for within Doors they did not wear Veils) where she clothed herself again like a Widow.

*Ver. 21. Where is the Harlot?]* By this it is apparent, that the word *Kedeshab* signifies a common Whore (as we speak) who publicly prostituted herself for hire; as the *Hebrew* Doctors observe upon this place, and upon *Deut. xxiii. 17.* But whence this Name should be given to Harlots, is a great doubt; it coming from a Root, which signifies that which is *Sacred*. Which hath inclined some learned Men to think, that the *Women-Priests* consecrated to the Service of *Baalphegor*, or *Priapus*, were no better than Whores; and the *Men-Priests* who served *Asteroth*, mentioned *2 Kings xxiii. 7.* made all Whores be called *Kedeshim*; which was the Name for those devoted to such impure Ministries. See Mr. *Selden*, *de Diis Syris*, *Syntag. i. cap. 5.* and *Syntag. ii. cap. 2.* But such beastly Idolatry, surely, was not so old as the Days of *Jacob*: And it seems more reasonable to me to think, that the Original word signifying *Separation*, it was applied either to those who were separated unto Holiness, or unto Uncleannefs, as Harlots were.

*And they said, There was no Harlot in this place.]* They knew of none that publicly professed to be a Prostitute: Nor had they seen any one fit publicly to invite Customers.

*Ver. 23. Let her take it to her.]* Keep the Pledge to herself.

*Lest we be ashamed.]* Tho' the Fact he had committed was in those Days lawful, (saith *Maimonides*) that is, was not punished by the Judges, yet Men did not publicly boast of it, nor were willing to own it; but were ashamed it should be known, (which was a sign they were sensible there was a moral Turpitude in it) and therefore endeavoured to hide and conceal it, even with the loss of those Goods which were of greatest value. For the sense, saith he, of *Judah's* words is this, *It is better to lose what she hath of ours, than by inquisition after it, to divulge the business, and increase our shame.* *More Nevochim, P. iii. cap. 49.* Where he bids his Reader observe, this is the Moral Virtue which ought to be learn'd from this History, together with Justice and Equity: which appears in his performing the Agreement he made of sending a Kid; of which he desires his Friend to be a Witness, that he might not lie under any suspicion of having offered Violence to her.



Ver. 24. *Bring her forth.*] Out of her Father's House, into the Place of Judgment, where he would have her sentenc'd to the severest Punishment.

*Let her be burnt.*] Not presently (for that had been the highest Injustice and Cruelty to burn the Child in her Belly) but after she was deliver'd, till which time he would have kept her in such safe Custody that this Execution might be done upon her. Some think burning was the Punishment for Adultery in those Days; others think the Punishment depended on the Will of the supreme Governor, whosoever he was, whom some also take to have been *Judab* himself, as Chief in his own Family; and that he was so severe against her because she had disgrac'd his Family, and he was glad to be rid of her, that he might not give his Son *Selab* to her. But there are those who think by burning is meant no more but branding her in the Forehead, to denote her to be an Whore. See Mr. *Selden*, L. vii. *de Jure N. & G. cap. 5.* If *Judab* did mean burning her at a Stake (as we now speak) it was a Punishment not then commonly used, but inflicted (as his Words are, L. iii. *Uxor. Hebr. cap. 12.*) *ex more seu lege aliqua singulari*, by some singular Custom or Law.

All this proceeds upon a Supposition that she really was *Selab's* Wife, tho' not solemnly marry'd (as the *Jews* pretend it was necessary after the Law was given) by virtue of the first Contract with his eldest Brother, which was the reason of her being kept at her Father's House, that no Body else might pretend to her, but she be reserv'd for him, otherwise there could have been no ground for proceeding against her as an Adulteress.

Ver. 26. *She hath been more righteous than I.*] These Words do not signify that she had in this Matter committed a less Sin than he (for she had committed a greater) but that in another Matter, which was the occasion of this, he had broken his Word with her, when she had till now kept her Faith with him, and liv'd a Widow honestly, in Expectation of his Son; besides, she committed this Fact out of desire to have a Child, he to satisfy his Lust.

*And he knew her no more.*] Which some have translated quite the contrary, *and he ceased not to know her*, i. e. he solemnly marry'd her, and took her to be his Wife, which was unlawful after the Law of *Moses* was given, but as lawful before as many other things which they practis'd; and two of the *Chaldee* Paraphrasts have feign'd a *Bath-Coll* to have come from Heaven to countenance the Fact. See Mr. *Selden*, L. v. *de Jure N. & G. cap. 9.* and L. vii. *cap. 5.* But it is not likely he would take his Son's Wife to be his own, and likewise having known her, tho' by an Error; most think *Selab* himself afterward had her not to Wife, but she rather did Penance (as we now speak) in Widowhood all her Days; for *Selab* we find had Children by another, *Numb. xxvi. 19.*

Ver. 28. *This came out first.*] Perceiving there were Twins struggling in her Womb, the Midwife, to distinguish this from the other, as the first born, bound this Thread about his Wrist.

Ver. 29. *How hast thou broke forth?*] What is the Cause of this? Or, what a Violence is this? speaking as one astonish'd at his Eruption; for it was without Example, and therefore the Novelty of the thing made her break out into this Exclamation; tho' if it be true which a learned Anatomist affirms, that where Twins are of the same Sex, they are wrapt in the very same *Secundines*, as they call them (whereas those that are of a different, are separated by distinct Inclosures) the other Son being stronger and more vigorous, might force his way the more readily when his Brother was nearer to the Birth. *Fernellius*, L. vii. *Physiolog. cap. 12.*

*This Breach be upon thee.*] Take thy Name from this Breach, be thou ever call'd *Eruption* or *Breach*, as *Bochart* interprets it, *Hierozoic. P. i. L. ii. cap. 30.*

Ver. 30. *Called Zarab.*] Which most think signifies as much as *he ariseth* (being used commonly of the Sun's rising) because this Child appear'd first, by putting out his Hand before the other.

C H A P. XXXIX.

Ver. 1. **A**ND *Joseph.*] Having ended this Story of *Judab*, he returns to that of *Joseph*, which he had begun before in the xxxviith Chapter, repeating, where he left off, how he was sold to *Potiphar*.

*Brought down.*] It is a Descent from *Judaea* to *Egypt*, which lies very low.

Ver. 2. *And the Lord was with Joseph.*] To guide him in his Deportment, and in the Management of all Affairs committed to him; so that, as it follows, *he was a prosperous Man.*

*He was in the House of his Master.*] One of his domestick Servants.

Ver. 3. *His Master saw that the Lord was with him, &c.*] Found by Observation and Experience that he was an extraordinary Person; it is not likely that *Potiphar* knew God by the Name of *Jehovah*; but the Meaning is, he observ'd the happy Fruits of *Joseph's* Service; which *Moses*, not he, ascribes to the Lord's peculiar Blessing.

Ver. 4. *And he served him.*] Found such Favour with his Master, that he took him to wait upon his Person.

*And he made him Overseer over his House.*] In time he advanc'd him to a higher Station, to be (as they now speak) his *Major Domo*, to whom all the Servants in the Family were to be obedient.

*And put all he had into his Hand.*] Committed all his Estate, both within Doors and without (as appears by the next Verse) to his Care and Management.

Ver. 6. *He left all he had in Joseph's Hand.*] Did not call him to a daily Account, nor concern'd himself about any Business, but trusted entirely to his Prudence and Fidelity.

*And he knew not ought he had, save the Bread which he did eat.*] This is the highest Expression of



of Confidence, signifying that he was utterly careless about any thing that concern'd his Estate, not minding what his Expence or Receipts were; but taking his Ease; left all to *Joseph's* Honesty; in short, he thought of nothing, but only to enjoy what he had without any Care or Trouble.

*And Joseph was a goodly Person.*] Being the Son of a beautiful Mother.

Ver. 7. *Cast her Eyes upon Joseph.*] Look'd upon him amorously, or rather lasciviously, he being young as well as handsome.

Ver. 9. *How can I do this great Wickedness? &c.*] Here are three *He Hajedia's*, as the *Hebrews* call them, pointing us to so many remarkable Things: How shall I commit such a Wickedness as Adultery? Such a great Wickedness? Against so kind a Master, who so entirely trusts in my Integrity, especially since it cannot be committed without the highest Offence to God?

Ver. 10. *Day by Day.*] Took all Occasions to solicit him.

*Or to be with her.*] He avoided, as much as was possible, to entertain any Discourse with her, shunning her Company, &c.

Ver. 11. *About this time.*] The Phrase in the *Hebrew* (where there are again two *He's* of the same kind with the former) signifies some remarkable Day; *R. Solomon* and *Josephus* think it was some Festival, when the Master and the rest of the Family were gone to the Temples, and she stay'd at Home, feigning herself not well; but the *Vulgar* translates it simply, *upon a certain Day*; or it may signify, *having the like Opportunity* as formerly, and *Joseph* being about his Business in the House, she caught him, &c.

*To do his Business.*] To cast up his Accompts, saith the *Chaldee* Interpreters.

*None of the Men of the House were within.*] In that Part of the House where he was.

Ver. 12. *Left the Garment in her Hand.*] If he had struggled to get the Garment away from her, the Accusation might have been more specious, that he went about to ravish her. *Epiphanius* hath made a good Reflection upon this Example, *καταλιμπάνει τὰ ἱμάτια, καὶ τὸ σῶμα ἐκ ἀπόλλυσιν. Ἀποδείξαι ὅτι τὸ πονεῖν, ἵνα μὴ πύσῃ τῇ παγίδι, &c.* *Vid. Hæres. lxxix. n. 9.* *He left his Garment, that he might not lose his Body; and shunn'd the Place, that he might not fall into the Snare;* and indeed it was dangerous to adventure himself in her Company, much more to touch her, lest he should fall into Temptation.

Ver. 14. *She called unto the Men of her House.*] Cry'd to them who were in her Apartment to come and help her.

*He hath brought in.*] In her Rage she reflects upon her Husband, as accessory to her Danger, that she might the more incense him against *Joseph*. There is something like this in *Apuleius's* Story (*L. x. Metamorph.*) of the Step-Mother's Love to her Son-in-law, which was turn'd into Hatred, and made her contrive just such a Lie as this when he would not yield to her.

*To mock us.*] To abuse our Family.

*I cry'd with a loud Voice.*] An improbable Story (for no Body heard it) but was easily believ'd against a Servant, whom they all perhaps envy'd; if she pretended it was done in *Joseph's* Apart-

ment, the Question might have been ask'd her, what she did there?

Ver. 17. *Came in unto me to mock me.*] To offer Violence to me (as the *Hebrew* Phrase signifies) and rob me of my Chastity.

Ver. 18. *He left his Garment with me.*] *Philo* observes, that this was an Argument rather that she laid Hands on him; for he could have easily taken his Garment from her, if he had not fled hastily from her Importunity; but her Husband's Jealousy made him credulous.

Ver. 20. *Joseph's Master took him, &c.*] Caused him to be apprehended and carry'd to Prison; during his Anger he would not hearken to the Apology which we cannot but think he offer'd to make for himself, unless we suppose (which is not unlikely) that his Master would not so much as see him, but order'd him immediately to be hurry'd to the Gaol.

*A Place where the King's Prisoners were bound.*] Where the King himself caused those who had offended him to be committed; this shews *Potiphar* was a great Man (see xl. 3.) and that he look'd upon the Crime as very great; for this Prison we must think was most strictly guarded, that they who were thrown into it might not escape Punishment; and it appears by what the Psalmist says, cv. 18. that the Prisoners were hardly used, and that *Joseph* (xl. 15.) was thrust into the lowest Part of the Prison, which was the most dismal, as well as of greatest Difficulty to make an Escape out of it.

*And he was there in the Prison.*] His Master proceeded no further against him, but there he left him; perhaps *Joseph* found Means to let him know the Truth, which made him not form any Process to take away his Life, or inflict any other Punishment on him; and yet to save his Wife's Credit he let him lie in the Prison.

Ver. 21. *The Lord was with Joseph.*] The same Wisdom and Virtue appear'd in him now he was in Prison that his Master discern'd when he came first into his House, ver. 2.

*Gave him Favour.*] So that he had more Liberty than the rest, after some short Confinement.

*Keeper of the Prison.*] The under Keeper it appears from xl. 4.

Ver. 22. *Committed to Joseph's Hand, &c.*] His Favour increas'd so much (as it had done in his Master's House, ver. 4.) that he in effect was the Keeper of the Prison, not a Prisoner.

## C H A P. XL.

Ver. 1. **H**AD offended their Lord.] In the *Hebrew* is a Word of the Plural Number for Lord, viz. *Adonim*; *ratione dignitatis*, saith *Bochartus*, because of his high Authority; and so it is used, not only when he speaks of the King, but of great Men, particularly of *Joseph's* Master, xxxix. 2.

Interpreters do but guess at their Offence, which might as well be an Attempt upon his Life (by Poison, or other ways) as any thing else.

Ver. 2. *Wroth against two of his Officers.*] They are called by the same Name of Dignity (viz.



(viz. *Saris*) which we met withal before, xxxvii. 36. for in all Courts such Officers had a principal Place. See *ver.* 4.

*Chief Butler.*] Or Cup-bearer to the King, *ver.* 13. He simply nam'd the Butler and Baker in the foregoing Verse, but now the *Schar* (as the Hebrew Word is) which in the next Verse we translate *Captain*, i. e. the principal Officer of those Kinds, which would incline one to think that some under-Butler and Baker were accus'd of a great Fault, for which the head Butler and Baker were to answer, who perhaps were discover'd to have order'd them to do what they did.

*Chief Baker.*] Who took care of all bak'd Meats and Confections; *ver.* 17.

*Ver.* 3.] *He put them in Ward, &c.*] To be kept close Prisoners.

*In the House of the Captain of the Guard, &c.*] In that Prison of which *Potiphar* had the chief Custody, who by this appears to have been such an Officer as we call Lieutenant of the Tower.

*Into the Prison where Joseph was bound.*] Into that very Place where *Joseph* had been bound, for now he was set at liberty in the Prison.

*Ver.* 4. *And the Captain of the Guard charg'd Joseph, &c.*] By this it appears *Potiphar's* Anger was mitigated towards him (having heard the Truth it is likely before this time) and was of the same Mind with the under-Keeper of the Prison, who entrusted all in *Joseph's* Hand.

*And he served them.*] Attended upon them (which shews they were great Persons) to provide them what they wanted, &c.

*And they continu'd a Season.*] The Hebrew Word is *Jamim*, i. e. Days, which frequently signifies a Year, as hath been observ'd before, xxiv. 55.

*Ver.* 5. *Each Man according to the Interpretation of his Dream.*] Suitable to the Office which he had held, and to the Events which were shortly to befall them.

*Ver.* 6. *Joseph came unto them in the Morning.*] To see that they were safe, and to know what they wanted.

*And behold they were sad.*] It was very extraordinary that they should both of them dream in the same Night such Dreams as had a great Resemblance one to the other, and seem'd to import a great Change in their Condition, which made such a deep Impression upon them, that they were solicitous to know the Meaning.

*Ver.* 8. *We have dream'd a Dream, and there is no Interpreter of it.*] i. e. Here in Prison we have not the Opportunity of getting them interpreted; if they had been at liberty, there were Men in those Countries who pretended to the Skill of interpreting Dreams, which for the most part were not to be regarded; but some Dreams carry'd such lively Representations in them, and so suitable to their present Condition, and made likewise so great a Commotion in their Spirits, that they could not but attend to them; nay, think God had sent them, and therefore desire to know the Meaning of them.

Thus we find *Achilles* advising *Agamemnon* (in *Homer's Iliad.* i.) to consult with the Interpreters of their Gods, for what Offence they had sent the Plague among them; saying, *To what Priest, or to what Prophet shall we go?*

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Ἡ δὲ ἐντεροπόλον, καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστίν.

*Or to what Vender of Dreams? For even Dreams come from Jupiter.*

*Do not Interpretations belong to God?*] Who can shew the Meaning of Dreams but he that sent them, viz. God? This shews that God did sometimes admonish other Nations (as we saw, xx. 6. xxxi. 24.) as well as the *Jews* by Dreams, until they forgot (as *Dr. Jackson* judiciously speaks) that Interpretations were from God, and labour'd to find out an Art of interpreting; then they either ceas'd, or were so mix'd with Delusions that they could not be discern'd; or if their Events were in some sort foreseen, yet Men being ignorant of God's Providence, commonly made choice of such Means for their Avoidance, as brought upon them the Events which they fear'd. *Book i. on the Creed,* chap. 9.

*Ver.* 12. *The three Branches, are three Days.*] i. e. signify three Days; so he understood their Meaning to be, rather than Months or Years; because of the sudden budding, blossoming, knitting and ripening of the Grapes, *ver.* 10.

*Ver.* 13. *Shall lift up thy Head.*] i. e. Advance thee, or as it is in the Margin, *reckon* thee, number thee among his Servants (as the Phrase is used *Exod.* xxxi. 12.) for there being a Roll or Catalogue of all the Officers of the Court, with their several Salaries, they were all call'd over on some certain Day (it should seem by *ver.* 20. before the King's Birth-day) and summon'd to give their Attendance, and then such as the King was offended withal were struck out, and punish'd according to their Deserts; or pardon'd, and graciously restor'd to their Places: this Exposition best agrees with the Event, *ver.* 20. where the Heads of both these Officers are said to be lifted up, tho' one of them only was advanc'd to his former Station.

*Ver.* 14. *But think on me when it shall be well with thee, &c.*] When my Prediction is come to pass, I ask no other Reward of thee, but that thou wilt be an Instrument of delivering me from my Imprisonment. *Joseph* was not only grown expert in interpreting Dreams (which he was not before he came into *Egypt*, xxxvii. 6, &c.) but fully assur'd he knew the right Meaning of them, as appears by this Passage; and such kind of Predictions by Dreams were frequently in ancient Times among the Heathen as well as among the *Hebrews*, tho' in after Ages they grew rare in both; for (as *Dr. Jackson* admirably speaks in the Place before nam'd) the Increase of Wickedness in the World, Multiplicity of Business, Sollicitude of Mind about worldly Affairs, and Mens too much depending on politick Devices to accomplish their Ends, caused the Defect of true Dreams, and of other divine Admonitions for the Welfare of Mankind.

*Ver.* 15. *I was stolen.*] Carry'd away by Violence, without the Knowledge of my Father, and sold for a Slave; his Brethren in selling him committed that Crime which the *Latins* call *Plagium*; for, *Qui hominem liberum vendit, plagarius est.*

T

Out



*Out of the Land of the Hebrews.*] Some Men would have it thought that these Words were added by *Joshua* or some other after *Moses's* Time, because *Canaan* was not called the Land of the *Hebrews* in his Days, much less in *Joseph's*; but they should have consider'd, that *Joseph* doth not call all the Land of *Canaan* by this Name, but only that Part of it where *Abraham*, *Isaac* and *Jacob* had very long liv'd, viz. about *Hebron*; there *Abraham* (who was the first that is call'd an *Hebrew*) settled with his Family when he came out of *Chaldea*, xiii. 17, 18. There *Isaac* dwelt also, xxxv. 27. and *Jacob* xxxvii. 1, 14. where it is said indeed they were Strangers or Sojourners in this Country; but they were Strangers of great Note and Name (as *Jacobus Altingius* hath well observed) who were treated as Princes, xxiii. 6. liv'd by their own Laws, made Leagues, not only with private Men, but with Cities and with Kings, xxi. 22, 23. xxvi. 28. xxxiv. 6. and the Fame of them could not but be spread abroad, both by the Victory which *Abraham* got in a Battle over several Kings, and by the sacking of *Shechem*, which the Neighbours durst not revenge; all which might well make that Part of the Country, wherein they had resided for three Generations, be call'd *the Land of the Hebrews*; where they were at first planted by the Consent of the Natives, who were confederated with *Abraham*, xiv. 13.

*That they should put me into the Dungeon.*] Into which he was thrown at the first, as a great Malefactor, for this was the lowest and darkest Place in the Prison, being under Ground; so the *Hebrew* Word commonly signifies a Pit, either with or without Water in it, and thence this Part of a Prison, which *Bochartus* well translates *cryptam subterraneam*; and sometimes signifies a Grave, *Psalms* xxviii. 1. *Hierozoic. P. i. Lib. iii. cap. 4.*

Ver. 16. *The chief Baker saw the Interpretation was good.*] It was well the chief Butler propounded his Dream first, which had a good Signification; for if this Man had spoken first, the other it is likely would not have propos'd his Dream.

*Three white Baskets.*] Or, as we now speak, three Wicker-baskets; and (as the Margin hath it) the Twigs so twisted, that they were full of Holes, as ours many times are wrought.

Ver. 17. *In the uppermost Basket.*] They were set one upon another, in the lowermost of which we may suppose was Bread, in the middlemost Pies, and in the highest the finer Sort of Pastes of all Sorts, Bisket, Tarts, &c.

Ver. 19. *Lift up thy Head.*] The same Phrase which was used of the other (*verse* 13.) but with this Addition, *from off thee*, to signify that his Name should be call'd for another Purpose, that he might not only have his Name struck out of the Roll, but his Head struck off from his Body; tho' there is no necessity so to understand it, but only simply, that he should lose his Life.

*And shall hang thee on a Tree.*] They that fancy his Head was first cut off, will have the Body only hang'd on a Gibbet; but it is more likely he was hang'd by the Neck, as Malefactors are now among us, upon a Gallows.

*And the Birds shall eat thy Flesh.*] He was left there to be devour'd by Birds of Prey.

Ver. 20. *Pharaoh's Birth-day.*] Either the Day on which he was born; or the Day on which he came to the Crown, which was *Natalis Imperii*, the Birth-day of his Empire; both of them were wont to be celebrated with Rejoycing and great Feasts in ancient Times as well as now. See the Commentators upon *Matth. xiv. 6.*

Ver. 21. *And he gave the Cup.*] His Fault we may suppose was of a smaller nature, or there was not evident Proof against him; or he had better Friends who interceded for him; so that he was not only pardon'd, but restor'd to his Office.

Ver. 22. *But he hang'd the chief Baker.*] Order'd him to be hang'd, being found guilty of what he was accus'd, &c.

Ver. 23. *Yet did not the chief Butler remember Joseph, but forgot him.*] He repeats it, to shew how very unmindful he was of him; after the manner of those vain Courtiers, who have no Value for Wisdom or Virtue, but are wholly given up to their Pleasures; it would have cost him nothing to mention *Joseph* to *Pharaoh*; but he seems to have been one of those who will spend their Interest, as we now speak, for no Body but themselves; or, as it may be interpreted, he did not as soon as he came to his Place call him to mind who foretold his good Fortune; and so in Process of Time he quite forgot him.

## C H A P. XLI.

Ver. 1. *At the End of two full Years.*] It is uncertain whether two Years after *Joseph* was first put in Prison, or after the chief Butler was taken out of Prison; it seems to relate to the latter, being connected immediately with that History.

*Pharaoh dream'd.*] Had an extraordinary Dream sent from God.

*He stood by the River.*] Where they were wont to recreate themselves, especially in hot Weather, and when they expected its Rise to such a degree as to give Hopes of a plentiful Year.

Ver. 2. *Behold, there came up out of the River.*] This is a most apt and lively Figure, representing Things exactly conformable to the State of that Country, which was enrich'd by the yearly overflowing of the River *Nilus*, without which the Beasts would have had no Grass to feed them, much less to fatten them; but *Bochart* thinks the *Hebrew* Word *Jeor* (which we translate *River*) properly signifies a Cut, as we speak, or a Canal out of *Nile*, of which there were many, for the drawing its Water into several Parts of the Country. *Hierozoic. P. i. Lib. ii. cap. 42.*

*Well-favoured Kine, &c.*] Or Oxen, by which the Fields being plough'd, and all the Business of Husbandry manag'd, their Fatness was a proper Token of Fertility, as their Leanness was



was of Famine. So *Bochart* observes; and see *Vossius de Idolol. Lib. i. cap. 29.*

*And they fed in a Meadow.]* This represented Nile as having overflowed a great way, to the enriching of a Pasture at a distance from the River.

*Ver. 3. Stood by the other Kine.]* This signified, the Events denoted hereby, to be near one to the other.

*Upon the brink of the River.]* Not feeding in a Meadow (as the former did) but picking up Grass here and there near the River. For this was a sign it had not overflowed at all, or very little: There being no Food for the Cattle; but on the River's Bank; where perhaps he saw them eat the Flags.

*Ver. 5. Came up upon one Stalk.]* A Token of great Plenty.

*Ver. 6. Blasted with the East-wind.]* To this Wind (which the *Hebrews* call *Kadim*) is ascribed in Scripture, all the Mischief that was done to Corn, or Fruit; by Blasting, Smutting, Mildews, Locusts, &c. and was more pernicious in *Egypt* than other Places, because it came thro' the vast Deserts of *Arabia*.

*Ver. 7. And behold, it was a Dream.]* Or, *Behold, the Dream* continued to run in his Mind. When he was awake he could not put it out of his Thoughts, but it perpetually presented it self to him, as it had done when he was asleep. This shew'd it to be one of those Dreams which the *Greeks* called *Θεόπεμπτα*, sent from God: As the Interpretation and the Event shewed afterward more evidently. *Bochart* notes out of *Josephus*, *L. xvii. a Dream of Archelaus* (mentioned, *Matth. ii. 22.*) composed of both these Figures. For he saw ten Ears of Corn very plump and ripe devoured by Oxen. Which *Simon Essæus* interpreted to signify, that he should live ten Years, and then there should be a great turn of Affairs; (because Oxen turn up the Ground by the Plough) and accordingly it came to pass. *Hierozyic. P. i. L. ii. cap. 41.*

*Ver. 8. His Spirit was troubled.]* He could not rest satisfied till he understood the meaning of these Dreams: Which he thought imported some great Alteration in the State of his Country.

*Called for all the Magicians of Egypt.]* The word in *Hebrew*, (or rather *Chaldee*) for *Magicians*, had a bad signification in after-times: But what kind of Men they were now, we do not know: Whether they professed to interpret Dreams, and expound things secret, by natural Observations; or such Rules as are now found in the Books of *Oneirocriticks*, or by consulting *Dæmons*, or only by the foolish Art of *Astrology*, to which they were much addicted in future Ages.

Our learned *Nic. Fuller*, *Lib. v. Miscell. Sacr. cap. 11.* thinks the *Hebrew* word *Chartummim* imports, such as divined by certain Superstitious Characters, Pictures, Images, and Figures; which they engraved with Magical Rites and Ceremonies.

*All the wise Men thereof.]* These were the same, I suppose, with those who were called *Philosophers* in *Greece*. From whence several great Men went to learn of the *Egyptian* Priests:

Who were famous for Wisdom before it came into *Greece*.

*Told them his Dream.]* He told them both his Dreams, as appears from what follows: But *Moses* speaks in the Singular Number, because they were, in effect, but one and the same Dream.

*But there was none that could interpret them.]* Either they were amazed, and did not attempt an Exposition, as beyond their Skill; or, what they said gave no satisfaction to the King. The seven Kine, and the seven Ears, it is likely, they thought, had a great Mystery in them, if the Worship of the Planets were then among them. Which they invoked with secret or inutterable Invocations, *Κλήσσει ἀφ' ὧν κτοίς*, (as the Oracle mentioned by *Porphry* speaks) which were invented by that most excellent of all Magicians, (saith the same Oracle) the King of the seven Sounds, whom all Men know, i. e. *Ostanes* or *Hofanes*.

—“*As εὖρε Μάγων ὁχ' αἰεὶ*  
*Ἐπαφθόγης Βασιλῆς ἐν πάντες ἰσάσιν.*”

By which seven Sounds, (of which he was the Inventor and Governor) Mr. *Selden* thinks, is meant the Harmony, which the Ancients supposed the Seven Planets to make. Whom these Magicians called upon *ἐπισκεπώντων*, with seven Invocations to each Planet, upon its proper Day; as he shows, *Lib. iii. de Jure N. & G. cap. 19.* But the more they laboured to find out this Mystery, the more they were puzzled and perplexed in their Thoughts: Nor could their Prayers (if they went that way to work) help them to disclose the Secret.

*Ver. 9. I do remember my faults this day.]* Call to mind the Offences I committed against *Pharaoh*: Or, as some will have it, my Ingratitude to one who was in Prison with me.

*Ver. 11. Each Man according to the interpretation of his Dream.]* Just according to the Event was each of our Dreams.

*Ver. 13. As he interpreted to us, so it was.]* He repeats the thing often, to show how exactly *Joseph* hit the Truth, in his Interpretation.

*Me be restored to my Office, &c.]* He told me, that on such a day, I should be restored to my Office; and he told the other he should be hanged.

*Ver. 14. Brought him hastily.]* With all speed, that *Pharaoh* might not continue in suspense.

*Out of the Dungeon.]* It is reasonable to think, That tho' he was thrown into the Dungeon at the first, (xl. 15.) he did not continue there, when he look'd after all the Prisoners, and did the whole business of a Keeper, xxxix. 22, 23. Therefore this Part, as is usual, is put for the whole; signifying no more, than that they brought him out of Prison, where he had been in the Dungeon.

*And he shaved himself, &c.]* It was the Custom in most Countries, when Men were in a mournful Condition, to neglect their Hair, both of the Head and the Beard; and not to shift their Clothes, as in Prosperity, but to continue in a rueful Dress, whereby they expressed the Sense they had of their Calamity.



Ver. 16. *It is not in me.*] A modest Answer. I do not pretend to more Wisdom, than those thou hast already consulted.

*God shall give Pharaoh an answer of peace.*] But God, I doubt not, will direct me to give the King a satisfactory Answer: Nay, an Answer that shall be serviceable to him and to his Kingdom.

Ver. 17. *And Pharaoh said unto Joseph, &c.*] We may well suppose that Joseph desired to know the Dream: Which Pharaoh repeats in this, and the following Verses, something more fully than is set down before.

Ver. 21. *When they had eaten them up, it could not be known that they had eaten them, &c.*] An Emblem of a very grievous Famine: Which is represented, not only by the lean Kine devouring the fat, (as much as to say, the barren Years consuming all the Growth of the fertile) but by their remaining lean, as if they had eaten nothing: Which represents what often happens in Famine, that Men eat greedily, but are not satisfied; because God breaks the Staff of Bread, *Lev. xxvi. 26. i. e.* takes away its nourishing Virtue; as *Bochart* expounds it, *Hierozyic. P. i. Lib. ii. cap. 41.* But this seems to be a straining of that Phrase, *Break the Staff of Bread*: Which signifies no more, than want of Bread to support a Man's Life. And all that can be gathered from this part of the Dream is, That there should be such exceeding great Scarcity, that Men should have but just enough to keep them alive.

Ver. 25. *The Dream of Pharaoh is one.*] One and the same thing is represented by two several Figures.

*God hath shewn Pharaoh what he is about to do.*] God hath in these Dreams revealed to Pharaoh, what he intends shortly to bring to pass.

Ver. 26. *The seven good kine, &c.*] He represents in this, and in the following Verse, how one thing is signified by two Dreams. Seven good Kine, and seven good Ears, representing seven Years of Plenty; and seven lean Kine, and seven empty Ears, as many Years of Scarcity.

Ver. 28. *This is the thing which I have spoken, &c.*] I have told the King in short, what the Divine Providence is about to effect.

Ver. 29. *Behold, there come seven Years, &c.*] I will repeat it more at large. Take notice then, that in the next seven Years to this, there shall be very great Crops of Corn every where throughout the whole Country.

Ver. 30. *And there shall arise after them, &c.*] And immediately after they are ended, shall follow seven Years as barren as the former were fruitful, the Earth bringing forth little or no Corn. Which will make so great a Famine, that there shall be no memory of the foregoing Plenty; for there shall be no Corn left, but all eaten up, throughout all the Land of Egypt.

Ver. 31. *And the plenty shall not be known, &c.*] I say, there shall be no mark remaining of the foregoing Plenty, by reason of the extreme Scarcity in the following Years, which will be very heavy.

Ver. 32. *And for that the Dream was doubled, &c.*] The repetition of the Dream signifies the certainty of what I say: God having so deter-

mined; who will shortly justify the Truth of my Predictions. Both here, and in the foregoing Discourse, *ver. 25, 28.* he directs Pharaoh to look up unto God, as the Author of all these Events; and that, not in an ordinary, but extraordinary manner. For such Fertility; and such Famine did not proceed from mere Natural Causes, but from an Over-ruling Providence. It is observed by *Pliny, L. v. Nat. Hist. cap. 9.* that when Nile rose only twelve Cubits, a Famine followed; when thirteen, great Scarcity; when fourteen, they had a good Year; when fifteen, a very good: And if it rose sixteen, it made *delicias*, luxuriant Plenty: And the greatest increase they ever knew, was to eighteen Cubits. Now, that this River should overflow so largely for seven Years together, as to make vast Plenty, and then, for the next seven Years not to overflow its Banks at all, or very little, and so make a sore and long Famine, could be ascribed to nothing but an extraordinary Hand of God, it being quite out of the course of Nature. And indeed the Dream seems to signify something beyond that; for it is unnatural for Oxen to devour one another.

Ver. 33. *Look out a Man discreet and wise.*] One fit to manage so great an Affair. He that could foretel such Events, was fit to advise what was to be done upon the foresight of them: But it is probable, he did not presume to give such Directions, till he was asked his Opinion.

Ver. 34. *Let Pharaoh do this.*] When this is done.

*Let him appoint Officers.*] Let that chief Ruler appoint Officers under him in the several Provinces of the Kingdom: Such as the Romans called *Præfētos Annonæ.*

*Take up a fifth part.*] Some have ask'd, why not the half, since there were to be as many Years of Famine, as of Plenty? To which such Answers as these have been given by Interpreters: That the greater and richer sort were wont in time of Plenty to fill their Store-houses, as a Provision against a scarcer Year, which sometimes happened. And, *Secondly*, That in time of Famine, Men were wont to live more frugally, and not spend so much as they do in better times. And, *Thirdly*, That even in those Years of greatest Famine, something might be sown; at least, near the Banks of Nile. But the plainest Answer is, That ten Parts being the Tribute due to Kings, in many Countries, and it is likely here, (as I observed upon *xxviii. ult.*) Pharaoh was advised to double this Charge, in the Years of extraordinary Plenty: When the fifth Part was not more than the tenth, in other Years. Or, (which is rather to be supposed from a good King and a good Counsellor) to buy as much more as was his Tribute; which he might do at an easy rate, when vast Plenty made Corn very cheap.

Ver. 35. *Gather all the Food of those good Years that come.*] The fifth Part of the Growth of the next seven Years.

*And lay up Corn,*] In places provided for that purpose.

*Under the Hand of Pharaoh.*] Not to be meddled withal, but kept by Pharaoh's order, to be dispensed hereafter as need shall require.

And



*And let them keep Food in the Cities.]* Let this Food be reserved in the several Cities of the Kingdom.

Ver. 36. *And that Food shall be for store.]* Shall not be spent, but laid up and preserved against the time of Famine.

*That the Land, &c.]* The People of the Land do not perish.

Ver. 37. *And the thing was good in the Eyes, &c.]* The King and all the Court were pleased with this Advice. But some may wonder that Pharaoh and his Ministers should so readily believe a young Man, and a Stranger, of a Nation whom they did not converse withal, and lately accused of a great Crime. But they may be satisfied, by considering that Joseph had cleared himself in the Opinion of the Keeper of the Prison; where he had been known already to have interpreted Dreams exactly according to the Events, in two notorious Cases, which the Chief Butler had reported, ver. 12, 13. And besides, his Exposition of the Figures which Pharaoh saw in his Dream, was so natural, that it was apt to beget belief, if he had not been an Expounder of Dreams before. And, above all, it is to be considered, that God, who sent the Dreams, and made them stick in Pharaoh's Thoughts, disposed his Mind also to receive the Interpretation with a deep Sense of its Truth.

Ver. 38. *Pharaoh said to his Servants,]* The great Ministers of the Kingdom, and Officers of the Court, who stood about him.

*In whom is the Spirit of God.]* Without which he could not foresee and foretel such things.

Ver. 39. *And Pharaoh said unto Joseph.]* It seems all his Servants were of Pharaoh's Mind, and consented to what he said, being amazed at the Wisdom which appeared in Joseph.

*Forasmuch as God hath shewed thee all this.]* God wrought in him the highest Opinion of Joseph, as a Man divinely inspired.

*There is none so discreet as thou art.]* Thou thyself art the only Person, whom thou advisest me to set over the Land, ver. 33.

Ver. 40. *Thou shalt be over my House.]* Be the Chief Minister in my Court: For that is meant by this House.

*And according to thy word.]* As thou shalt give Orders.

*Shall all my People be ruled.]* The Margin translates it, *armed*; as if he put the whole Militia of the Kingdom into his Hands: But this seems too narrow a Sense; nor was there any thoughts of War at this time, but of the Government of the Kingdom in time of Peace. And therefore we also translate it *kiss*, i. e. obey, as the LXX and Vulgar well translate it; and as it signifies in Psalm ii. ult. *kiss the Son*, i. e. submit to him, and obey him.

*Only in the Throne will I be greater than thou.]* Thou shalt have no Superior, but only myself.

Ver. 41. *See, I have set thee over all the Land of Egypt.]* He had advised Pharaoh only to set a Man to be the chief Inspector of the Stores of Corn, ver. 33. (for which Pharaoh thought none so fit as Joseph himself, ver. 39.) but he now constitutes him Chief Governor, under him, in all Affairs of the whole Country.

Ver. 42. *Took off his Ring, &c.]* This is well explained by Vossius, Lib. i. de Orig. & Progr.

*Idolol. cap. 9.* in these words: *Tum ut Symbolum dignitatis, tum ad literas & diplomata publico nomine signandas:* Both in token of the Dignity to which he was preferred, and that he might seal Letters and Patents in the King's Name.

*Vesture of fine Linen.]* So the Hebrew word *Schesech* signifies, rather than *Silk*, (as it is translated in the Margin) tho' not the common Linen, but that which the Ancients called *Byssus*: Which Pollux saith, was, *λίνα πῆδον*, a sort of Linen, very pure and soft, and very dear; because it did not grow every where. *Linum tenuissimum & pretiosissimum*, as Braunius shows, Lib. i. de Vestib. Sacerdot. Hebr. cap. 6. In Garments made of this, great Men only, not the vulgar People, were clothed: Kings themselves, it appears by Solomon, being arrayed in such Vestures.

*Put a gold Chain about his Neck.]* Another Token of the highest Dignity.

Ver. 43. *Made him ride in the second Chariot which he had.]* In the best of the King's Coaches (as we now speak) except one, which Pharaoh reserved for himself, and attended, no doubt, with a suitable Equipage of Footmen and Horsemen, perhaps, for a Guard to his Person.

*Cried before him, Bow the Knee.]* They that went before his Chariot to make way for him, required all to do him such Reverence as they did to the King himself, when he appeared: Which was by bowing their Knees or their Body. The word they used to this purpose, as they went along, was *Abrech*: Which we translate *bow the Knee*, deriving it from the Hebrew word *Barach*, which hath that Signification. Tho' others will have it to signify *the Father of the King*: For *Rach* in the Syrian Language signifies a King, if we may believe R. Solomon. Others translate it, *a tender Father*, viz. of the Country which he had preserved. (See Vossius, L. i. de Idolol. c. 29.) And Hottinger will have it, as much as *God save the King*; or, *a Blessing light on you*. See Smegma Orient. p. 131. But unless we understood the old Egyptian Language, I think, we had as good rest in the Hebrew Derivation, as in any other, according to our own Translation.

*And he made him ruler over all the Land of Egypt.]* After this manner he constituted him Supreme Governor of the whole Country under himself; according to his Resolution, ver. 41.

Ver. 44. *I am Pharaoh.]* This is my Will and Pleasure, who am King of Egypt.

*Without thee shall no Man lift up his Hand or Foot, &c.]* A Proverbial Speech. Let no Man presume to do the smallest thing, in Publick Affairs, without thy Order.

Ver. 45. *And Pharaoh called Joseph's Name.]* He gave him a new Name, partly, because he was a Foreigner, and partly to honour him; and yet to denote him to be his Subject, tho' Ruler of every body else. We find Nebuchadnezzar did the same in Babylon, Dan. i. 7. And it is still the Custom in the Eastern Countries: Where the Mogul never advances any Man, but he gives him a new Name; and that, significant of something belonging to him. As not long ago, he called his Brother-in-law Asaph Chán, the gathering, or the rich Lord: And his Physician



cian *Macrobian*, the Lord of my Health, &c.] as *Peter de la-Valle* relates in his Travels, p. 465. where he observes the same of his Wives, p. 470.

*Zaphnath-Paaneah*.] Which *St. Hierom* interprets, the Saviour of the World. But the whole Stream of Interpreters carry it for another Signification, which is the Interpreter of Secrets, or the Revealer of future things. See *Sixt. Amama*, and *Athan. Kirker* his *Prodromus*, cap. v. and our Countryman, *J. Gregory*, cap. xvi. of his Observations. Who, with *Mr. Calvin*, thinks it is ridiculous to attempt to make this Sense out of the Hebrew Language: And yet there are those who think they have done it with success. *Tzaphan* being to hide or cover; whence *Tzaphnath*, that which is hidden or secret: And *Panab* signifying to look into or contemplate. So that *Campeg. Vitringa* thinks *Josephus* and *Philo* not to have ill interpreted this word, *ὀρεγνέτης* and *ὑπομὲν ὑπερτης* (*Observ. Sacr. Lib. i. cap. 5.*) an Interpreter of Dreams, and a Finder-out of things hidden. But as *Jacchiades* observes upon *Dan. i. 7.* that the Egyptian and Persian Kings gave Names, for Honour and Glory, (in token of their supreme Greatness and Authority) so it was most for their Glory to give them out of their own Language. And therefore if this be the meaning of *Zaphnath-Paaneah*, the Egyptian Tongue and the Hebrew had a great affinity one to the other.

*And he gave him to Wife.*] Either the King then disposed of the great Noblemens Daughters, when their Parents were dead, (as our Kings lately did of their Wards) or *Asenath* was of *Pharaoh's* Kindred, and so he provided her a Husband, and gave her a Portion. Or, the meaning simply is, he made this Match for him.

*The Daughter of Potipherah.*] This is a different Name from his, who was Captain of the Guard; and was of a different Quality. And therefore there is no reason, from some likeness in their Names, to think that *Joseph* married the Daughter of him who had been his Master: For he would have abhorred to match with one that was born of so lewd a Woman as his Mistress; as *Vossius* well observes in the Place fore-named.

*Priest of On.*] Or, Prince of On, (as the Margin hath it;) for the word *Cohen* signifies both Priest and Prince, (see *2 Sam. viii. ult.*) Priests being anciently the prime Men of the Kingdom; for Kings themselves were Priests.

*On* was a famous City in Egypt, called afterwards *Heliopolis*: Which gave Name to one of the Νόμοι, i. e. Provinces of Egypt; whereof this *Potipherah* was Governor, or Lieutenant. Concerning which Province, and *Asenath*, and *Potipherah*, see *Mr. Selden*, L. iii. de *Synedriis*, p. 406.

*And Joseph went out over all the Land of Egypt.*] To see what Places were fittest for Stores.

*Ver. 46. Joseph was thirty Years old.*] So he had been out of his own Country thirteen Years; for he was but seventeen Years old (*xxxvii. 2.*) when he was sold into Egypt. In which time, we may well think, he had learned the Language of that Country, and gained

much Experience; but never sent to his Father: In which there is visibly a special Providence of God; for his Father might have used means for his Deliverance, and then he had never come to this Greatness.

*When he stood before Pharaoh.*] When *Pharaoh* made him his Prime Minister. For the great Counsellors and Ministers alone, were admitted into the King's Presence (in the Eastern Countries, and, it's likely, the same State was kept here) and are said to stand before the King, *Dan. i. 19.* and to see the King's Face, *Esther i. 14.*

*And went throughout all the Land of Egypt.*] He seems to have only taken a general view of the Country before, *ver. 45.* but now a more particular; to give Orders for the building of Store-houses against the plentiful Years came.

*Ver. 47. Brought forth by handfuls.*] Such large Ears, that a few of them would make a Sheaf: Which our Translation seems here to mean by handfuls: For Sheaves are bound up with Mens Hands. And so it may be interpreted, it brought forth Sheaves, or Heaps: Or, more literally, handfuls upon one stalk, i. e. vast abundance. Some conceive the Corn was laid up in Sheaves, heaped up very high, and not thrash'd out: For so it would keep the longer.

*Ver. 48. And he gathered up all the Food.*] The fifth Part, as he had proposed, *ver. 34. i. e.* he bought it; which he might do at a small Price, when there was unusual plenty.

*And laid up the Food in the Cities.*] It is very probable he laid it up, as it was gathered, unthrash'd: That there might be Food for the Cattle also. So the Vulgar, *In manipulos reductæ segetes congregatæ sunt in horrea.* And what was laid up in the first Year of Plenty, it is reasonable to think, was dispensed in the first Year of Famine, &c.

*Round every City.*] This was very wisely ordered; for it was less charge to *Pharaoh* for the present, and more easy to the Country, when they wanted Provision.

*Ver. 49. Gathered Corn as the Sand of the Sea.*] The following words explain this hyperbolical Expression. And the reason of his heaping up so much was, that there might be sufficient to supply the Necessities of other Countries, as well as of Egypt.

*Ver. 51. God hath made me forget all my toil.*] The great Affliction and hard Labour he endured in Prison.

*And all my Father's House.*] The unkindness of his Brethren, who were the cause of all his Trouble. By imposing this Name on his First-born, he admonished himself in the midst of his Prosperity, of his former Adversity: Which he now thought of with Pleasure.

*Ver. 52. In the Land of my Affliction.*] In the Country where I have suffered much Affliction.

*Ver. 53. And the seven Years of plenteousness were ended.*] It was beside the intention of *Moses* to relate any of the Affairs of that Country, but what belonged to this Matter: And therefore he passes over all other Transactions of these seven Years, as he doth all the things that happened in *Jacob's* Family ever since *Joseph* came from it.



Ver. 54. *The Dearth was in all Lands.*] In all the Countries thereabouts, Canaan, Syria, &c. It seems there was a general want of Rain.

*But in all the Land of Egypt there was Bread.*] They did not feel the Famine presently; because they had much to spare from the former Years of plenty.

Ver. 55. *And when all the Land of Egypt was famished.*] When they had eaten up all their own Stores: Which, we may suppose, failed in two Years time.

*The People cried to Pharaoh, &c.*] Made earnest Petitions to the King, for relief of their Necessities.

Ver. 56. *And the Famine was over all the Face of the Earth.*] Grew still greater in all the neighbouring Countries.

*And the Famine waxed sore in the Land of Egypt.*] For the Egyptians themselves, having spent all their own Stores, were sorely pinch'd.

Ver. 57. *And all Countries came to buy Corn, &c.*] i. e. The neighbouring Countries, as was said before, ver. 54. For, if the most distant had come, the Store-Houses had been soon emptied.

*Because the Famine was sore in all Lands.*] It increased more and more, in those Countries before-named: Which were grievously afflicted by it.

CHAP. XLII.

Ver. 1. **A**ND when Jacob saw that there was Corn in Egypt, &c.] He saw, perhaps, some pass by laden with Corn, which they had bought there. Or, one Sense (as is frequent in Scripture) is put for another: *Seeing for Hearing*; as it is expressed, ver. 2.

*Why do you look one upon another?*] As idle People use to do, while none of them will stir to seek Relief. Or, rather, as Men that know not what course to take, expecting who would begin to advise for their Preservation.

Ver. 2. *That we may live, and not die.*] He excites them to make no further delay, by the great Necessity wherein they were; no less than danger of perishing.

Ver. 4. *Lest mischief befall him.*] He being, as yet, but young, and not used to travel, Jacob was afraid the Journey might be hazardous to him. Besides, he could not but desire to have some of their Company; tho' this was not his principal Reason.

Ver. 5. *Came to buy Corn among those that came.*] People came from all Parts thereabout, upon the same Business: And Jacob's Sons among others; whom, perhaps, they met withal upon the Road.

Ver. 6. *And Joseph was the Governor, &c.*] The Hebrew word *Schallit* signifies sometimes one that hath absolute Power: And seems to be used here to set forth the high Authority which Joseph exercised under Pharaoh.

*He it was that sold to all the People of the Land.*] Appointed at what Rates Corn should be sold, in every Part of the Country. For it is not to be supposed that he in Person, could treat with every Man that came to buy: But he, by his Deputies, who observe his Orders.

*And Joseph's Brethren came.*] It should seem by this, that all Foreigners were ordered to come to him; in the Royal City, where he resided: Or, at least, their Names were brought to him, that he might speak with such as he thought fit: And thereby get the better Intelligence of the State of their several Countries; and be sure to see his Brethren, who, he knew, would be constrained to come thither.

*They bowed themselves before him, &c.*] Unwittingly fulfilled his Dream. This seems to have been done after the manner of their own and other Eastern Countries; not of Egypt, where they only bowed the Knee, xli. 40.

Ver. 7. *Spake roughly to them.*] Gave them hard words, as we speak. Or, spake in a harsh Tone to them, and with a stern Countenance.

Ver. 8. *And they knew not him.*] They had not seen him in twenty Years: In which time a Youth alters far more than grown Men do; so that tho' he knew them, they might not know him. Who appeared also in such Pomp and State, that it made them not think of him: And he spake also to them by an Interpreter, ver. 23. Which represented him as a Stranger to them.

Ver. 9. *Ye are Spies.*] He did not think they were such Persons, but said this to provoke them, to give an account of themselves, and of his Father. Nor is there any reason to look upon this as a Lye. For they are not words of Affirmation, but of Probation or Trial: Such as Judges use, when they examine suspected Persons, or enquire into a Crime, of which Men are accused. And therefore have the force of an Interrogation; *Are ye not Spies?* Or, I must take you for Spies, till you prove the contrary.

*To see the nakedness of the Land are ye come.*] The weak Places of the Country; which are least defensible. Or, as others will have it, *the Secrets of the Land*: For it is the same word that is used to express the privy Parts.

Ver. 11. *We are all one Man's Sons.*] There needed no more than this to take off his suspicion. For no Man would have sent his Sons, but rather his Servants, if they had come upon an ill Design: Or, at least, not all his Sons; or not all of them together in a Company: But dispersed them rather about the Country. Nor was it probable, that one Man could have a Design upon Egypt; but all the great Men of Canaan must have joined in it: And then they would have sent Men of different Families, not all of one alone.

*We are true Men.*] This was a good Argument that they said true, when they told him (ver. 10.) they had no other business in Egypt but to buy Corn.

Ver. 12. *And he said unto them, Nay, &c.*] Unless you have better Arguments than this, I must take you for Spies. He slights their Argument, as great Men sometimes do, when they know not presently how to answer it. He had a mind also to have them give a further account of their Family, that he might be informed what was become of his Brother Benjamin.

Ver. 13. *Thy Servants are twelve Brethren, &c.*] They inforce their former Argument, by relating their Condition more fully and distinctly. But still it amounts to no more than this; That it



it was not likely a Parent would venture all his Children, in such a Design, as they were suspected to come about.

*The youngest is this Day with our Father.]* This was the thing he desired to know.

*And one is not.]* Is dead. So they thought, because they had heard nothing of him, in *twenty* Years space.

Ver. 14. *This is that I spake unto you, &c.]* This confirms what I said, and gives me just ground for suspicion, that ye are Spies: Because you pretend to have another Brother, which is not likely; for why should not your Father send all, as well as so many? This was but a Cavil; but served to compass his End: Which was to see his Brother.

Ver. 15. *Hereby shall ye be proved.]* By this very thing shall you be tried; whether you be honest Men, or no.

*By the life of Pharaoh, &c.]* As sure as *Pharaoh* lives; or, *ita saluus sit*, so let *Pharaoh* be safe and in Health, as I will keep you here, till I see your younger Brother. Others expound it, *If Pharaoh have any Authority here*, i. e. be King of this Country, you shall not stir from hence, &c. But most Authors take this for an Oath: The Original of which is well explained by Mr. *Selden* in his *Titles of Honour*, p. 45. where he observes, that the Name of Gods being given to Kings very early, *ὁ ἀρχὴς ἐκείνου*, (as *Aristotle* speaks, *L. vi. Ethic. cap. 1.*) from the excellence of their Heroick Virtue, which made them anciently great Benefactors to Mankind: Thence arose the Custom of swearing by them; which *Aben Ezra* saith continued in his time (about 1170.) when *Egypt* was governed by *Caliphs*. If any Man swore by the King's Head, and was found to have sworn falsely, he was punished capitally. And when *Scach Ismael*, the first *Sophi*, got the *Persian* Empire, no Oath was held so Sacred (as *Leunclavius* reports) as to swear by his Head, i. e. in effect, by his Life.

But St. *Basil* will not have this to be an Oath: But a solemn Affelevation, to persuade Belief. For saith he, (*Tom. i. Hom. in Psal. xv. p. 155.*) *Ἐἰσι πινες λόγῳι ῥήματα μὴ ὅρκων ἔχοντες, ἐχ' ὅρκοι ὄντες*, &c. There are certain Speeches which have the fashion of Oaths, and yet are not Oaths: But *πειστικά* πρὸς τὴν ἀκρίβειαν, serve only to persuade the Auditors. Such he takes this to be; and that of St. *Paul*, *Νὺν ᾧ ἡμετέραν χαύχισιν*, by our rejoicing, *1 Corinth. xv. 31.* where he saith the Apostle was not unmindful of the Evangelical Commandment, *not to swear*: But by a Speech, in form of an Oath, he would have them believe that his glorying in them (or rather in Christ) was dearer to him than any thing else. And the Truth is, *Judah* seems to have taken these words of *Joseph*, only for a solemn Protestation, *xliii. 3.* wherein he exposed the Life of *Pharaoh* (which was most dear to him) unto Execration, if he was not as good as his word. So *G. Calixtus* understands it.

Ver. 16. *Send one of you, and let him fetch your Brother.]* At first he proposed that only one of them should return home, to bring their Brother to him; and all the rest remain, in the mean time, Prisoners in *Egypt*.

Ver. 17. *And he put them all together into Ward, &c.]* That they might consult one with another, which of them should go to fetch *Benjamin*; about which, it seems, they could not agree: Every one fearing to be the Messenger of such sad Tidings to their Father; who might suspect they were all lost.

Ver. 18. *Joseph said unto them the third day, &c.]* I have no mind to destroy you: For I know there is a God, who will punish all Injustice and Cruelty. Therefore I make this new Proposition to you.

Ver. 19. *Let one of your Brethren, &c.]* This shall be the proof of your Honesty. Instead of sending one of you to your Father, you shall all go but one; who shall remain bound in Prison till you bring your younger Brother: And in the mean time carry Provision for your Families.

Ver. 20. *But bring your youngest Brother, &c.]* Fail not to let me see your youngest Brother: And so shall you justify yourselves to be no Spies; and suffer nothing.

*And they did so.]* They consented to this Proposal.

Ver. 21. *And they said one to another.]* They that had the chief Hand in the Conspiracy against *Joseph*, began upon this occasion to make the following Reflections on it.

*We are verily guilty, &c.]* See the Power of Conscience, which flies in their Face and reproaches them for a Fact committed above twenty Years ago.

*In that we saw the anguish of his Soul, &c.]* We would have no pity, when he besought us with Tears; and now nothing that we can say, will move this Man. They observe their Guilt in their Punishment. For, as they had thrown *Joseph* into a Pit, so they had been thrown into a Prison themselves: And as nothing he could say would incline them to spare him, so now they found *Joseph* inexorable to them.

This Anguish of his Soul, and his Entreaties are not mentioned before, (*Chap. xxxvii.*) but could not but be supposed, if they had not been mentioned here.

Ver. 22. *And Reuben answered them, &c.]* You should have hearkened unto me, and then you had not come into this Distress.

*Behold also, his Blood is required.]* You killed him, and now you must pay for it with the loss of your Lives. For he thought him to be dead.

Ver. 23. *Spake to them by an Interpreter.]* This shows the *Egyptian* Tongue and the *Hebrew* were different; tho' in some words they might agree.

Ver. 24. *And he turned himself about from them.]* And went into some other Room.

*And wept.]* Natural Affection was too strong for the Person he put on: And would not suffer him to counterfeit any longer.

*Returned to them, and communed with them.]* When he had vented his Passion, and composed himself to his former Temper, he repeated to them what he had told them before: But added withal, That if they brought *Benjamin* with them, they might traffick in the Land, *ver. 34.*

*And*



*And took from them Simeon.]* Who, the Hebrews say was the Person that put Joseph into the Pit: And therefore was now served in his kind. This, I think, may be fairly conjectured; That Reuben being resolved to save him, and Judah also inclined to favour him; if Simeon had joined with them, their Authority might have prevailed to deliver him.

*And bound him before their eyes.]* Caused him to be bound in their presence; to strike the greater Terror into them.

Ver. 25. *To give them Provision for the way.]* That they might carry what they bought entire, for the use of their Family.

*And thus he did unto them.]* Thus the Person, to whom Joseph gave that Command, did unto them.

Ver. 26. *And they laded their Asses with Corn, &c.]* It is not said how many Asses they laded; but one would guess, by what follows, only each Man one. For they went only to fetch a present Supply: Not thinking of providing against a long Famine.

Ver. 27. *And as one of them opened his Sack, &c.]* Wherein was their Provision for the Way, ver. 25.

Ver. 28. *He said unto his Brethren, &c.]* Who all presently opened their Sacks and found their Money there. For so the Story is told by Judah at their return to Egypt, xliii. 21. And both by that place and this, it appears this happened to them when they came unto their Inn, to rest themselves, in their first Day's Journey.

*And their Heart failed them, &c.]* Their Guilt made them afraid; otherwise they would have rejoiced. But all things terrify an evil Conscience: Which made them think some Design was laid to undo them all.

*What is this that God hath done unto us?] Now* God was in all their Thoughts, as the chief Governor of all things; whosoever was the Instrument.

Ver. 30. *The Man who is the Lord of the Land.]* By this it appears Joseph was little less than a King, i. e. in his Authority and Sway, which he bore in that Country.

*Took us for Spies.]* In the Hebrew it is, *He gave us, i. e. treated us as Spies*; by delivering us to be put in Prison.

Ver. 34. *And ye shall traffick in the Land.]* Buy Corn, or any thing else the Country affords; without any lett or impediment.

Ver. 35. *When both they and their Father saw the bundles of Money, &c.]* They had seen the same before: Therefore this is set down to express the Fear which Jacob himself was in, at the sight of the Money; tho' we may well suppose their Fear was increased, when they perceived him to have the same Apprehensions which they had, of some Design that might be laid against their Lives, when they returned to Egypt, tho' they brought their younger Brother with them.

Ver. 36. *Simeon is not.]* He looked upon him as dead; being in the Power of so rough a Man, as they described the Lord of the Land to be: Especially if he did not send Benjamin thither, as, for the present, he was resolved not to do.

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*All these things are against me.]* Or, upon me as the Hebrew Words carry it. These are heavy Burdens which lie upon me, not upon you; who can be content to have Benjamin go, after I have lost two of my Sons already.

Ver. 37. *Slay my two Sons if I bring him not to thee.]* Nothing could be more foolishly said; for what Good would it do Jacob (nay, what an increase of his Affliction would it have been) to lose two Grand-Children, after he had lost another Son? But it was spoken out of a passionate Desire to redeem Simeon, and to make more Provision for their Family: Being confident that Joseph (who professed to fear God, ver. 18.) would be as good as his Word.

Ver. 38. *He is left alone.]* The only Child of his Mother.

*Bring down my grey Hairs with Sorrow to the Grave.]* You will make me, who am worn away already, die with Grief.

CHAP. XLIII.

Ver. 1. **A**ND the Famine was sore, &c.] Still increased to a greater Scarcity.

Ver. 2. *When they had eaten up the Corn, that they brought out of Egypt.]* So that they had nothing to live upon: but only the poor Crop that their own Country produced: Which could not long sustain them.

*Buy us a little Food.]* He hoped, it is likely, the next Year would be better; and so only desired a supply of their present Necessity.

Ver. 3. *And Judah spake unto him, &c.]* Reuben had spoken to him in vain, (xlii. 37, 38.) and Levi, perhaps, had not yet recovered his Interest in him, since the barbarous Action at Shechem: And therefore Judah took upon him to persuade his Father; being next in Birth, and of no small Authority among his Brethren.

*Ye shall not see my Face.]* But be taken for Spies; and so lose their lives.

Ver. 5. *We will not go down.]* Because it would not only have been to no purpose, but also endangered their lives.

Ver. 6. *Wherefore dealt ye so ill with me, &c.]* It was unkindly done of you, to tell him of another Brother. For what need was there to say any thing of one who was not with you?

Ver. 7. *The Man ask'd us straightly, &c.]* They having told him, they were all one Man's Sons, xlii. 11. he might well ask them, what Man's? And whether there were any more of them? And whether their Father and Brother were yet living?

*And we told him according to the tenor of these words.]* Answered every Question, as Truth required.

Ver. 8. *Send the Lad with me.]* Trust him with me. He calls him *Lad*, because he was the youngest of them all; and one of whom his Father was as tender, as if he had been a little Child: Tho' indeed he had Children of his own, xlv. 21.

*That we may live, &c.]* These were very moving Arguments; the Preservation of a whole Family;

U



Family, *Benjamin* and all: Who, if he went, might return in safety; but, if he staid at home, must perish with all the rest.

Ver. 9. *I will be surety for him.*] Be bound in what Penalty thou pleasest, to bring him back.

*Of my hand shalt thou require him.*] Punish me (who will be answerable for him) if he miscarry.

*Bear the blame for ever.*] Lie under thy Displeasure, as long as I live. All this signifies only, that he would do his utmost to secure him: And rather suffer the heaviest thing himself, than lose *Benjamin*.

Ver. 10. *For except we had lingered, &c.*] If thou hadst not hindered us by these scruples about *Benjamin*, we had been there and at home again, by this time.

Ver. 11. *Take of the best Fruits.*] The Hebrew Word *Mizzimrath* signifies of the most praised; or, as *Bochart* more literally interprets it, *quæ in hac terra sunt maximè decantata*, (P. ii. Hierozoic. Lib. v. cap. 9.) *those Fruits which are most celebrated in the Land of Canaan*: Which was as famous for the things following, as *Egypt* was for Corn. And it seems at this time did not want them; which might make them more acceptable in *Egypt*, where they grew at no time. For *Egypt* being a low and plain Country, and *Canaan* an hilly; it made their Products very different.

*Balm.*] Rather *Resin*, as was observed on xxxvii. 25.

*Honey.*] For which this Country was famous; especially in some parts of it, about *Tekoab*, as *Bochart* also observes. And therefore was a fit Present for a King, as we see in the Story of *David*, 2 Sam. xvii. 29. And was carried from hence to the Marts of *Tyre*, Ezek. xxxvii. 17.

*Spices.*] The word *Necoth* signifies *Storax*; as was also observed before, xxxvii. 25.

*Myrrh.*] Which *Bochart* translates *Mastich*.

*Nuts.*] He also proves by many Arguments, that the word *Botnim* signifies those Nuts we call *Pistachioes*. Which may well be numbered among the *best Fruits of the Land*: Being very friendly to the Stomach and Liver; powerful against Poison; and highly esteemed by the ancients, as a delicious Food. And so *Maimonides* and *Kimchi* expound the Word.

*Almonds.*] They are fitly joined with *Pistachioes*, as he observes; being *fructus congeneres*: And *Dioscorides* treats of them together; and *Theophrastus* describes the *Pistachio* as ὁμοιον τῷ ἀμυγδαλίῳ, like unto *Almonds*; vid. *Canaan*, Lib. i.

Ver. 12. *Take double Money.*] Other Money besides their first. Which if it signify as much more as the first; the reason was, because he thought Corn might now be grown dearer.

Ver. 14. *If I be bereaved, I am bereaved.*] I submit unto it, and will bear it as patiently as I am able. Or, as some paraphrase it; I have been bereaved of *Joseph* and *Simeon*, so now I am of *Benjamin*: No new things happen to me; but I have been used to such Afflictions; which I may therefore bear more equally.

Ver. 15. *Stood before Joseph.*] Presented themselves to him in his Office, (as we speak) or, in the Place where he gave Audience to those who

came to petition him, or to buy Corn of him. For it is plain, by the next *Verse*, that he was not at his own House.

Ver. 16. *Bring these men home.*] Conduct them to my House.

*And slay.*] The Hebrew Phrase signifies a great slaughter; of several sorts of Creatures perhaps; that there might be a plentiful Provision.

Ver. 18. *And the Men were afraid, &c.*] Every thing (as was observed, xlii. 28.) terrifies a guilty Conscience.

*And fall upon us.*] i. e. Kill us.

*And take us for Bond-men, &c.*] Rather, or, take us for Bond-men and our Asses.

Ver. 19. *They came near to the Steward, &c.*] They desired to speak with him, before they entered into the House: That they might set themselves right in his Opinion.

Ver. 20. *We came at the first time to buy Food.*] And we paid for it what was demanded.

Ver. 21. *When we came to the Inn, &c.*] There we found that very Money, to a Farthing, in our Sack's Mouth, &c.

Ver. 22. *We cannot tell who put our Money, &c.*] We are ignorant how it came there; but suppose it was by some mistake: And therefore have brought it again, with new Money for another Purchase.

Ver. 23. *Peace be to you.*] Trouble not yourselves about that Matter.

*Your God, and the God of your Fathers, &c.*] This Steward had learnt of *Joseph* the Knowledge of the True God: To whose Kindness he bids them ascribe this Event.

*And he brought Simeon out unto them.*] Unbound; as free as themselves.

Ver. 24. *Gave them Water.*] Ordered Water to be brought, as the Custom was, to wash their Feet. See xviii. 4.

Ver. 26. *Bowed themselves to the ground.*] Here again was *Joseph's* Dream fulfilled. See xlii. 6.

Ver. 28. *Thy servant our Father, &c.*] Here they made a Reverence to him, in the Name of their Father: Whereby that part of the Dream (xxxvii. 9, 10.) which concerned him, was also fulfilled. And they speak likewise of him in an humble Stile; signifying his inferiority to *Joseph*.

Ver. 29. *Saw his Brother Benjamin.*] He had seen him before, ver. 16. but did not think fit to take notice of him at the first: Or, perhaps, was then full of business, when they presented themselves at their first appearance; and had not leisure to speak with them till Dinner-time.

*God be gracious unto thee, my Son.*] He blessed him, as Superiors were wont to do those below them: Whom they called their *Sons*, with respect to themselves, as Fathers of the Country.

Ver. 30. *His Bowels did yern.*] He felt a great commotion within himself; which he was not able to keep from breaking out: And therefore he made haste out of the Room where they were; as if some other business called him away.

Ver. 31. *Set on Bread.*] Set the Dinner upon the Table.

Ver. 32. *And they set on for him by himself, &c.*] There seems to have been three Tables. One where he sat alone in State: Another where his Brethren sat: And a third where the great Men of *Egypt* were entertained.

For



For the Egyptians might not eat Bread with the Hebrews, &c.] Because the Hebrews (saith *Jonathan*) did eat those Beasts which the Egyptians worshipped. And to the same purpose writes *Onkelos*. In which regard the Egyptians were as scrupulous to eat with a Grecian in after-times, as now with an Hebrew. So *Bochart* observes out of *Athenæus*, L. vii. *Deipnos.* where *Anaxandrides*, a Comedian, jeers the Egyptians for worshipping an Eel, as a great God, whom we, saith he, think to be most excellent Meat. And out of *Herodotus*, who in his *Euterpe*, cap. 41. saith, no Egyptian Man or Woman would kiss the Mouth of a Greek; nor make use of a knife, a Spit, or a Pot, belonging to them; nor take a Bit of Beef cut with a Greek's Knife. See *Bochart's Hierozoic.* P. i. Lib. ii. cap. 53. And Dr. *Spencer de Rit. Hebr.* p. 125. But tho' it appear by such Passages, that in the time of *Herodotus*, and other fore-named Writers, several Animals were held so sacred among the Egyptians, that they would not eat them; yet it may be well questioned whether it were so in the Days of *Joseph*. For there is not the least sign of it in this Story; much less of their worshipping such Creatures: The worship of the famous Ox, called *Apis*, being a much later Invention, as many learned Men have demonstrated: And some of them having given probable Reasons that *Joseph* himself was the Person at first represented by that Figure under the Name of *Ab*, i. e. Father of his Country. See *Ger. Vossius*, L. i. de Idol. cap. 29.

Therefore it is most likely, that this Abhorrence is to be resolved only into the very different Manners of the Hebrews from the Egyptians: Particularly at their Meals, in the way of dressing their Meat, or in their eating. For we know some of the Jews themselves afterwards scrupled to eat with those who had unwashen Hands; and several Nations have avoided such Familiarity with others, merely on the account of their different Customs. Of which the Egyptians were exceeding tenacious, as *Herodotus* himself informs us; particularly in their eating. For he concludes his Discourse about their Feasts with this Observation (in his Book before-mentioned, cap. 28. Πατέριοι δὲ χρεώμενοι νόμοις, ἄλλον ἑδνα ἐπιπτεύον): Using their own Country Customs, they receive no other. And in the *Ninety first Chapter* of the same Book, he saith, that as they would use no Greek Customs, so (to speak all in a word) μηδ' ἄλλων μιδαμὰ, &c. Neither would they use the Customs of any other Men in the World whatsoever. Nay, one Part of Egypt differed extremely from another: For in the Theban Province they abstained from Sheep, and sacrificed Goats; but, in the Mendesian, quite contrary, they abstained from Goats, and sacrificed Sheep; as he tell us in his *Euterpe*, cap. 42. And the wisest of them were so nicely superstitious, that some of them thought it unlawful to eat of the Head of any living Creature; others the Shoulder-blade; others of the Feet; others of some like Part. So *Sextus Empiricus* tells us, Lib. iii. *Pyrrh. Hypot.* cap. 24. Ἀγροτίων δὲ οὐ σαρκῶν εἶναι νομιζομένων, οἱ μὲν κεφαλὴν ζῶν φαγεῖν ἀνίσχον εἶναι νομίζουσιν, &c. Upon which score I do

not know but such kind of People might be so whimsical, as to refuse to eat with one another.

Ver. 33. They sat before him.] For that was the Custom before the way of lying upon Beds was invented. See xxvii. 19. xxxvii. 25.

And the Men marvelled one at another,] That they should be so exactly disposed according to the order of their Birth, and so kindly treated by one that had lately used them very roughly.

Ver. 34. And he took and sent Messes, &c.] Ordered those that waited to take and carry Messes from his own Table unto theirs. For such was the ancient Custom, for great Men to honour such as were in their Favour, by sending Dishes to them, which were first served up to themselves: From whence they were called *MISSA*, *Messes*, things sent. The ancient way of eating also is to be observed, which was not like ours; as appears by *Plutarch* in his *Sympos.* Lib. ii. 2. ult. where he disputes which was the better Custom, to eat out of one common Dish, or, every one to have a Dish to himself; as the manner was in old time. When all the Meat being set on the Table, the Master of the Feast distributed to every one their Portion.

*Benjamin's Mess* was five times as much, &c.] He had five Dishes to their one: Which was intended as a peculiar Respect to him. Or, as others understand it, there was five times as much Meat in his Mess, as in one of theirs. Which might well be part of the cause of their wonder, ver. 33.

And they drank.] After they had dined, plenty of Wine was brought in, for every one to drink as much as they pleased. For such is the Custom of the *Abyssines* at this Day, not to drink or talk at Dinner, but after the Meat is taken away; as *Ludolphus* assures us from *Telezius*: Who takes it to have been the ancient Custom among other Nations, particularly the Romans: For which he alledges those Verses of *Virgil*, *Æneid.* i.

*Postquam prima quies epulis, mensæque remotæ  
Crateras magnas statuunt, & vina coronat.*

I mention Wine here in Egypt: For tho' *Herodotus* saith in his Days they had no Vines, but used Drink made of Barley, i. e. such as ours, (Lib. ii. cap. 77.) yet in the time of *Joseph* it seems to have been otherwise. For it is not likely the Chief Butler would have dream'd of a Vine and Grapes, and pressing them into *Pharaoh's* Cup, (xl. 9, 10, 11.) if he had never seen them in Egypt.

And they were merry with him.] So we well translate the last words of this Chapter; which signify their drinking plentifully; more liberally than at home: Not till they were drunk (as *R. Solomon* saith some used to abuse this Place, to countenance that Vice) but till they were very chearful. For they could not be so senseless, as before so great a Man, in a strange place, where they were also full of fear, to make themselves drunk.



## C H A P. XLIV.

Ver. 1. **F**ILL the Mens Sacks with Food; as much as they can carry.] This seems to be an Order, to load them more liberally than at their first coming, xlii. 25.

Ver. 2. And put my Cup, &c.] The Hebrew word *Gabiab* signifies an embossed Cup, (as we now speak) or a Bowl, or Goblet with a great Belly: Which St. Hierom translates *Scyphus*. This he ordered his Steward to put in Benjamin's Sack, that he might make a trial of his Brethren's Concern for him, and Affection both to him and to their Father. And whether they would discover an Envy to Benjamin, because of his extraordinary Kindness to him.

Ver. 3. The Men were sent away.] Had a Pass, we may suppose, from Joseph, to carry so much Corn out of the Country, as their Asses were loaded withal.

Ver. 4. Wherefore have ye rewarded evil for good?] Being entertained so kindly at my Master's Table, why have ye stole his Cup?

Ver. 5. Is not this it, wherein my Lord drinketh?] Did you not think this would be presently enquired after?

And whereby indeed he divineth?] The Hebrew word *Nachash*, which we translate *Divine*, it is very likely, was anciently of an indifferent signification. And therefore Grotius thinks that Joseph meant by this Speech, that he used this Cup in his Drink-offerings when he sacrificed, to prepare himself to receive Divine Presages. But I think, we had better say, there was a kind of Divination by Cups (tho' we know not what it was) as we are certain there was by many other things among the Greeks, (who borrowed much of their Religion from the Egyptians) than give this or other such-like Interpretation of these words, particularly their observing the sparkling of the Wine in their Libations. For it seems plain to me, that Joseph speaks of the Cup he used at his own Table: And it is not probable, that he used the same in Sacrifices to God. Such Vessels as were used in Divine Service, were not used in their own, being held sacred; and therefore separated from common use, and kept so safe, no doubt, that it was not easy to steal them. He speaks therefore of some Divination that was used at their Meals: Which doth not signify that Joseph practised it, nor doth his Steward say he did; but only asks such a Question, as might make them think he did. For, being a known Interpreter of Dreams, People perhaps thought he was skilled also in the Arts of Divination. But the words are still capable of a more simple Interpretation. For *Nachash* sometimes signifies no more than to make an Experiment; as in the words of Laban, xxx. 27. And so the meaning may be, (as Aben Ezra expounds this Passage) might you not have considered, that my Master made a trial, (so we interpret in the Margin) by laying this in your way, whether you were honest Men, or Filchers, as you are now proved to be? Or, as others will have it, This is the Cup wherein he drinks himself, and finds out

what is in other Men, when they drink liberally with him at his Table as you lately did. But the former is more likely to be the meaning.

Ye have done evil in so doing.] You have rendered your selves very criminal by this Fact: Or, you have done very foolishly in stealing a thing of this Nature, which, being in continual use, would be soon missed.

Ver. 7. God forbid that thy Servants, &c.] They disclaim the Charge, with the greatest Vehemence.

Ver. 8. Behold the Money, &c.] And bring a very good Proof of their Honesty.

Ver. 9. Both let him die, and we also, &c.] Sometimes Innocence makes Men too confident, and less cautious, than in Prudence they ought to be. For their Money having been put into their Sacks they knew not how, it was reasonable to have suspected this also might prove true.

Ver. 10. Now also let it be according to your word, &c.] I desire not so much, but only that he with whom the Cup is found, be my Bond-man; as you propound.

My Bond-man.] He speaks in the Name and Place of his Master; by whom he was sent after them, and for whom he acted.

Ver. 11. Then they speedily took down, &c.] They were desirous to have their Innocence cleared, without delay.

Ver. 23. Rent their Cloaths.] As the manner was when any sad thing befel them, xxxvii. 29, 34.

Ver. 14. Judah and his Brethren came, &c.] He is mentioned by Name, tho' not the eldest Son; because he was chiefly concerned for Benjamin, (xliii. 9.) and, as the Jews fancy, stood to him in this Distress, when the rest would have delivered him up as a Bond-man: Resolving either to set him free, or to be a Bond-man with him.

For he was yet there.] Not gone from home since he gave order to his Steward to pursue them.

They fell before him on the ground.] The Dream of Joseph was again fulfilled. See xlii. 6.

Ver. 15. Wot ye not that such a Man as I can certainly divine?] Could not I, who foretold this grievous Famine, discover such a Theft as this, which you have committed?

Ver. 16. And Judah said:] He standing bound, as I said (ver. 14.) for Benjamin to his Father, took upon him to plead his Cause: Which, Benjamin, being young, could not do so well himself. And indeed Judah seems to have been a Man of the best Sense, Courage, and Eloquence, among them.

What shall we say to my Lord? What shall we speak? or how, &c.] A most pathetic beginning: And very apt to move Compassion.

God hath found out the Iniquity of thy Servants, &c.] Having made some pause, after those words, [How shall we clear our selves?] he proceeds to an ingenuous Acknowledgment, that he and his Brethren had been guilty of many Sins; for which God had now brought them hither to suffer the Punishment of them. Yet he neither confesses this particular Guilt, nor denies



denies it, nor excuses it, but acknowledging God's Justice, casts himself and his Brethren upon Joseph's Mercy.

Ver. 18. *Then Judah came near to him.*] The Equity which appeared in Joseph (expressed in the words foregoing) emboldened Judah to approach nearer to him. For he seems to have spoken the former words, as soon as he entered the Room: When he and his Brethren cast themselves down on the Ground, ver. 14.

*Speak a word in my Lord's Ears.*] Have a favourable Audience for a few words more. For he doth not mean to speak them privately: And by a *Word*, he means all the following Speech, which he makes as short as it was possible.

*And let not thy Anger burn against thy Servant.*] And be pleased to hear me out with Patience.

*For thou art even as Pharaoh.*] I know before whom I speak; and therefore will not impertinently trouble thee, but barely lay the state of our Case before thee.

Ver. 20. *A little one.*] So Benjamin was, in comparison with themselves.

*He alone is left of his Mother, &c.*] We do not read, that they had said this to Joseph before, but only that the youngest was with their Father, xliii. 13, 32. But no doubt, Judah remembers him now of nothing, but what had been then delivered; but related more briefly than it is here.

Ver. 27. *My Wife bare me two Sons.*] He called Rachel his Wife, as if he had no other: Because she was the only Person he designed to marry, and was by consequence his principal Wife.

Ver. 30. *His life is bound up in the Lad's life.*] It so depends upon the Life of this Son, that if he think he be dead, he will die with Grief also.

Ver. 33. *Let thy Servant abide instead of the Lad, &c.*] It will be the same to thee, (nay, I may be able to do thee more service) and the greatest act of Pity to our aged Father.

Ver. 24. *For how shall I go up to my Father, &c.*] I must abide here too, if thou wilt not dismiss him; for I am not able to see my Father die.

There is nothing could be said more moving, than what is delivered in this Speech of Judah; which flowed, any one may see, from such natural Passions, as no Art can imitate. Which makes me wish that they who think these Historical Books of Scripture were written with no Spirit, but that with which honest Men now write the History of their Country, or the Lives of any famous Persons, would seriously read and consider this Speech of Judah's to Joseph, together with the foregoing Dialogue between Jacob and his Sons (from the 19th Verse of the xlii. Chapter, to the 15th of the xliii.) and, I hope, it may make them change their Opinion, and be of the Mind of Dr. Jackson, B. i. on the Creed, cap. 4. 'That seeing such Passages are  
' related by Men who affect no Art, and who  
' lived long after the Parties that first uttered  
' them, we cannot conceive how all Particulars  
' could be so naturally and fully recorded, un-  
' less they had been suggested by his Spirit, who  
' gives mouth and speech to Men. Who be-

ing alike present to all Successions; is able to communicate the secret Thoughts of Forefathers to their Children; and put the very Words of the Deceased (never registred before) into the Mouths or Pens of their Successors, for many Generations after; and that, as exactly and distinctly, as if they had been caught in Characters of Steel or Brass, as they issued out of their Mouth. For it is plain, every Circumstance is here related, with such natural Specifications (as he speaks) as if Moses had heard them talk; and therefore could not have been thus represented to us, unless they had been written by his Direction, who knows all things, as well fore-past, as present, or to come.'

Philo justly admired this Speech, which he hath expressed in an eloquent Paraphrase: And Josephus hath endeavoured to out-do him.

CHAP. XLV.

Ver. 1. *Could not refrain himself.*] Tears began to run down his Cheeks; or, were ready to burst out with such Violence that he could not hinder them.

*Cause every Man to go out from me.*] He would not have the Egyptians to be Witnesses of his Brethren's Guilt; nor did it become his Dignity to be seen by them in such a Passion; and therefore he commanded those that attended him to leave him alone with his Brethren.

Ver. 2. *He wept aloud.*] Which we express very properly in our Language, *he cried.* For Tears, having been long suppressed, are wont, when they break out, to be accompanied with some Noise.

*And the Egyptians, and the house of Pharaoh heard.*] They whom he sent forth being in the next Rooms, heard him cry; and reported what a Passion he was in to the whole Court.

Ver. 3. *I am Joseph.*] This word made them start; as appears by the next Verse.

*Doth my Father yet live?*] May I believe what you have told me? xliii. 28. He saith not this because he doubted of it, but to express his Joy at that good News.

*And they could not answer him,*] Being astonished, as it follows, at his Presence. For they could not but reflect upon their cruel usage of him; and now saw him in full power to punish them.

Ver. 4. *Come near to me, I pray you.*] This, I think, signifies, that they had started back as Men affrighted: And therefore he invites them kindly to approach him.

*I am Joseph your Brother.*] This word Brother, added to what he said before, ver. 3. was a Comfort to them. For it showed that his Greatness did not make him forget his Relation.

*Whom you sold into Egypt.*] Nor their Unkindness alienated his Affection from them.

Ver. 5. *Now therefore be not grieved, &c.*] Do not afflict your selves too much for your Sin, because God hath turned it into Good.

*God sent me before you, &c.*] When you thought only to be rid of me, God intended another thing: Which is now come to pass.  
For



For he hath made me an Instrument of preserving all your Lives. A most happy Event of a most wicked Deed!

Ver. 6. *Neither earing nor harvest.*] Or, no Ploughing, Sowing, or Harvest. For to what purpose should they sow, when they knew (if they believed *Joseph*) that nothing would come of it?

Ver. 7. *And God sent me before you, &c.*] He repeats what he had said, ver. 5. concerning the Hand of God in this business: That by fixing their Thoughts upon his Providence, they might be the less oppressed with the weight of their own Guilt.

*To save your lives by a great deliverance.*] In a wonderful manner.

Ver. 8. *It was not you, but God, &c.*] He mentions this a third time, that they might see he did not think so much on their Unkindness, as on God's great Goodness: And therefore be confident, he would not remember what they had done to him, but what God had done for them all.

*Hath made me a Father unto Pharaoh.*] Given me the Authority of a Father with him; so that he honours me, and doth nothing without my Advice and Counsel. And there was very good Reason for it, his Wisdom being so great and experienced, *Ut non ab homine sed à Deo responsa dari viderentur*, (as *Trogus*, an ancient Historian among the *Heathen*, observes) that his Answers seemed not to be given by a Man, but by God. Which made him *Regi percharum*, very dear to the King, as the same Author relates: Who tells also the Story of his being sold by his Brethren, who envied his excellent Wit. See *Justin*, Lib. xxxvi. cap. 2.

*Lord of all his House.*] The principal Person in his Court.

*And Ruler throughout all the Land of Egypt.*] Chief Governor of the whole Country: In which were several Provinces, which had distinct Governors; who were all under the Government of *Joseph*.

Ver. 10. *Thou shalt dwell in the Land of Goshen.*] This was that part of the lower *Egypt*, which lay next to *Arabia* and *Palestine*; abounding with fair Pastures, being watered by many Streams from the *Nile*. Certain it is, it lay next to *Canaan*; for *Jacob* went directly thither, when he came into *Egypt*; and staid there till *Joseph* came to him, xlv. 28.

*And thou shalt be near unto me.*] Therefore the Royal City (where *Joseph* resided, that he might be always near to *Pharaoh*) was at this time in the lower *Egypt*, at *Zoan*; *Psal.* lxxviii. 43. which other Authors call *Tanis*. Which was situated not far from that Mouth of the *Nile* which *Plutarch* calls *τανιπιδὸν στόμα*. For that part of *Egypt* is called the *higher*, where *Nile* runs only in one Stream: That, the *lower*, where it divides into many; and from its triangular Form, is called by the *Greeks*, *Δέλτα*. In the *Eastern* Part of which, or very near it, toward the *Red-Sea*, was this Country, called the Land of *Goshen*.

This argues the great Authority of *Joseph*, that he makes such Promises as these, before he had ask'd the Consent of *Pharaoh*.

Ver. 12. *And behold, your Eyes see, &c.*] You cannot but be convinced by the Lineaments you see in my Face, and by the Language which I speak, and by all the things which I have related concerning the state of our Family, that indeed it is your Brother *Joseph* who speaks to you. Or, more simply; you have it not by hear-say, which might deceive you, but are Eye-witnesses that I am alive, and say these things to you.

Ver. 13. *Tell my Father of all my glory.*] Of the great Honour which is done me in *Egypt*.

Ver. 13. *His Brethren talked with him.*] After their Fright was over, and he had so affectionately embraced them, they conversed freely and familiarly with him: Acknowledging, it's likely, their Crime; and acquainting him with what had passed in their Family since they committed it.

Ver. 16. *And the fame thereof, &c.*] All the Court rang (as we speak) with the News of *Joseph's* Brethren being come; and that they were to fetch their Father and settle in *Egypt*. For *Joseph* (it appears by the next Verse) went and acquainted *Pharaoh* with his Desire.

*And it pleased Pharaoh well, and his Servants.*] No wonder that *Pharaoh*, who had raised *Joseph* so high, was pleased to be kind to his Father and Family: And the Court follows the Pleasure of the King.

Ver. 17. *Pharaoh said unto Joseph, &c.*] This no doubt was the Answer *Pharaoh* made to *Joseph's* Petition: Wherein he grants him not only what he ask'd, but all conducing to it.

Ver. 18. *I will give you the good of the Land, &c.*] The richest part of the Country, which produces the noblest Fruits.

Ver. 19. *Now thou art commanded.*] Now that thou hast my Warrant for it, go about it presently.

Ver. 20. *Regard not your stuff.*] If there be not Waggons enough to bring all your Stuff, do not matter it; you shall have better here. But the *Vulgar* seems to take it in a quite contrary Sense, as if he had said, *Leave nothing behind you*, but bring all you have with you, if you think good: Tho' whatsoever the Land of *Egypt* affords, is all yours.

*All the good of the Land of Egypt, &c.*] You shall not want when you come hither, if it be to be had in *Egypt*.

Ver. 21. *Gave them Waggons.*] And Horses, no doubt, to draw them; with which *Egypt* abounded.

Ver. 22. *To each Man changes of Raiment.*] Two Vests, or Robes, as *St. Hierom* translates it: Otherwise there would not have been a change. These were part of the ancient Riches, as much as Money.

Ver. 23. *After this manner.*] The *Hebrew* word *Cezoth* signifies, according to that which he had given to *Benjamin*, i. e. Money, and several changes of Raiment, besides what follows, *ten Asses laden with the good things of Egypt, &c.*

*Bread and Meat.*] i. e. All manner of Provision.

Ver. 24. *See that ye fall not out, &c.*] About what you have formerly done to me; or any thing,



thing else that I have said to you; but when you reflect upon your selling me, adore the Providence of God, which by that means brought about your Happiness and mine.

Ver. 26. *His Heart fainted.*] At the mention of *Joseph's* Name he fell into a Swoon, being fully persuaded he was dead, and giving no Credit to what they said of his being alive.

Ver. 27. *And they told him all the Words of Joseph.*] When he was come to himself they related all that had pass'd between them and *Joseph*, how great a Man he was, and how desirous to see him, &c. ver. 13.

*And when he saw the Waggon.*] Had not only heard their Relation, but saw also those Carriages (which no doubt were splendid, and suitable to *Joseph's* Quality) that were come to bring him into *Egypt*, he look'd upon them as a sufficient Confirmation of the good News.

*The Spirit of Jacob reviv'd.*] Which *Bochart* translates, *Pristino vigori restitutus est*, he was restored to his former Vigor; not only recover'd perfectly from his fainting Fit, but rais'd to a greater Liveliness than he had felt since the Loss of *Joseph*.

Ver. 28. *It is enough, &c.*] I wish for no more but to live to see him, and then I shall be content to die.

C H A P. XLVI.

Ver. 1. *Came to Beersheba.*] Which was in his way from *Hebron* (where he now liv'd, xxxv. 27.) into *Egypt*, lying in the most southerly Parts of *Canaan*, near that Wilderness thro' which the *Israelites* went when they came from *Egypt*.

*And offer'd Sacrifice.*] Recommended himself and his Family unto God's Protection in his Journey to *Egypt*, and unto his Preservation when he came there; and he the rather call'd upon God in this Place, because both his Father and Grandfather had found Favour with him here, xxi. 33. xxvi. 23.

*Unto the God of his Father Isaac.*] Who was his immediate Ancestor, and had conferr'd the Blessing of *Abraham* upon him; and therefore he mentions him rather than *Abraham*.

Ver. 2. *In the Visions of the Night.*] See upon xx. 3.

*Jacob, Jacob.*] He redoubles his Name to awaken his Attention, and he calls him *Jacob* rather than *Israel* (as he is called in the beginning of the Verse) to remember him what he was originally; and that by his Favour he was made *Israel*.

Ver. 3. *Fear not to go down into Egypt.*] He was afraid perhaps that if *Joseph* should die his Family might be made Slaves, for which he had some reason from what was said to *Abraham* in a like Vision, xv. 13.

*I will make of thee a great Nation.*] He renews the Promise which at the same time was made to *Abraham*, that his Seed should be as numerous as the Stars of Heaven, xv. 5.

Ver. 4. *I will go down with thee, &c.*] Take care of thee in thy Journey, that no Evil shall

befall thee, and preserve thee and thy Family there.

*And bring thee up again.*] i. e. his Posterity, who should multiply there; for the Scripture speaks of Parents and Children as one Person.

*Put his Hands upon thine Eyes.*] Be with thee when thou leavest this World, and take Care of thy Funeral when thou art dead; for this was the first thing that was done when one expir'd, to close his Eyes, which was perform'd both among *Greeks* and *Romans* (as many Authors inform us) by the nearest Relations or dearest Friends. See *Mr. Selden*, L. ii. de *Synedr. cap. 7. n. 12.* and *Menochius de Repub. Hebr. L. viii. cap. 4. Qu. xi.*

In short, by these Words God assures him that *Joseph* should not die while he liv'd (as *Mr. Selden* observes out of *Baal-haturim* in his Additions to the fore-nam'd Chapter, p. 737.) and that he should die in Peace, having his Children about him.

Ver. 7. *His Daughters.*] He had but one Daughter, and therefore the Plural Number is used for the Singular (as ver. 23. *Sons* is put for *Son*) or else he includes his Grand-daughter, who in Scripture Language is called the Daughter of her Grandfather; but the first seems the truest Account, if what is said ver. 15. be considered, where the whole Number of his Descendants from *Leah* being summ'd up, *Dinah* (under the Name of *Daughters*) must be taken in to make up three and thirty, reckoning *Jacob* himself also for one of them.

Ver. 9. *Hanoch.*] From whom came the Family of the *Hanochites*, as we read, *Numb. xxvi. 5.*

*Phallu.*] From whom in like manner sprung the Family of the *Phalluites*, as *Moses* there notes; and says the same of the rest of *Reuben's* Sons, that they were the Fathers of Families when they came into *Egypt*.

Ver. 10. *Jemuel.*] This Son of *Simeon* is call'd *Nemuel* in *Numb. xxvi. 12.* and *1 Chron. iv. 24.*

*Obad.*] He is nam'd among the Sons of *Simeon*, when *Moses* was sent to bring them out of *Egypt*, *Exod. vi. 15.* but either he had no Posterity, or they were extinct; for shortly after there is no mention of him in *Numb. xxvi. 12.* nor is he to be found among his Sons in *1 Chron. iv. 24.*

*Jachin.*] Is call'd *Jarib* in *1 Chron. iv. 24.* and is thought by some to have been the Grandfather of *Zimri*, whom *Phineas* slew in his Fornication with the *Midianitish* Woman.

Ver. 12. *Er and Onan dy'd in the Land of Canaan.*] And therefore are not to be number'd among them that went down into *Egypt*; but instead of them the two Sons of *Pharez* are set down, tho' perhaps not now born, to supply the Place of *Er* and *Onan*.

*The Sons of Pharez were, Hezron and Hamul.*] When *Jacob* went down into *Egypt*, *Pharez* was so young that one can scarce think he had two Sons at that time, but they were born soon after, before *Jacob* dy'd; and *St. Austin* seems to have truly judg'd, that *Jacob's* Descent into *Egypt* comprehends all the Seventeen Years which he liv'd after it; or we may conceive it possible that their Mother was with Child of them when *Jacob* went down into *Egypt*, for then *Pharez* is thought to have been Fourteen Years old, at which Age it is



is so far from being incredible that he might have two Sons, that in these later Ages some have begotten a Child when they were younger. *Ful. Scaliger*, a Man of unquestionable Credit, assures us that in his Memory there was a Boy, not quite Twelve Years old, who had a Daughter by a Cousin of his, who was not quite Ten. *Rem notam narro, & cujus memoria adhuc recens est in Aquitania.* This was a known thing, the Memory of which was then fresh in *Aquitain*.

Ver. 13. *And the Sons of Issachar, Tola.*] Some have wonder'd that he should give his eldest Son a Name that signifies a Worm; perhaps it was (as *Bochart* conjectures) because he was a poor shrivel'd Child when he was born, not likely to live; and yet it pleased God that he became a great Man, from whom sprang a numerous Offspring, *Numb. xxvi. 23.* and so fruitful, that in the Days of *David* there were number'd above 22000 of them, *1 Chron. vii. 2.* who were Men of Might and Valour.

Ver. 15. *Which she bare unto Jacob in Padan-Aram.*] She bare the Fathers of them there, but the Children were born in *Canaan*.

*All the Souls of his Sons and Daughters, &c.*] See ver. 7.

Ver. 19. *Rachel, Jacob's Wife.*] She was his only Choice, as was noted before, on xlv. 27.

Ver. 21. *The Sons of Benjamin, &c.*] He being now but about 24 Years old, we cannot well think he had all these Sons when he went down into *Egypt*; but some of them were born afterward, before *Jacob* dy'd, as was said before, ver. 12. yet they are all here mention'd, because they were most of them now born, and all became the Heads of Families in their Tribe: It is possible he might begin so early to beget Children as to have all these before they went into *Egypt*. See ver. 12.

Ver. 26. *Come out of his Loins.*] In the *Hebrew*, out of his Thigh; a modest Expression, the Parts serving for the Propagation of Mankind being plac'd between the Thighs.

*All the Souls were threescore and six.*] i. e. leaving out *Joseph* and his two Sons (who did not come with *Jacob* into *Egypt*, but were there already) and *Jacob* himself (who could not be said to come out of his own Loins) they made just this Number.

Ver. 27. *All the Souls which came into Egypt were threescore and ten.*] There is a remarkable difference between this Verse and the foregoing, there (ver. 26.) they only are number'd who came with *Jacob* into *Egypt*, which were no more than threescore and six; but here are number'd all that came into *Egypt* (viz. first and last) which plainly comprehend *Jacob*, *Joseph*, and his two Sons, and make up threescore and ten.

Ver. 28. *And he sent Judah before him.*] Who seems by the whole Story to have been the most eminent among *Jacob's* Children when *Joseph* was gone, as was noted before, xlv. 14.

*To direct his Way, &c.*] To give *Joseph* notice of his coming, and to receive Directions

from him in what Part of *Goshen* he should expect him.

*And they came into the Land of Goshen.*] Into that Part of it which *Joseph* had appointed.

Ver. 29. *Presented himself to him.*] With such Reverence as a Son owes to his Father, who embrac'd him most tenderly; for some refer the next Words to *Jacob*, he fell on his Neck, &c. which expresses the highest Affection.

*And wept on his Neck a good while.*] We read before how *Joseph* fell upon *Benjamin's* Neck and wept, which was answer'd by the like Endearments on *Benjamin's* Part, xlv. 14. But the Affection wherewith *Jacob* embrac'd *Joseph* (as *Maimonides* understands it) or (as *R. Solomon Jarchi*) *Joseph* embrac'd his Father, far surpass'd that, for they continu'd longer enfolded in one another's Arms, where Tears of Joy flow'd so fast, that for a good while they could not speak.

Ver. 30. *And Israel said unto Joseph.*] Some make this an Argument that it was *Joseph*, who lighting out of his Chariot, threw himself into his Father's Arms and wept, &c. which made *Moses* now more distinctly mention who said the following Words.

*Now let me die, &c.*] These Words signify that he now enjoy'd the utmost Happiness he could desire on Earth, which therefore he was willing to leave, because nothing could be added to it; these were the first Thoughts which his Passion suggested to him; tho' to live with *Joseph*, and to enjoy his Conversation, was far more than barely to see his Face.

Ver. 32. *The Men are Shepherds, &c.*] He seems to have been afraid lest *Pharaoh* should have prefer'd his Brethren, and made them Courtiers, or Commanders in the Army, &c. which might have procur'd them the Envy of the *Egyptians*, and besides have separated them one from another; whereas by professing themselves Shepherds, and Traders in Cattle, they kept all together in a Body, separate from the *Egyptians*; which two Reasons are suggested by *Josephus*.

Ver. 33. *What is your Occupation?*] Your way of living? for Men did not live idly in those Days.

Ver. 34. *Ye shall say, Thy Servants Trade hath been, &c.*] He directs them to justify what he told them he would inform *Pharaoh*.

*That ye may dwell in the Land of Goshen.*] A rich Country, abounding with Pasturage, and also next adjoining to *Canaan* (as was noted before, xlv. 10.) unto which, when the Time came, they might the more easily return.

*For every Shepherd.*] Not universally, without Limitation, but every foreign Shepherd; for a considerable Part of the *Egyptian* People were Shepherds, as *Diodorus Siculus* tells us, (*L. i. §. 2. p. 47. Edit. Steph.*) where he saith the Country being divided into three Parts, the Priests had one, their King a second, and the Soldiers a third; and there were three other Ranks of Men under these, viz. Shepherds, Husbandmen, and



and Artificers; the Husbandmen he saith serv'd their King, and Priests, and military Men, in tilling their Ground for small Wages, and spent all their Time in it. And the like Account he saith is given of their Shepherds; who from their Forefathers follow'd that way of living, which makes it plain they could not abominate those who were so serviceable to them, tho' they might condemn them as mean People, who never rose to any higher Employment; but we need not go to him for the Proof of this, it being apparent from this very Book that the *Egyptians* had Sheep and Oxen as well as Horses and Asses, which they sold to *Joseph* for Corn in the Time of Famine (xlvi. 17.) and that *Pharaoh* spake to *Joseph*, to make such of his Brethren as were Men of Skill, Rulers over his Flocks (xlvi. 6.) which is a Demonstration they bred Cattle as well as other Nations; and therefore if we will understand this to be true of all Shepherds, without Exception, then by *Egyptians* (to whom Shepherds are said to be an Abomination) we must not understand all the People of the Country of *Egypt* (Shepherds being a Part of them) but only the Courtiers and great Men; as in xlv. 2. the *Egyptians* are said to hear *Joseph* weep, i. e. those that belong'd to the Court, who it is likely despis'd Shepherds (as *Rupertus Tuitiensis* long ago expounded this Passage) but that is far short of abominating them, which the *Hebrew* Word imports. But after all this, I do not see how they could be contemptible, if it be true which the same *Diodorus* saith, p. 58. that when they bury'd a Corpse, and made the Funeral Encomium, they never mention'd the Parentage of the Deceas'd, ὁμοίως ἐσθλῆς ἐστὶ καὶ γὰρ Ἀιγυπτίων, making account that all the People of *Egypt* were alike born.

We must confine therefore this Assertion to foreign Shepherds; and it is not easy to give the Reason why they were an Abomination to the *Egyptians*, who were Shepherds themselves. *Onkelos* and *Jonathan*, with a great many others, think that they would not converse (for that is meant by Abomination) with the *Hebrew* Shepherds, because they had no greater Regard to those Creatures which the *Egyptians* worshipp'd, than to breed them up to be eaten; but there is no good Proof that they worshipp'd Sheep or Oxen in those Days; and on the contrary, it appears both out of *Herodotus* and *Diodorus Siculus*, that they sacrific'd such Creatures in their Days, and also eat of the Sacrifices when they had done. See *Herodot.* in *Euterpe*, cap. 40, 41. And therefore the Reason given by others for this Abhorrence is not solid, that the *Egyptians* did eat no Flesh, and upon that Score could not endure those that did. This is the Account which *Aben Ezra* gives of this Matter, who fancies they were like the *Indians* in his Time, who abominated Shepherds because they drank Milk, contrary to their Manners, who tasted nothing that came from any living Creature. But as it cannot be prov'd that this Superstition was so old as *Jacob's* Time, so the contrary is evident from this very Book, xliii. 16. where *Joseph* bids his Steward go home and slay, and make ready a Dinner for his Brethren, whom he did not intend to entertain after the *Hebrew*, but after the *Egyptian* Fashion, that he

might not be known by them. And so *Herodotus* informs us, that in his Days tho' they abstained from some Animals, yet they did eat of others, both Fish and Birds, *Euterpe*, cap. 78. And *Diodorus* giving an Account after what manner their Kings liv'd, saith they used a simple Diet, eating Veal and Geese, &c. *L. i. §. 2. p. 45. Edit. Steph.*

*Jos. Scaliger* therefore thinks this Sort of Men were abominable because they had often rais'd Rebellion in *Egypt*, and made a King of their own, who erected that which is call'd the *Pastoral Kingdom*; this is embrac'd by many great Men, who have only the Authority of *Manetho* for it, who says these were *Phœnician* Shepherds (as *Josephus* tells us, *Lib. i. contra Appion*) who reign'd in *Egypt*, and burnt their Cities, threw down their Temples; in short, omitted no Sort of Cruelties. Upon this Account the famous *Bochartus* (*Lib. iv. Canaan*, cap. 4.) thinks it possible the *Egyptians* hated Shepherds who had done so much Mischief; and I may add, the *Hebrew* Shepherds *Joseph* might think would be more abominated, because they came out of that very Country from whence those *Phœnician* Rovers made their Invasion. But as it doth not appear that they who did the forenam'd Mischief were all Foreigners, so the Time which is assign'd for this Pastoral Kingdom doth not agree with the Scripture-Story; for it is said to have been in the 1112th Year before the *Israelites* going out of *Egypt*, in the xvth Dynasty, as they call it, that is, about 42 Years after the Flood, when *Mizraim*, the Father of the *Egyptians*, was scarce born, or was very young.

Our great Primate *Usher* endeavours to avoid this Absurdity, by placing this Invasion (which he thinks was out of *Arabia*) 300 Years after the Flood, when they took *Memphis*, over-run all the lower *Egypt*, and their first King there reign'd 19 Years; but I have this to except, that *Abraham* coming a good while after this into *Egypt*, was well entertain'd there, tho' he was as much a Shepherd as his Grand-child *Jacob*. See *Gen. xii.*

From whence I conclude, that if this Story of *Manetho* be true, it happen'd after the Time of *Abraham*, and so was fresh in their Memory. Such a third Rebellion of the Shepherds the same *Manetho* mentions, within less than 200 Years before the Children of *Israel's* Departure out of *Egypt*. But this seems to be a Story fram'd from that Departure of the *Israelites* themselves (who were Shepherds) out of *Egypt* under the Conduct of *Moses*; and so *Josephus*, and several of the ancient Christians (*Tatianus*, *Justin Martyr*, and *Clem. Alexand.*) understood it. See *Usher. ad An. M. 2179.*

All this consider'd, *Gaulmin* (in his Notes upon the Book call'd, *the Life of Moses*, p. 267, &c.) hath more probably conjectur'd, that this Aversion to Shepherds arose from their being generally addicted in those Parts to Robbery, which Way of Life made them abominable; this he justifies out of *Heliodorus*, *L. i.* and *Achilles Tatius*, *L. iii.* who describe the Seat of these βέκολοι and ποίμνες (whom the *Egyptians* call'd *Hysch*) and the Manner of their Life. To which Opinion I find *Bochart* himself inclin'd before he dy'd, and confirms it (in his *Hierozyic. L. ii. c. 44. P. i.*)



by many Proofs; that Shepherds anciently were *furax hominum genus*, a thievish Sort of People, which made them odious; against which I see no Exception but this, that *Aulus Gellius* tells us (*Lib. xi. cap. 18.*) out of an ancient Lawyer, that the old *Egyptians* held all manner of Thefts to be lawful, and did not punish them; and *Diodorus Siculus* mentions this Law among them; that they who would live by Robbery were to enter their Names, and bring what they stole immediately to the Priest, who mulct the Man that was robb'd a fourth Part, and gave it to the Thief, by which means all Thefts were discover'd, and Men were made more careful to look well after their Goods; but one cannot believe this Law was of such Antiquity as the Times of *Joseph*, or if it was, those Out-laws (as I may call them) who robb'd upon the Borders, were not concern'd in it; nor had their Neighbours, who were no less addicted to Theft, the Benefit of it; particularly those in *Palestine*, from whence *Jacob* came, one would guess by what we read *1 Chron. vii. 21, 22.* were then much addicted to Robbery; for before this Generation ended, we are told there the Men of *Gath* slew several of the Sons of *Ephraim* (who himself was then alive) *for they came down to take their Cattle*, saith that holy Writer, that is, to get what Plunder they could in *Goshen*; where the *Ephraimites* defending their Cattle, were some of them kill'd by the *Philistines*, to the great Grief of their Father. The *Ethiopians* also are noted by *Strabo* (*Lib. xvii. p. 787.*) to live for the most part *Νομαδικῶς καὶ ἀμύσως*, after a very poor, sharking, roving manner, by feeding Cattle where they could find Food for them; and immediately adds, *Τοῖς δ' Ἀργυμύλοις ἀπαντα τὰνάρια συμῆλκεν*, that all things were quite contrary among the *Egyptians*, who were a more civiliz'd People, inhabiting certain and known Places, &c. which shews that their Manners were very different, which easily bred Hatred; which appears by what *Plutarch* saith (in his Book *de Isid. & Osir.*) that the *Egyptians* avoided the Conversation of black People, which was the Complexion of the *Ethiopians*; and for some such reason, he saith in the same Book, they avoided all Mariners (of other Nations, that is) as here *Moses* says they did Shepherds, upon some or other of the Accounts before mention'd.

It looks like a Piece of great Generosity in *Joseph* not to conceal from *Pharaoh* the Quality of his Family, tho' such kind of Men were under a very ill Character; he hoped they would distinguish themselves from such vile Shepherds as had made the Name odious; and if they did not gain the Love of the *Egyptians*, they would be the more secur'd in the Love of God, by not learning their evil Manners and Superstitions, from which they would be preserv'd by having no Conversation with them.

## C H A P. XLVII.

Ver. 1. **J**oseph came and told Pharaoh, &c.] He had his Warrant some time ago to send for his Father and his Family, *xlv. 17, &c.*

but it was good Manners to acquaint him they were come, and to know his Pleasure, how he should dispose of them.

*Behold they are in the Land of Goshen.*] They stop there (which was the Entrance of *Egypt*) till they know thy Pleasure.

Ver. 2. *And he took some of his Brethren, &c.*] The Hebrew Word *Miktse* (which we translate *some*) signifies in common Language, *de extremitate*, from the Fag-end, as we speak, of his Brethren, which hath made some imagine he presented the meanest of his Brethren to *Pharaoh*, that he might neither be afraid of them, nor think of advancing them to Employments in the Court or Camp; but this is a mere Fancy, the Word here denoting only, that he took from among all his Brethren five of them, as *Bochart* observes, who translates it, *ex omnibus fratribus suis*; taking it to be like that Phrase, *xix. 4.* where we translate it, *from all Quarters*, *P. i. Hierozoic. Lib. ii. cap. 34.*

Ver. 3. *Both we and our Fathers.*] It is not an Employment we have lately taken up, but were bred to it by our Ancestors, who follow'd the same Profession; for this was the most ancient Way of living, as *Columella* observes in his Preface; *In rusticatione antiquissima est ratio pascendi, eademque quaestuosissima*: In Country Business the most ancient as well as most gainful is the Way of feeding Cattle; from whence he thinks came the Name of *P E C U N I A*, for Money, and *P E C U L I U M*, for Riches, *à pecoribus*, from Cattle; because the Ancients had no other Possessions. *Et adhuc apud quasdam gentes unum hoc reperitur divitiarum genus.* And to this Day, saith he, there is no other Riches to be found among some Nations. Which is still true of the *Abyssines*, especially of the *Beklenses*, as *Ludolphus* assures us, *L. i. Hist. Ethiop. cap. 10. §. 8.* and *Comment. in Histor. L. iv. cap. 4. n. 13.*

Ver. 4. *To sojourn in the Land are we come.*] We do not desire to settle, but only to sojourn here during the Famine.

*For the Famine is sore in the Land of Canaan.*] It was an high Country in comparison with *Egypt*, and the Grass sooner burnt up there than in *Goshen*, which being a very low Country, they found some Pasture in it for their Flocks, and therefore beseech him to suffer them to dwell there; for as *St. Austin* observes from those that knew the Country, there was more Grass in the Marshes and fenny Parts of *Egypt*, when the *Nile* did not overflow enough to make Plenty of Corn. *Quaest. clx. in Gen.*

Ver. 6. *The Land of Egypt is before thee.*] It is all in thy Power, dispose of them as thou pleasest.

*Any Man of Activity.*] Vigorous and industrious, and that understands his Business.

*Make them Rulers over my Cattle.*] Such as *Doeg* was to *Saul*, *1 Sam. xxi. 7.* and those great Officers mention'd *1 Chron. xxvii. 29, 30, 31.* were to King *David*; for the Eastern Kings raised Part of their Revenue from Cattle; and so did the *Egyptian* (it appears by this Place) who had some prime Officers, to oversee the lower Sort of Shepherds; this shews that all Shepherds were not an Abomination to the *Egyptians*



*Egyptians*, but only those of other neighbouring Nations, (the *Arabians*, *Phœnicians*, and *Ethiopians*) who were either an ill sort of People, or forbidden by the Law of *Egypt* (which abounded with Cattle) to traffick with them there.

Ver. 7. *Jacob blessed Pharaoh.*] Gave him Thanks for his Favour, and prayed for his Health and Safety: For that's the Blessing of an Inferior to a Superior. Thus *Naaman* prays *Elisha*, *Take a Blessing of thy Servant*, i. e. an Acknowledgment of my Obligations to thee.

Ver. 9. *Pilgrimage.*] So good Men are wont to call their Life, tho' they never stir from their native Soil: Looking upon it as a Passage, not a Settlement. But *Jacob* had reason to call his Life so, more literally; having been tossed from place to place ever since he went from his Father's House in *Mesopotamia*, and returned from thence into *Canaan*: Where he dwelt a while at *Succoth*; and then, at *Shechem*; and after that, removed to *Bethel*; and so to *Hebron*, unto his Father *Isaac*; from whence he was now come into *Egypt*.

*Few and evil have been the Days*, &c.] They had been few, in comparison with his Fore-fathers; and evil, because full of Labour and Care, Grief and Sorrow, upon many occasions.

Ver. 10. *Jacob blessed Pharaoh.*] At meeting, and at parting, such Salutations were usual. See Ver. 7.

Ver. 11. *In the Land of Rameses.*] In that Part of *Goshen*, which in the Days of *Moses* was called *Rameses*; from the Name of the City which the *Hebrews* built there for *Pharaoh*: Unless, perhaps, the City was called so from the Country of *Rameses*, wherein it stood.

Ver. 12. *And Joseph nourished his Father*, &c.] Tho' there was some Pasture in this Country for their Cattle, yet not Food enough for themselves; which *Joseph* therefore took care to supply them withal.

*According to their Families.*] According as their Children were more, or fewer, so he proportioned their Allowance.

Ver. 13. *There was no Bread in all the Land.*] This was the third Year of the Famine, (xlv. 6.) in which all the Corn, which Men had stored up in their several Families, was wholly spent.

Ver. 14. *And Joseph gathered up all the Money*, &c.] As long as the *Egyptians* had any Money left, they bought Corn of *Joseph*: Which supported them all the third, and, it is probable, the fourth and fifth Year of the Famine.

*And Joseph brought the Money into Pharaoh's House.*] Into the Treasury, which he filled; and not his own Coffers, as *Philo* observes.

Ver. 15. *And when Money failed.*] This, we may probably conceive, was in the sixth Year of the Famine, when they were forced to sell their Cattle for Food.

Ver. 18. *They came the second Year,* i. e. The next Year after the sale of their Cattle; which was the last of the Famine, as appears from the next Verse.

Ver. 19. *Wherefore should we die, we and our Land?*] The Land is said to die, (as *Bochart* observes in the beginning of his *Hierozyicon*) *cum inculta jacet & desolata*, when it lies untill'd

and desolate: As he shows by Examples out of some Poets.

*We, and our Land, will be Servants unto Pharaoh.*] We that were Free, will become the King's Bond-men; and our Land, which was our own, we will hold of him.

*And give us Seed*, &c.] This shows it was now the last Year of the Famine: They desiring Corn not merely for Food, but also to sow, in hopes to have a Crop the next Year. For *Joseph* had told them, there should be but seven Years of Famine: And it is likely, *Nilus* had now begun to overflow the Country, as formerly; which confirmed his word.

Ver. 20. *And Joseph bought all the Land of Egypt for Pharaoh.*] So the whole Country became the King's Demesne; in which no Man had any Propriety but himself.

Ver. 21. *As for the People, he removed them to Cities,*] Remote from those wherein they had formerly dwelt. Under the word *Cities*, are comprehended all the Villages about them.

*From one end of the borders of Egypt*, &c.] Transplanted them into far distant Parts of the Country; from whence he brought others, in like manner, into their places: That they might in time forget the Dominion they formerly had in the Lands they had sold; and that there might be no Combination afterward to regain them, the old Owners being separated far one from another.

Ver. 22. *Only the Land of the Priests bought he not.*] This is commonly noted as a great piece of Religion in *Joseph*, that he took not away the Land of those who were God's Ministers, tho' engaged, it's thought, in superstitious, if not idolatrous, Services, (for that the word *Cohanim* here signifies *Priests*, not *Princes*, as sometimes it doth, the ancient Versions generally agree.) But it is plain, they were in no necessity to sell their Lands, having their Diet continually from the King: Which is given as the reason (in the following part of this Verse) why he did not buy them. This therefore is rather to be observed, that the Priests had anciently some Publick Lands allotted to them for the support of their Dignity. For both *Herodotus* and *Diodorus* tell us, they had a Publick Maintenance; as *Vossius* observes, *Lib. i. de Idolol. cap. 29.* The Priesthood being confined to certain Families, (as it was in *Israel* to that of *Aaron*) and held in such Veneration, that they were all not only ἀπαίς, free from paying Tributes, and δευτερεύοντες μὲν τῇ βασιλείᾳ, next to the King in Honour and in Power, but received a third of the Royal Revenues: Out of which they maintained the Publick Sacrifices, and their Servants, and πᾶς ἰδίας ἐχρήσαντο, provided for their own Necessities. Thus *Diodorus Siculus*, L. i. as I find him alledged by *Jac. Cappellus*, in his *Hist. Sacra & Exot. ad A. M. 2294.* *Constantine* the Great, in part, imitated this Constitution, in that Law of his, which made even all the Professors of Learning free from all Publick Charges of any sort, besides the Salary he allowed them, that they might the more chearfully follow their several Studies.

Ver. 23. *Behold, I have bought you this day, and your Land*, &c.] The Bargain could not be denied;



denied; but he would not be so rigid as to tie them strictly to it. For in the next *Verse*, he requires only a *fifth* part of the Increase of their Ground for the King; and tells them, the rest should be their own. An act of great Humanity and Equity: Wherein he shew'd himself both a good Man, and a wise States-man; in taking away all matter of Complaint from the People. For a *tenth* part of the Increase was due, in all likelihood, to the King before, (xxviii. 22.) which he now only doubles: When he might have taken all; or given them but one or two parts, and kept all the rest for the King.

Ver. 35. *Thou hast saved our lives, &c.*] We owe our very Lives to thee; and therefore let us but have thy Favour, and we shall willingly be *Pharaoh's* Servants. This is an high Expression of their Thankfulness, for such good Terms as he offered them; which they readily accepted, with professions of their Obligation to be *Pharaoh's* Bond-men.

Ver. 26. *Joseph made it a Law.*] By his Advice this Law was enacted; whereby the Power of the *Egyptian* Kings was mightily increased; for we read not of the like Constitution in any other Nation. *Thucydides* indeed relates that the People of *Attica* paid to *Pisistratus* the *twentieth* part of their Corn; and *Appianus Alexandr.* says, the old *Romans* paid the *tenth* of their Corn, and the *fifth* of their Fruit: But it was the peculiar Prerogative of the *Egyptian* Kings, to have the *fifth* of all the Increase of the Field: Which *Joseph* procured them by his admirable Management.

Ver. 27. *And Israel dwelt in the Land, &c.*] Ver. 11.

*And they had possessions therein.*] They could have no Land of their own, (for all the Country was become *Pharaoh's*) but the meaning is, they farmed (as we speak) Land of the King, to whom they became Tenants.

*And grew and multiplied exceedingly.*] And consequently enlarged their Habitation beyond the Territory of *Rameses*, where they were first placed, into other Parts of *Goshen*. Which we must not fancy to have been a Country now empty of People: For tho', perhaps, about *Rameses* there might be some vacant Ground sufficient for *Jacob's* Family, when they came first to plant there; yet when they increased very much, no doubt they lived among the *Egyptians*, where they could find admission. This plainly appears at their going from thence, *Exod.* xii. 22, 23. where God commands them to sprinkle their Door-posts with the Blood of the Paschal Lamb, to secure them from the Destruction, which was coming upon their Neighbours, who wanted this Mark of Safety.

Ver. 29. *If I have now found grace in thy sight.*] This is a Phrase used a little before, ver. 25. in a little different Sense. For there it signifies the Favour shown to another: But here is as much as, *if thou lovest me.*

*Put thy Hand under my Thigh.*] i. e. Swear to me, as it is explain'd in ver. 31. See xxiv. 2.

*Deal kindly and truly with me.*] Shew me true Kindness, in promising and performing what I desire. See xxiv. 27, 49.

Ver. 30. *I will lie with my Fathers, &c.*] So all Men naturally desire to do: But he had a peculiar reason for it. Which was his belief that the Country where their Bodies lay, was his in Reversion; and that God, in due time, would put his Children into possession of it. For which time they could not but the more earnestly long, because the Bodies of their Ancestors were there buried. See l. 5. Which explains the Reason why *Jacob* expects an Oath of *Joseph*; not because he doubted he might not otherwise fulfil his Desire, but that *Pharaoh* might be willing to let him carry his Body thither, when he found he lay under so sacred an Obligation to do it.

Ver. 31. *And Israel bowed himself upon the Bed's head.*] Raised up his Head from his Pillow, and bowed: Either to *Joseph*, in Thankfulness for his Promise; or to God, for the Assurance he had received, that he should be buried with his pious Fore-fathers: Or else this *bowing* was the usual Ceremony wherewith an Oath was attended. The *Chaldee* Paraphrast thinks the *Divine Glory* now appeared; which *Jacob* devoutly worshipped. But, if the Author to the *Hebrews* had not understood his *bowing* to be an Act of Worship, the Interpretation of some modern Writers might, perhaps, have been thought reasonable; who translate these words thus, *He laid himself down upon his Pillow*: As weak Men are wont to do, after they have set up a while to dispatch some business. For the *Hebrew* word *Schacab*, which signifies *to bow the Body*, signifies also *to fall down upon the Earth*; and therefore might be here translated, *lie down*. But the Apostle, as I said, hath overruled all such Conceits, if we suppose him to translate this Passage, *Hebr.* xi. 21. Which to me indeed doth not seem evident. For the Apostle is there speaking of another thing; not of what *Jacob* did now, when *Joseph* swore to him, but of what he did *after these things*, (xlviii. 1.) when he blessed *Joseph's* Sons. Then the Apostle says, *he worshipped upon the top of his Staff*. Which is not the Translation of *Moses* his words in this place, but the words of his own, whereby he explains the following Story; and shows how strong his Faith was, when his Body was so weak, that he was not able to bow himself and worship, without the help of his Staff. This clearly removes all the difficulty, which Interpreters have made, about reconciling the words of *Moses* here in this *Verse*, to the Apostle's words in that.

But however this be, *Jacob's* bowing here, I doubt not, signifies worshipping; as the *Vulgar Latin* takes it: Where the word *God* is added, (which is not in the *Hebrew*) and these words thus translated, *Israel worshipped God, turning himself to the bed's head.*

#### C H A P. XLVIII.

Ver. 1. *After these things.*] Some time after, tho' not long, (for *Jacob* was nigh his end, when he sent for *Joseph* to make him swear he would bury him with his Fathers) he grew so weak, that he concluded he could not live long.



*One told Joseph.*] A Messenger was sent from his Father's House, to acquaint Joseph with his weak Condition. So the next Verse teaches us to understand it.

*He took with him, &c.*] Immediately he went to receive his Blessing, and took with him his two Sons, that he might bless them also.

Ver. 2. *One told Jacob, &c.*] Joseph sent a Messenger before him, to let his Father know he was coming to him.

*Israel strengtheneth himself.*] This Message revived him; and made him stir up all his Spirits to receive him cheerfully.

*And set upon his bed.*] Leaning, it's likely, upon his Staff, for the support of his feeble Body. See xlvii. ult.

Ver. 3. *Appeared to me at Luz.*] He appeared twice to him in this place. First, when he went to Padan-Aram, xxviii. 13. (upon which he gave this Place the Name of Bethel, ver. 19.) and when he returned from thence, xxxv. 6, 9, &c. and both times made him the Promise which here follows; and therefore it is likely, he hath respect to both.

*And blessed me.*] Promised to me the Blessing which follows:

Ver. 4. *For an everlasting possession.*] We do not read this in either of the Appearances, in so many words: But he said it in effect, when he told him, in the last Appearance there, xxxv. 12. *The Land which I gave to Abraham, and Isaac, to thee will I give it, &c.* Now he gave it to Abraham and his Seed for ever, xiii. 15.

Ver. 5. *And now thy two Sons, &c.*] Having assured him God would be as good as his Word, in giving the Land of Canaan to his Posterity, he tells him what share his Children should have in it.

*Are mine.*] Thy two Sons shall be reckoned as if I had begotten them: And accordingly have each of them an Inheritance equal with the rest of my Sons, and be distinct Tribes.

*As Reuben, and Simeon, shall they be mine.*] He instances in them, because they were his eldest Sons: Who, he says, should have no more than Ephraim and Manasseh. And, perhaps, the meaning may be; these two shall be accounted as the First-born of my Family. For he gives Joseph the Primogeniture, (who was indeed the First-born of his first intended Wife) and bestows a double Portion upon him; by making his two Sons equal to the rest of his Children.

Ver. 6. *And thy issue which thou begettest after them, shall be thine.*] I will make no distinct Provision for them, as I have done for these two, but they shall be called after the Name of their Brethren in their Inheritance, i. e. be reckoned among these two, Ephraim and Manasseh; and not make distinct Tribes, as they shall, but be comprehended in them.

Ver. 7. *And as for me, when I came from Padan-Aram, Rachel died by me, &c.*] He mentions her death, (which doth not seem to belong to the foregoing Discourse) because it happened presently after that last Promise in Bethel, xxxv. 18. and he thought it would be grateful to his Son, to hear him remember his dear Mother. For it is as if he had said, *And now*

*my Son, this puts me in mind of thy Mother, who died immediately after that Promise of multiplying my Seed: And yet I see it fulfilled in those Children which God hath given thee.* Or we may look upon these words, as giving the reason why he took Ephraim and Manasseh to be his own Children, and the Sense to be as if he had said, *Thy Mother, indeed, and my beloved Wife, died soon after she began to bear Children; when she might have brought many more: And therefore I adopt these her Grand-children, and look upon them as if they had been born of Rachel. And I do it in memory and honour of her, supplying by Adoption, what was wanting in Generation.*

*And I buried her there.*] He could not carry her to the Cave of Machpelah, where he desired to be laid himself; because she died in Child-bed: Which constrain'd him to bury her sooner than otherwise he might have done. And it is to be supposed he had not in his Travels all things necessary to preserve her Body long; by embalming her, as Joseph did him.

Ver. 8. *And Israel beheld Joseph's Sons, &c.*] He saw two others stand by Joseph, but could not discern distinctly who they were, by reason of the dimness of his Sight, ver. 10.

Ver. 9. *And I will bless them.*] As he had just before promised, ver. 5.

Ver. 10. *And he brought them near unto him,*] And made them kneel down before him; as the twelfth Verse seems to intimate.

*And he kissed them, &c.*] Expressed the greatest Affection to them.

Ver. 12. *Brought them out from between his Knees.*] It appears by Ver. 2. that Jacob sat upon his Bed, and his Legs hanging down, they kneeled between his Knees: From whence Joseph took them. And then seems to have placed himself in the same posture, bowing himself with his Face to the Earth, (as the following words tell us) to give his Father Thanks for his Kindness to his Children. Or rather, we may conceive, that while Jacob embraced them in his Arms, and kissed them with more than ordinary Affection, Joseph was afraid that they might lie too long, or press too hard upon his Father's Breast, and create some trouble to a feeble old Man: And therefore he withdrew them from thence, and disposed them to receive his Blessing.

Ver. 13. *And Joseph took them both, &c.*] Made them kneel down by himself, before Jacob: Placing Ephraim towards Jacob's Left Hand, &c.

Ver. 14. *Stretched out his right hand, and laid it on Ephraim's head.*] Laying Hands on the Head of any Person, was always used in this Nation in giving Blessings, and designing Men to any Office, and in the Consecration of Publick and Solemn Sacrifices. This is the first time we meet with the mention of it, but in after-times we often read of it; particularly when Moses constituted Joshua to be his Successor, God orders him to do it, by laying his Hands on him, Numb. xxvii. 18, 23. Deut. xxxiv. 9. Thus Children were brought to our Blessed Saviour, that he might lay his Hands on them and bless them; and so he did, Matth. xix. 13,



15. And the Right Hand being the stronger; and that wherewith we commonly perform every thing; the laying that on *Ephraim's* Head was giving him the Pre-eminence.

*Who was the younger.*] It is observed by *Theodoret*, upon 1 *Sam. xvi.* that God was wont from the beginning to prefer the younger before the elder: As *Abel* before *Cain*; *Sem* before *Japhet*; *Isaac* before *Ishmael*; *Jacob* before *Esau*; *Judah* and *Joseph* before *Reuben*; and here; *Ephraim* before *Manasseh*; as afterwards; *Moses* before *Aaron*; and *David*, the youngest of all; before his elder Brethren. Which was to show that the Divine Benefits were not tied to the Order of Nature, but dispensed freely according to God's most wise Goodness.

*Guiding his Hands wittingly.*] He did not mistake by reason of his Blindness, but foreseeing by the Spirit of Prophecy, how much *Ephraim* would excel the other, he designedly, and on purpose, thus laid his Hands across: So that the Right Hand lay upon the Head of *Ephraim*, who was next to his Left, &c.

Ver. 15. *He blessed Joseph,*] In the Blessing he bestowed on his Children.

*All my Life long.*] The Hebrew word *Mebodi* signifies, *à die quo ego sum* (as *Bochart* interprets it, *Hieroziac. P. i. Lib. ii. c. 14.*) ever since I had a being.

Ver. 16. *The Angel which redeemed me.*] Who by God's Order, and as his Minister, preserved me in all the Dangers wherein I have been. Many of the ancient Fathers (as *Athanasius*, *L. iv. contra Arianos*; *Cyril* upon this place; *Procopius*, *Gazaus*, &c.) understand hereby an increated Angel, viz. The Second Person of the Blessed Trinity. 'But the Discourse is not concerning the sending of the Son of God, in our Flesh to redeem Mankind, but only concerning the Preservation and Prosperity of one Man; and therefore I do not know whether it be safe to call him an Angel, i. e. a Minister, or Messenger, lest we detract from his Divinity. For, in conferring Blessings, he is not a Messenger, or Minister, but a principal Cause together with his Father.' They are the Words of that famous Divine *Georg. Calixtus*, who follows *St. Chrysostom*; who takes this Angel to be one properly so called: And thence proves, the Heavenly Ministers take care of Pious People. And so doth *St. Basil* in no less than three places of his Works: Which show it was his settled Opinion. But it did not enter into their Thoughts that *Jacob* here prayed to an Angel, but only wish'd these Children might have the Angelical Protection, by the special Favour of God to them. For it is just such an Expression as that of *David*, to a contrary Purpose, *Psal. xxxv. 6. Let the Angel of the Lord persecute them.* Where no body will say he prays to an Angel, tho' his Words are exactly like these of *Jacob*.

*And let my Name be named on them.*] Here he plainly adopts them to be his Children, as he said before he would, ver. 5. For, to be called by one's Name, (which is the same with having his Name named on them) is as much as to be one's Children. For thus they that are said to be called by God's Name, became his pe-

culiar People. Therefore *Tostatus* well interprets it, *Sint duo Capita tribuum inter Filios Jacob*: Let them be the Heads of two Tribes among the Sons of *Jacob*. But none so plainly as *David Chytraeus*; whose Words are these: *Vera & simplicissima sententia hæc est; Isti pueri à me adoptati, &c. The true and most simple Sense is, These Youths, Manasseh and Ephraim, who are adopted by me, shall not hereafter be called the Sons of Joseph, but my Sons: And be Heirs, and in the division of the Inheritance of the Land of Canaan, receive an equal Portion with my Sons.*

*Grow into a multitude.*] The Hebrew word, as *Onkelos* interprets it, signifies, *increase like Fishes*, (as we also in the Margin translate it) which are the most fruitful of all Creatures, as Authors commonly observe. See *Bochart, P. i. Lib. i. cap. 6. Hierozoic.*

Ver. 19. *His younger Brother shall be greater than he.*] His Family multiplied faster, according to the signification of his Name; as appears from *Numb. i. 33, 35.* And the Kingdom was afterwards established in him; and all the ten Tribes called by the Name of *Ephraim*.

*Shall become a multitude of Nations.*] In the Hebrew, the Words are, *fulness of Nations*, i. e. of Families. As much as to say, his Seed shall replenish the Country with numerous Families: For that which replenishes the Earth is called the *fulness of the Earth*, *Psal. xxiv. 1.* and that which replenishes the Sea, the *fulness of the Sea*, *Psal. xcvi. 11. Isai. xlii. 10.* See *L. de Dieu*.

Ver. 20. *And he blessed them that day.*] He concluded with a solemn Benediction upon them both: And when he pronounced it, worshipped God, (as the Apostle tells us, *Hebr. xi. 21.*) leaning upon the top of his Staff. Whereby he was supported from falling; of which he would have been in danger when he bowed, if he had not leaned on it.

*In thee shall Israel bless.*] When my Posterity would wish all Happiness to others, they shall use this form of Speech, *God make you like Ephraim and Manasseh.* Which continues, they say, among the Jews to this Day.

Ver. 21. *Bring you again into the Land of your Fathers,*] Where your Fathers sojourned; and which God bestowed upon them in reversion.

Ver. 22. *Which I took out of the Hand of the Amorite, &c.*] He doth not mean the City of *Shechem*; which his Sons took unjustly and cruelly, (and not from the *Amorites*, but the *Hivites*) without his knowledge, and contrary to his will, but that piece of Land which he bought of *Hamor* the Father of *Shechem*, *Gen. xxiii. 19.* compared with *St. John iv. 5.* Which seems to be the reason why *Joseph* was himself here buried in his own Ground, given him by his Father, *Josh. xxiv. 32.* and not in the Cave of *Machpelah*. The only difficulty is, how he could say, that he took this Land from the *Amorite*, by his Sword, and by his Bow, (which comprehend all warlike Instruments) when he bought it for an hundred Pieces of Silver of *Hamor* the *Hivite*. It is to be supposed therefore that he took it, i. e. recovered it from the *Amorites*, who had seized on it, after his removal to another part of *Canaan*; and would not restore it, but constrained him to drive them out by force. We read nothing indeed



deed in the foregoing History, either of their invading his Possession, or his expelling them thence: But the Scripture relates many things to have been done, without mentioning the Circumstances of Time and Place; as *Bochartus* observes. And among other Instances gives that in xxxvi. 24. where *Anah* is said to have met with the *Emims* (so he understands it) in the Wilderness: Of which encounter we find no mention in any other place. See his *Hierozyic. P. ii. L. iv. cap. 13.* And, as I take it, we have a plainer Instance in the place a little before-mention'd, *Heb. xi. 21.* where the Apostle says, *Jacob*, when he was a dying, blessed both the Sons of *Joseph*, and worshipped, leaning upon the top of his Staff. Of which there is not a word in this History, but only of his blessing them, *ver. 20.*

There are those, who, with *St. Hierom*, understand by *Sword and Bow*, his Money: Which he calls by those warlike Names, to signify this was the only Instrument he used to acquire any thing. Just as the *Romans*, when they would signify they had got any thing, without any other help, but their own Industry alone, say they obtained it *Proprio Marte*; using a similitude from Military Expences and Labours. If this do not seem harsh, it is not hard to give an account why he calls those *Amorites*, who before were called *Hivites*: For *Amorites* seems to have been the general Name of all the seven Nations of *Canaan*, they being the Chief; just as all the People of the seven United Provinces, are now commonly called *Hollanders*, who are the most Potent of all the rest.

CHAP. XLIX.

Ver. 1. **J**acob called unto his Sons.] When he had done speaking with *Joseph*, perceiving his End approaching, he sent one to call the rest of his Sons to come to him.

*Gather yourselves together.*] Come all in a Body to me. Let me see you all together before I die.

*What shall be in the last Days.*] The Condition of your Posterity in future Times. *Jacob* is the first, that we read of, who particularly declared the future State of every one of his Sons, when he left the World. But it hath been an ancient Opinion, That the Souls of all excellent Men, the nearer they approached to their departure from hence, the more Divine they grew; and had a clearer prospect of things to come. Whence *Xenophon*, *L. viii.* makes his *Cyrus* say, when he was near his end, That the Souls of Men, at the point of death, become Prophetick. Which was universally true; for Prophecy is not a natural thing; nor were all excellent Men partakers of it; and God communicated it in what measures he pleased, to those who had any thing of it; and to *Jacob* more than had been bestowed upon his great Ancestors. For these last Words of his may be called *Prophecies* rather than *Benedictions*: Some of them containing no Blessing in them; but all of them Predictions.

Ver. 2. *Gather yourselves together.*] This is repeated, to hasten them; as the two next Words, *hear* and *bearken*, are used to excite their attention. It was the manner of good Men among the

*Hebrews* to call all their Children before them, and give them good Counsel, together with their Blessing, when they drew near to their end: The Words then spoken, being likely to stick fast in their Mind.

Ver. 3. *Reuben*, &c.] It is commonly observed, that the Style wherein he speaks to his Sons is much more lofty than that hitherto used in this Book. Which hath made some fancy that *Jacob* did not deliver these very Words; but *Moses* put the Sense of what he said into such Poetical Expressions. But it seems more reasonable to me, to think that the Spirit of Prophecy now coming upon him, raised his Style as well as his Understanding: As it did *Moses's* also; who delivered his Benedictions (in *Deut. xxxiii.*) in a strain more sublime, than his other Writings.

*Thou art my first-born.*] So we read xxix. 32. To whom the *Jews* commonly observe belonged three Prerogatives, a double Portion of the Father's Estate, the Priesthood, and the Kingdom, (as they speak) *i. e.* chief Authority among his Brethren. The first of these, saith the *Chaldee* Paraphrast, was given to *Joseph*, the second to *Levi*, the third to *Judah*, because *Reuben* had forfeited all the Rights of his Primogeniture, by his Incest with his Father's Wife. But Mr. *Selden* himself (who gives a full account of the *Jews* Opinion in this matter) acknowledges the Priesthood was not confined to the First-born before the Law, as appears by *Abel's* offering Sacrifice as well as *Cain*, and *Moses* being a Priest as well as *Aaron*, (*Psal. xcix. 6.*) unless we understand thereby the Office of Chief Priest. And so *Jonathan* here reports the ancient Opinion of the *Jews*, that *Reuben* lost the High-Priesthood. *L. i. de Synedr. cap. 16. pag. 643, &c.*

*My might.*] Whom I begot, when I was in my full Vigor.

*The beginning (or the first-fruits) of my strength.*] The same thing, in more words. Or, it may be interpreted, *the prime support of my family.* The First-born is called, *the beginning of strength*, in *Deut. xxi. 17. Psal. cv. 36.*

*The excellency of dignity.*] Who hadst the Preheminence among thy Brethren, (being the First-born) if thou hadst not fallen from it by thy Folly; as it follows afterwards.

*And the excellency of Power.*] Who wast born to the highest Authority among them. The *Hebrews* refer Dignity to the Priesthood, and Power to the Kingdom. But there being no solid ground to think the Priesthood, as I said before, was confined to the eldest Brother; I take Dignity to signify the double Portion of the Estate; and Power, Authority among them, while they remained in one Family.

Ver. 4. *Unstable as Water.*] The *Hebrew* word *Pachaz* signifying haste, and in the *Chaldee* having the signification of leaping; the Interpretation of *St. Hierom* seems most reasonable; which is, poured out like Water out of a Vessel upon the Ground. And then it denotes *Reuben's* falling from his Dignity, and losing his Preheminence; as Water suddenly disappears, when it is poured out on the Earth, and sucked up into it. Many refer it, particularly *Ca. Vitringa* in his late *Sacred Observations (Lib. i. cap. 12.)* to his unbounded Lust: but that is taken notice of in the latter part of this Verse, and given as a reason



son of his being degraded. Others therefore translate the *Hebrew* word *Pachaz* by the *Latin* word, *Levis*, a light or vain Person, (as we speak at this day) and then the meaning still is, *Water is not more prone to flow, when it is poured out, than thou wast to lose thy Dignity.* So *Georg. Calixtus*.

*Thou shalt not excel.]* There is nothing Great said to be done by this Tribe in Scripture. And they were not so numerous (to which the *Vulgar Latin* refers this) by more than a third part, as the Tribe of *Judab* (to whom God gave part of *Reuben's* Prerogative) when *Moses* by God's Command took the Sum of all the Congregation, *Numb. i. 21, 27.*

*Because thou wentest up to thy Father's bed.]* Committedst Incest with my Wife, xxxv. 22.

*Then defiledst thou it: He went up to my Couch.]* Or, rather, *When thou defiledst my Couch, it vanished*, i. e. his Excellency departed. For the word *Halab*, which is here translated to *go up*, signifies often in Scripture, to *vanish* or *perish*. As in *Psal. cii. 25. Isai. v. 24.* which makes the easiest Sense of this place, in this manner; '*Ex quo polluisti thorum meum, ascendit ut vapor aut fumus excellentia & dignitas tua, i. e. dilapsa est, extincta est, evanuit.* From the time that thou defiledst my Couch, thy Excellency and Dignity went up like a Vapour or Smoke, i. e. it slid away, it was extinct, it vanished.' They are the Words of the fore-named *Calixtus*; who well observes that this is explained in *1 Chron. v. 1.*

*Ver. 5. Simeon and Levi are Brethren.]* So were all the rest; but the meaning is, they are alike in their Dispositions, and link'd together in the same wicked Designs: For so the Word *Brother* sometimes signifies, a *Companion*, or *Associate*, that agrees in the same Inclinations or Undertakings with others. As *Prov. xviii. 9.*

*Instruments of cruelty are in their habitations.]* The word *Mecheroth* (which we translate *Habitations*) is no where else found; nor is there any root in the *Hebrew* Language, from whence it may derive that signification. Therefore *Lud. de Dieu*, from the *Æthiopick* Language, translates it *Counsels*: For so the Word signifies in that Tongue; and in an ill Sense, Conspirations, Machinations, or mischievous Devices. This *Job Ludolphus* approves of, and translates this Sentence after this manner, *Consilia eorum nihil sunt nisi vis & arma*: Their Counsels are nothing, but Force and Arms. Vid. *Comment. in Histor. Ethiop. Lib. i. cap. 15. n. 106.* *Aben Ezra* is not much different, who translates it, their *Compacts*: As *G. Vorstius* notes upon *Pirke Eliefer, cap. 38.* where there are other various Interpretations: With which I shall not trouble the Reader, because I have given that which I think most natural.

*Ver. 6. O my Soul, come not thou, &c.]* He utterly disclaims all Knowledge of their wicked Fact before-hand; or, approbation of it afterward. For by *Soul* is meant himself; and so the word *Honour* or *Glory* seems to mean, in the following words; which are but a repetition of this. Or, else it signifies the *Tongue*, as in many places of Scripture, (particularly *Psal. xxx. 12.*) and the meaning is, He never in Thought, much less in Word, assented to what they did. They glo-

ried in the slaughter they made; but God forbid that I should so much as approve it.

*Secret* signifying the same with *Assembly*, is, in reason, to be interpreted a *secret Place*, or *Closet*; where Cabals (as we now speak) are wont to be held.

*Slew a Man.]* i. e. *Shechem*; a great Man: Or, the Singular Number is put for the Plural.

*In their self-will.]* The *Hebrew* word *Ratson* may well be translated *Humour*. When they were in a fit of Rage.

*They digged down a Wall.]* Broke into *Hamor's* House, where *Shechem* was. In the Margin we translate it *houghed Oxen*: And indeed the *Hebrew* word *Schor* signifies an *Ox*, not a *Wall*; which they call *Shur*. Yet the *Vulgar*, the *Syriack*, *Arabick*, *Chaldee*, and a great Number of the *Hebrew* Authors interpret it a *Wall*. And tho' the LXX translated it *ἐνδεδυκόμενοι ταύρων*, they hamstring'd an *Ox*; yet the Author of the *Greek Scholion* (as *Bochart* acknowledges) translates it *ὑπερβίβωσαν τείχος*, they undermined a *Wall*. The Truth is, we read of neither in the Story, but only of their taking their *Sheep* and their *Oxen*, xxxiv. 28. which signifies not their houghing them; but their driving them away. Perhaps, they both broke down a *Wall* to come at their Flocks; and also houghed those, which they were afraid would otherwise have escaped their Hands and got away.

*Ver. 7. Cursed be their Anger.]* Their Fury was most execrable, and detestable; and brought a Curse upon them.

*For it was fierce.]* Outrageous; or, as the *Vulgar* translates it, *pertinacious*. Not a sudden, impetuous Passion, that was soon over: But a settled, inflexible Rage. So he condemns them upon a double account. *First*, that they had such an implacable desire of Revenge; and *then*, that their Revenge was too cruel.

*I will divide them in Jacob, &c.]* This is the Punishment, which by a Prophetick Spirit he foretels God would inflict upon them: That they who were associated in Wickedness, should be disjoined one from another; when his Children came to inherit the Land of *Canaan*. And so it fell out; for *Simeon's* Posterity had not a separate Inheritance by themselves, but only a Portion in the midst of the Tribe of *Judab*, as we read *Josh. xix. 1, 9.* and accordingly we find them assisting one another, to enlarge their Border, *Judg. i. 3. 17.* And their Portion being too strait for them, we read how in after-times they acquired Possessions where they could, far from the rest of their Brethren: *Five hundred* of this Tribe, under several Captains, going to *Mount Seir*, and there settling themselves, *1 Chron. iv. 39, 42.* It is a constant Tradition also among the *Hebrews*, (as *P. Fagius* observes) that a great many of this Tribe wanting a livelihood, applied themselves to the teaching of Children; and were employed as School-Masters in all the other Tribes of *Israel*: Where few followed this Employment but *Simeonites*. If this be true, it is a further Proof of their scattered Condition.

As for the Tribe of *Levi*, it is manifest they had no Inheritance allotted to them, among their Brethren; but were dispersed among all the Tribes: Having certain Cities assigned to them, with a little Land about them. This indeed



indeed did not prove a Curse to them, they having the Tenth of all the Increase of the Land throughout the whole Country; for this Curse seems to have been taken off, upon that eminent Service they did in falling upon the Worshippers of the golden Calf, and thereby consecrating themselves unto the Lord, *Exod.* xxxii. 26, 29. upon which Account *Moses* blesses this Tribe a little before he dy'd, *Deut.* xxxiii. 9. whereas he gives no Blessing at all to the Tribe of *Simeon*, but leaves them under this Curse, a great Ringleader of the Idolatry with *Baal-Peor*, being a Prince of this Tribe, whom *Phineas*, of the Tribe of *Levi*, slew in his Zeal for the Lord, *Numb.* xxv. 11, 14.

Ver. 8. *Judab, thou art he whom thy Brethren shall praise.*] Or, thou art *Judab*, and well may'st thou be so call'd, for thy Brethren shall praise thee: The Name of *Judab* signifies Praise, unto which his Father alludes; it was given him by his Mother, in Thankfulness to God for him, xxix. 35. And now his Father gives another Reason of his Name, because all his Brethren should applaud his worthy Acts, and praise God for them; which is not spoken of *Judab's* Person, but of his Family or Tribe, who in future Times were very famous.

*Thy Hand shall be in the Neck of thy Enemies.*] To overthrow them, and bring them under; which was eminently fulfill'd in *David*, as he himself acknowledges, *Psal.* xviii. 40. And so were the foregoing Words, when all the Daughters of *Israel* came forth of their Cities singing his Praises in such an high Strain as offended *Saul*, *1 Sam.* xviii. 6, 7.

*Thy Father's Children shall bow down to thee.*] Acknowledge thee their Superior.

Ver. 9. *Judab is a Lion's Whelp, &c.*] He sets forth in this Verse the warlike Temper of this Tribe, and their undaunted Courage and Terribleness to their Enemies; and he seems to express the Beginning, Increase, and full Growth of their Power by a young Lion, a Lion, and a Lioness, which is the fiercest of all other.

*A Lion's Whelp.*] This Tribe gave early Proof of their Valour, being the first that went to fight against the *Canaanites* after the Death of *Joshua*, *Judg.* i. 1, 2. And *David*, who was of this Tribe, when he was but a Youth kill'd a Lion and a Bear, and the great Giant *Goliath*.

*From the Prey, my Son, thou art gone up.*] He speaks as if he saw them returning in Triumph with the Spoils of their Enemies, alluding unto Lions, who having gotten their Prey in the Plain, return satiated to the Mountains, as *Bochartus* observes, *P. i. L. iii. cap. 2. Hierozoic.*

*He stoopeth down, he coucheth as a Lion.*] The Hebrew Word *Ari* signifies a grown Lion, come to his full Strength; by whose stooping down (bending his Knees the Hebrew Word signifies) and couching to take his Rest (which all four-footed Beasts do, but the Lion is observ'd to sleep whole Days in his Den, or in Thickets, that he may be fresher for his Prey in the Night) *Jacob* sets forth the Ease and Quiet that *Judab* should enjoy after their Victories, without any Fear of Disturbance.

*And as an old Lion.*] I think *Bochart* hath plainly demonstrated that *Labi* signifies a Lioness, which is rather fiercer than a Lion, as he observes out of *Herodotus*, and other Authors, *P. i. Hierozoic. Lib. iii. cap. i.*

*Who shall rouse him up?*] Having overcome his Enemies he shall live in secure Peace, free from their Incursions, none daring to invade him, no more than to stir up a sleepy Lion.

Ver. 10. *The Scepter shall not depart from Judab, &c.*] That the first Word *Schebet* is rightly translated *Scepter*, we have the unanimous Testimony of the three *Targums*, of the ancient Book *Rabboth*, with a great many of the modern *Rabbins* (such as *Caskuni*, *Bechai*, *Abarbinel*, &c.) who all think the Word signifies a *Scepter*, and not a *Tribe*, as some few would have it; whom some Christians follow, particularly *Jac. Altingius* hath lately asserted it in his *Schilo*, but in my Judgment against the clearest Evidence for the other Signification; for as *Schebet* doth not originally signify a *Tribe*, but a *Rod* or *Wand* shooting from the Root of a Tree (from whence it was translated to signify a *Tribe* who springs out of a common Stock, *i. e.* the Father of a Family) so the Verse foregoing being a plain Prediction of *Judab's* Dominion, not only over external Enemies, but over his Brethren, what can we so reasonably think to be the Design of this Verse, as to foretel the Continuance and Duration of that great Power and Authority promised in the foregoing? It is observable also, that the very same Phrase is used in this Sense, and cannot have another. *Zech.* x. 11. *The Scepter of Egypt shall depart away*; where there are two of the Words here used, signifying the Dominion which the *Egyptians* then exercised over the poor *Jews*, should quite cease; and if *Moses* had meant a *Tribe* in this Place, he would not have said, *the Tribe shall not depart from Judab*, but *the Tribe of Judab shall not cease*; for the former looks like a Tautology.

The Meaning of this Word then being settled, it is manifest *Jacob* here gives *Judab* the highest Superiority over his Brethren, and informs them, that from the Time his Authority should be establish'd, there should continue a Form of Government in this Tribe till the coming of the Messiah. The Word *Scepter* is more used in ancient Times (as *Mr. Selden* observes in his *Titles of Honour*) to signify Kingly Power, than either *Crown* or *Diadem*, which have been used more in later Times; and therefore the *LXX* translate it *Ἀρχή*, of whose Authority the *Rod*, *Staff*, or *Scepter*, was the Ensign; and accordingly in the Prophecy of *Amos* i. 5. *He that holdeth the Scepter* is used absolutely for a King. Now this regal Power began in the Tribe of *Judab*, when *David* was King over all *Israel*, *1 Chron.* xxviii. 4. and his Posterity held it till the Captivity of *Babylon*.

But then the next Word in this Verse, *Mechokek* (which we translate *Lawgiver*) signifies a Diminution of this Dignity before the finishing of this Prophecy; for *Mechokkim* were not of equal Power with Kings, and therefore we translate the Word elsewhere *Governors*, *Judg.* v. 9, 14. who were not endu'd with an absolute Power, but depended on the Power of another. And thus *R. Solomon Jarchi* expressly says (in his Commentaries on the



*Sanhedrim*) that as *Schebet* signifies the highest Authority, so *Mechokkek* signifies a lesser Magistrate or Ruler, who was set over the People by the Authority and License of the Kings of *Persia*; for this Kind of Power was settled among them at their Return from *Babylon*, when *Zorobabel* was made their Governor; and after they were invaded by the *Seleucidae*, this Authority was recovered and maintained by the *Maccabees*, till they were depriv'd of it by *Herod* and the *Romans*; at which Time Christ came, when it is evident they were become Subjects to the *Romans*, by the very Enrolling that was made of them at the Birth of our Saviour, which was a publick Testimony of *Augustus's* Sovereignty over them; so that the Meaning of this Prophecy is, *There shall be either Kings or Governors among the Jews till Christ come.* So *J. Christoph. Wagenfeil* (who hath discuss'd this Place with great Exactness) gives the Sense of these Words, and it is literally true; till the Captivity they had Kings, after their Return they had Governors, under the *Persians*, *Greeks* and *Romans*. See his *Confut. Carm. Memorialis Libri Nitzachon. R. Lipmanni*, p. 293, &c.

To strengthen which Interpretation he makes this judicious Remark in another Place of the same Book, p. 373. That the whole Time, from the Beginning to the End of *Judah's* Authority, was well nigh equally divided between Kings and Governors; for according to *Josephus*, *L. xi. Antiq. cap. 4.* they liv'd under Kings from *David's* Time to the Captivity, 532 Years; and under the *Mechokkim* or Governors after the Captivity, much about the same Number of Years; for there being 588 Years from the Captivity to our Saviour's Birth, if 70 Years be deducted (which was the Time their Captivity lasted) and 10 be added (in which, after the Birth of Christ, *Herod* and his Son *Archelaus* reign'd in *Judaea*, and it was not yet reduc'd into the Form of a Province) there were just 528 Years; that is, the Space in which they were under Kingly Authority, and under subordinate Governors, was in a manner of the same Length; which makes it the more wonderful, that *Jacob* should so many Ages before exactly divide the whole Power he foresaw would be in *Judah*, between them that wielded a Scepter, and those who were only subordinate Governors.

That the Letter *Vau* before the Word we translate *Lawgiver*, hath the Force of a *Disjunctive*, and is not a mere *Copulative*, all allow; and there are many Examples of it in other Places, particularly in the Tenth Commandment, *Exod. xx. 14.* The greatest Objection that I can find against this Interpretation is, That tho' *Zorobabel*, the first Governor after the Captivity, was of the Tribe of *Judah*, yet the *Maccabees*, who were their Governors most of the Time after the Captivity, were of the Tribe of *Levi*; but it is to be consider'd, that the Prophecy doth not say these Rulers or Governors should be of the Tribe of *Judah*, but only in that Tribe which had a Government of their own, till the coming of Christ; besides, by *Judah* is not to be understood merely the People of that Tribe, but all those that were call'd *Jews*,

consisting also of the Tribes of *Benjamin* and *Levi*, who were incorporated with them, and were all call'd *Judah*, in opposition to the Kingdom of *Israel*; for *Benjamin* it is evident was so near to *Judah*, that they were reputed the very same; whence it is that *Mordecai*, who was of the Tribe of *Benjamin*, is call'd *Isch Jebudi*, a *Jew*, in *Esther* ii. 5. because that Tribe was comprehended under *Judah* from the Time that the rest rent themselves from the House of *David*; when *Jeroboam* also set up the meanest of the People for Priests, who were not of the Tribe of *Levi*, *1 Kings* xii. 33. this made the *Levites* fly to *Judah*, and become one with them; and therefore the *Maccabees* were in effect *Jews*, who held the chief Authority among them, till *Antigonus* was driven out and kill'd by *Herod*, who was an *Edomite*, set over them by the *Romans*.

*From between his Feet.*] The common Interpretation every Body knows, which is, *of his Seed*, or *Posterity*; but *Ludolphus*, instead of *Raglau*, *Feet*, would have us read *Daglau*, *Banners*, according to the *Samaritan Copy*; which is well confuted by the fore-named *Wagenfeil*, p. 269. of the fore-named Book, where he translates these Words thus, *Even to the last End of that State*; for so the People at the Feet signifies (*Exod. xi. 8. 2 Kings* iii. 9.) those that bring up the Rear, as we now speak; and so some ancient Interpreters in the *Talmud* he shews expound it here, of the last *Posterity of Judah*, and the Times when their Commonwealth was coming to a Conclusion.

*Until Shiloh come.*] Let the Original of this Word *Shiloh* be what it will (which some translate *to be sent*; others, *his Son*, or *Child*, or *his Seed*; others, *quiet*, *peaceable*, *pacifick*, *prosperous*, and consequently, *renowned*, *august*, to whom Gifts or Offerings shall be made, as *R. Solomon* takes it; others, *whose is*, viz. the Kingdom) the Messiah or Christ is certainly hereby meant, as all the three *Targums* agree, and the *Talmud* in the Title *Sanhedrim*, cap. xi. and *Baal-Hatturim*, *Bereschit-Rabba*, and many other ancient and modern *Jews*. I will mention only the Words of *R. Bechai*, who confesses it is right to understand this Verse of the Messiah, the last Redeemer; “ which is meant when it saith, *till Shiloh come*, “ *i. e.* his Son, proceeding from his Seed. And “ the reason why the Word *Beno* is not used in “ this Prophecy, but *Shiloh*, is, because he would “ emphatically express a Son, who should be “ brought forth of his Mother's Womb, after “ the manner of all those that are born of a “ Woman.” Of this Interpretation they are so convinc'd, that to evade the Argument we argue from hence to prove the Messiah is come, they have invented a great many Tales of the Power they have still in some remote Parts of the World. There is a Book written on purpose, called, *The Voice of glad Tidings*, wherein they labour to prove they have a Kingdom still remaining; which, if it should be granted, signifies nothing; for this Prophecy is concerning their Government in their own Country, the Land of *Canaan*; as they themselves very well know, which makes them so desirous



desirous to return thither again, that the Hand of Judah may be upon the Neck of his Enemies, and he may go up from *the prey like a Lion*, and *tie his As to the Vine*, and *wash his Garments in Wine*, &c. as the words are in the rest of this Prophecy. And whatsoever some of them are pleased to say concerning their Power, no body knows where, they are sometimes in a contrary humour: For in the *Gemara Sanhedrim* they say, *Cap. xi. §. 32. There shall not be the least Magistrate in Israel when the Messiah comes.*

*Unto him shall the gathering of the People be.*] So this Clause is expounded by *Abarbinel* himself, whose words are, *The People of the Nations shall be gathered to worship him*, i. e. the Messiah. See *L'Empereur in Jacchiad. p. 164.* and *Codex Middoth, p. 106, 107.* *Wagenfeil* indeed thinks the most literal Interpretation to be this: *To him shall be the Obedience of the People*: Which is the Interpretation of *Onkelos* and the *Hierusalem Paraphrast.* *Kimchi* also (*Lib. Radic.*) so expounds it, *The People shall obey him*; taking upon them to observe what he shall command them. And in *Prov. xxx. 17.* which is the only place besides this, where this word *Jikkab* is found, it seems to signify Obedience.

See *Confut. Carm. R. Lipmanni, p. 295.* where *Wagenfeil*, after the examination of every particular word in this Verse, thus sums up the Sense of it in this Paraphrase.

*That Royal Power and Authority which shall be established in the Posterity of Judah shall not be taken from them; or, at least, they shall not be destitute of Rulers and Governors, no, not when they are in their declining Condition, until the coming of the Messiah. But when he is come, there shall be no difference between the Jews and other Nations; who shall all be obedient unto the Messiah. And after that, the Posterity of Judah shall have neither King, nor Ruler of their own: But the whole Commonwealth of Judah shall quite lose all Form, and never recover it again.*

The Truth of this Exposition appears exactly from their History: Of which it will be useful here to give an account. For from *David* to the Captivity of *Babylon* they held the Scepter, for five whole Ages and more, as I observed above. After which, when seventy Years were finished in that Captivity, they lived by their own Laws in their own Country; but had no absolute Authority of their own independent upon others, nor ever enjoyed a full Liberty. For they were at first under the *Persian Monarchs*: Afterwards, upon the Conquest made by *Alexander*, under the *Greeks*: And then, under the Kings of *Asia Minor* and *Egypt*, till the *Roman Yoke* was imposed upon them. Yet all this time, while they were under the Empire of others, they enjoyed *Governors* or *Rulers* of their own; who administered their Affairs under those Monarchs. The first was *Zerobabel*, called the *Captain*, or *Prince of Judah*, *Haggai i. 1.* After him, *Ezra*, and *Nehemiah*. And before them, it is likely, there were some others, as *Jos. Scaliger* gathers from *Neb. v. 15.* After the death of *Nehemiah*, the Government came into the Hands of the High-Priests, as appears from *Josephus, Lib. xi. cap. 8.* where he shows how *Jaddus* the High-Priest met *Alexander* in his Expedition against *Persia*: Which Power was confirmed in that Order, by the

*Maccabees*, as we commonly call them: It began in *Mattathias*; and was continued in his Sons. The third of which, *Simon*, raised it to such a Splendor; that he looked like a Prince, as the Reader may see it described in *1 Maccab. xiv.* From whence his Grand-child *Aristobulus* seems to have taken occasion to affect the Name of King, tho' he had but the Shadow of that Power. Yet his Posterity kept that Name to the time of *Herod*; who stript them of all their Power, and destroy'd their Family: After his death the Kingdom was divided by *Augustus* into *Tetrarchies*: *Archelaus* being made *Tetrarch* of *Judea*, and the rest of the Country divided between *Philip* and *Antipas*. But *Archelaus* misbehaving himself, he was deprived of his Government, and banished to *Vienne* in *France*: And then *Judea* was reduced into the Form of a Province, and ruled by *Roman Governors*: After which there was no King nor *Ethnarch* of *Judea*: So that after this time we may safely conclude, the *Jews* lost even their *Mechokkim* or *Governors*, as they had long ago lost the Scepter; and had no power remaining among them of administering the Affairs of their Commonwealth.

Now at this time our Blessed Lord and Saviour *Jesus Christ*, the true *Shiloh*, came; who was the Founder of a new and heavenly Kingdom. And nothing more was left to be done for the fulfilling of this Prophecy, but after his crucifying, to destroy *Jerusalem* and the Temple, and therewith the whole Form of their Government, both Civil and Sacred. Then all Power was entirely taken from *Judah*, when Christ had erected his Throne in the Heavens, and brought many People in several parts of the Earth unto his Obedience, and made them Members of his Celestial Kingdom. Till which time this Prophecy was not compleatly fulfilled: Which may be the reason possibly, that it is not alledged by Christ and his Apostles; because the *Jews* might have said, We have still a Government among us: Which could not be pretended after the destruction by *Titus*. Which is now above Sixteen hundred Years ago; and there is not the least sign of their Restitution. Which so perplexed *R. Samuel Moraccanus*, that it made him write thus to a Friend of his, above Six hundred Years since:

*I would fain learn from thee, out of the Testimonies of the Law, and the Prophets, and other Scriptures, why the Jews are thus smitten in this Captivity wherein we are: Which may be properly called, the PERPETUAL ANGER OF GOD, because it hath no end. For it is now above a thousand Years since we were carried captive by TITUS; and yet our Fathers, who worshipped Idols, kill'd the Prophets, and cast the Law behind their back, were only punished with a seventy Years Captivity, and then brought home again: But now there is no end of our Calamities, nor do the Prophets promise any.*

If this Argument was hard to be answered then in his Days, it is much harder now in ours; who still see them pursued by God's Vengeance: Which can be for nothing else but rejecting, and crucifying the Messiah, the Saviour of the World.

Ver. 11. *Binding his Foal unto the Vine, &c.*] This Verse sets forth the great Fertility of *Judah's* Country



Country (abounding with Vineyards and Pastures) by two hyperbolical Expressions: *First*, That Vines should be as common there, as Thorn-hedges in other Places; so that they might tie Asses, with their Colts to them: Or, as some will have it, lade an Ass with the Fruit of one Vine. *Secondly*, That Wine should be as common as Water; so that they should have enough, not only to drink, but to wash their Cloaths in it. Which doth not imply that they made it serve for that Use, but only denotes its Plenty; which was so very great, that in treading the Grapes, and pressing out the Juice, their Garments were all sprinkled with Wine, which one might wring out of them.

*Choice Vine.*] The Vine of *Sorek* (which we here translate *choice*, and in *Jerem.* ii. 21. *noble Vine*) was the most excellent in all that Country. For *Sorek* was a Place not above half a Mile from the Valley of *Eschol*; from whence the Spies brought the large Bunches, as a Sample of the Fruitfulness of the Country. See *Bochart. P. i. Hierozoic. Lib. iii. cap. 13.*

Ver. 12. *His Eyes shall be red with Wine, &c.*] This Verse sets forth the Healthfulness and Vigor of the Inhabitants of that fertile Country. But Dr. *Castell* thinks this not to be a good Translation; because it can be said of none but a Drunkard, that his *Eyes are red with Wine*. And therefore it ought to be translated, *his Eyes* (or *his Countenance*, for so *Eyes* sometimes signifies) shall be *brighter* and more *shining than Wine*. So the word we render *red* signifies in the *Arabick* Tongue, as he shows in his *Oratio in Schol. Theolog. p. 31.* and in his *Lexicon*. Yet the same word in the *Proverbs*, xxiii. 29. cannot have any other signification than *red*; and the *red* Colour of the Eyes answers very well here to the *Whiteness* of the Teeth, which follows; and there is no more reason to think he means, they should make their Eyes red with drinking Wine, than that they should *wash their Cloaths* in it; but it may only express the great abundance of Wine, to serve not only their necessity, but excess.

*And his Teeth white with Milk.*] Milk doth not make the Teeth white, but gives such an excellent Nourishment, that they who live upon it are healthy and strong; and their Teeth not so apt to rot as theirs who feed upon greater Dainties. So the meaning is, the rich Pastures in that Country should feed great Flocks, and consequently, they should have abundance of Milk, so good and nourishing, that the Teeth of the Countrymen who lived upon it should be as white as the Milk they drank. Or if the foregoing Words be translated, *His Eyes shall be brighter than Wine*, these are to be translated, *His Teeth whiter than Milk*.

Out of these three Verses foregoing *Bochartus* thinks the whole Story of *Silenus* was forged by the Poets. See his *Canaan, Lib. i. cap. 18. p. 482.*

Ver. 13. *Zebulon shall dwell at the Haven of the Sea,*] Near the Lake of *Tiberias*; called in Scripture the *Sea of Galilee*.

*He shall be a Haven for Ships.*] The Lot that fell to him extended from thence to the *Mediterranean*, where there were Ports for Ships.

*His Border shall be unto Zidon.*] He doth not mean the City of *Zidon*; for the Tribe of *Zebulon* did not extend themselves beyond Mount *Carmel*, which is forty Miles at least from thence: But the Country of *Zidon*, i. e. *Phœnicia*, (as *Bochart* observes in his *Phaleg, L. iv. cap. 34.*) which the *Zebulonites* touched. For as the *Phœnicians* were called *Syrians from Sur*, i. e. *Tyre*, so they were called *Sidonians from Sidon*, as *Hesychius* tells us, who interprets Σιδωνιοι by Φοίνικες. Whence the LXX have *Phœnicians* for *Sidonians*, *Deut. iii. 9.* and *Phœnice* for *Sidon*, *Isai. xxiii. 2.*

It is very much to be admired, That *Jacob* should foretel so many Years beforehand, the Situation of his Posterity in the Land of *Canaan*, when their several Portions fell to them by Lot, and not by their own choice, *Josh. xix. 10, 11.* This could not have been, but by the Spirit of Prophecy. And it is remarkable also, that he mentions *Zebulon* before *Issachar*, who was his elder Brother, (xxx. 11.) for no other reason that I can discern, but because *Zebulon's* Lot was to come up before *Issachar's* in the Division of the Land, his being the *third*, and *Issachar's* the *fourth*; *Josh. xix. 10, 17.* By this they were taught that their Habitation in the Land of *Canaan* was the Gift of God, and did not come by chance, their Forefather having so long before predicted the very Portion they should inherit.

Ver. 14. *Issachar is a strong Ass.*] As he compared *Judah* to a *Lion*, because of his Valour; so he compares *Issachar* to an *Ass*, and a *strong Ass*, because he foresaw they would be very patient and unwearied in rustical Labours: In which Asses were principally employed in those Countries.

*Couching down between two burdens.*] There are various Opinions about the signification of that word, which we translate *Burdens*; but none seem to me so apt as that, to express the great Strength of an Ass, which lies down with its Load hanging down on both sides. Whence a She-Ass is called *Athon* (as *Bochart* observes) from the word *Ethan*, which signifies *Strength*; because no Beast of that bigness can carry such heavy Burdens.

Ver. 15. *And he saw that rest was good.*] Or, as some will have it, their *resting place*; the Country that fell to their share in the Land of *Canaan*, no part of which was more fruitful, than some parts of *Issachar's* Portion. Which way soever we take it, he seems to foretel they would chuse to follow Husbandry rather than Merchandize (as *Zebulon* did) and love Quiet and Peace, as Husbandmen do; especially when they live in a rich Soil, as this Tribe did. For so it follows:

*And the Land, that it was pleasant.*] The famous Valley of *Jezreel* was in this Tribe: Whose Border extended as far as *Jordan*, where there was a very pleasant Country; *Josh. xix. 18, 22.*

*Bowed his Shoulder to bear.*] Taking any pains to till the Land; and to carry in the Corn, with other Fruits of the Earth.

*And became a Servant unto Tribute.*] Submitting to the heaviest Taxes, rather than lose their Repose: For the preservation of which they were



were content to give any Money, that they might redeem their Services in the Wars, or otherwise by large Contributions.

Ver. 16. *Dan shall judge his People, &c.*] In the word *Judge* he alludes to the Name of *Dan*: Which signifies *Judging*, i. e. Ruling and Governing. A great many follow *Onkelos*, who expounds it thus: *A Man shall arise out of the Tribe of Dan, in whose Days the People shall be delivered, &c.* And accordingly we read that *Samson*, who was of this Tribe, judged *Israel* twenty Years. So the meaning is, the Tribe of *Dan* shall have the honour to produce a *Judge*, as well as other Tribes. But there is this Exception to this Interpretation, that all the Tribes did not produce *Judges*; and all *Israel* (whom the *Judges* governed) cannot be said to be *Dan's* People. But by *his People* (whom he is said here to judge) are properly meant those of his Tribe. And therefore *Jacob's* meaning is, that tho' he were the Son of a Concubine, yet his Posterity should be governed by a Head of their own Tribe, as the other Tribes of *Israel* were. So by this he took away all distinction between the Sons of his Concubines (of whom *Dan* was the first) and those which he had by *Leah* and *Rachel*.

Ver. 17. *Dan shall be a Serpent by the way.*] The next Words show, what kind of Serpent he should be like, *An Adder in the Path*. The Hebrew word *Schephiphon*, some take for a *Basilisk*; others for an *Asp*, or a *Viper*; others a *Snake*, or *Adder*. The *Vulgar* translates it, *Cerastes*; which is a kind of *Viper*: And *Bochartus* (in his *Hierozoicon*, P. ii. L. iii. c. 12.) hath confirmed this Translation, by showing how well it agrees to the Characters which Authors give of it: That it lies in Sand, and in the Ruts which Cart-wheels make in the Highway; and so is ready to bite Travellers, or their Horses. Which is the harder to be avoided, because it is of a sandy Colour; so that *αἱ πολλοὶ ἀγνοῦντες παῖσι*, many tread upon it unawares: And *Nichander* says, the Poison of these Serpents is chiefly felt in the Thighs and Hams of those they bite. Which perfectly agrees with what *Jacob* saith in the following Words:

*That biteth the Horse-heels, so that his Rider shall fall backward.*] The Horse not being able to stand when the Venom works in his Legs, the Rider must needs fall with him. All this, some make to be a Description of *Samson*, who led no Armies against his Enemies, but overthrew them by Subtlety and Craft. But it rather belongs to all the *Danites* (as what was said before to all the *Zebulonites* and *Issacharites*), who *Jacob* foresaw would, *astu potius, quam aperto Marte rem gerere*, manage their Wars rather by Cunning and Craft, than by open Hostility, as *Bochart* speaks. An Example of which we have in *Judg.* xviii. 27.

Ver. 18. *I have waited for thy Salvation, O LORD.*] They that refer the foregoing Words to *Samson*, make an easy Interpretation of this Verse. Which is, That *Jacob* foreseeing his great Atchievements for the Deliverance of his Children, prays that God would upon all occasions vouchsafe to send such Deliverers unto them from their Oppressors. And the *Chaldee* Paraphrasts make him look beyond such Deliverers

unto Christ, the great Saviour of the World. For these are the Words of *Onkelos* (in the *Complutensian* Edition, for they are not to be found in *Buxtorf's*, or *Bomberg's*) *I do not wait for the Salvation of Gideon the Son of Joash, which is temporal Salvation; or of Samson the Son of Manoah, which is also a transitory Salvation; but I expect the Redemption of Christ, the Son of David, &c.* *Jonathan* and the *Hierusalem Targum* say the same. And if we take all this Prophecy to belong to the whole Tribe, (as I believe it doth) that doth not exclude such a Sense. But *Jacob* foreseeing the Distresses wherein they would be, (*Josb.* xix. 47. *Judg.* i. 34.) prays God to help them, and deliver them, and teach them to look up to him in all their Straits and Necessities: And especially to wait for the *Messiah*. Yet after all, I think, the Words may have another meaning, which is this: *Jacob* perceiving his approaching death, and his Spirits beginning to fail him, in the middle of his Speech to his Sons, breaks out into this Exclamation, (which belongs to none of them) saying, *I wait, O LORD, for a happy Deliverance out of this World, into a better Place.*

And then having rested himself a while, to recover his Strength, he proceeded to bless the rest of his Sons.

Ver. 19. *Gad, a Troop shall overcome him,*] Or invade him. There is an allusion in every word to the Name of *Gad*: Whose Inheritance being in a Frontier Country beyond *Jordan*, was very much exposed to the Incursions of the *Ammonites*, and *Moabites*, and the rest of those envious Neighbours, that dwelt in or near *Arabia*. And some think the word *Troop* hath a great Propriety in it; signifying not a just Army, but a Party, as we speak, a Band of Men that came oftentimes to rob and spoil. But it appears by the Prophet *Jeremiah*, xlix. 1. that the *Ammonites* sometime possessed themselves of the Country of *Gad*, or at least, of some part of it, and exercised great Cruelties there, *Amos* i. 13. Long before which, the Book of *Judges* informs us, how they were oppressed by these People for eighteen Years together, x. 8. and came with a great Army and encamped in *Gilead*, (*ver.* 17.) which was in the Tribe of *Gad*.

*But he shall overcome at the last.*] This was eminently fulfilled when *Jephthah* the *Gileadite* fought with the Children of *Ammon*, and subdued them before the Children of *Israel*, *Judg.* xi. 33. and when this Tribe (together with their Brethren of *Reuben* and *Manasseh*) made War with the *Hagarites*, and possessed themselves of their Country: Which they kept till the Captivity, because the War was of God, 1 *Chron.* v. 22.

Ver. 20. *Out of Ashur.*] i. e. Of his Country. *His Bread shall be fat.*] Shall be excellent Provision, of all sorts, for the sustenance of human Life. For *Bread* comprehends not only Corn, but Wine and Oil, and all sorts of Victuals, xxi. 14.

*And he shall yield royal dainties.*] His Country shall afford not only all things necessary, but the choicest Fruits, fit to be served up to the Table of Kings. For part of it lay about *Carmel* (*Josb.* xix. 26.) where there was a most delicious Valley.

Ver.



Ver. 21. *Naphtali is a Hind let loose.*] As he had compared *Judab* to a *Lion*; and *Issachar* to an *Ass*, and *Dan* to a *Serpent*, so he compares this Son to a *Hind*; which is not confined within Pales or Walls, but runs at large whither it pleaseth. Whereby is signified, that this Tribe would be great lovers of Liberty.

*He giveth goodly (or pleasing) words.*] Which denotes their Address (as we now speak) charming Language and Affability, to win the Favour of others; and thereby preserve their Peace and Liberty. *Mercer* makes this *Verse* to signify their speed and swiftness in dispatch of Business, and their smoothness in the management of it: Which might render them acceptable to all Men. There are no Instances indeed in Scripture to make out this Character: For *Barak*, who was of this Tribe, was very slow in undertaking the Deliverance of *Israel*. Nor do we read they were more zealous Asserters of Liberty than others. But yet this will not warrant us to alter the punctuation of the Words (as *Bochart* doth, *P. i. Hierozoic. L. iii. cap. 18.*) to make a quite different Sense, which is this: *Naphtali is a well-spread Tree, which puts out beautiful Branches.* For we do not find that they were either more beautiful, or numerous, than other Tribes: But we find, quite contrary, that *Simeon*, *Judab*, *Issachar*, *Zebulon*, and *Dan*, were all more numerous than they, when *Moses* took an account of them, *Numb. i. 23, 27, 29, 31, 39.* Besides, this Interpretation makes this *Verse*, in a manner, the very same with the next concerning *Joseph*. Therefore, tho' the LXX agree to *Bochart's* Version, we had better stick to our own; which makes a Sense clear and proper enough.

Ver. 22. *Joseph is a fruitful Bough,*] Or young Plant. It is an Allusion to his Name; which imports Growth and Increase: And may well be understood of the great Dignity to which he was risen in *Egypt*. Unto which he was advanced in a short time after *Pharaoh* took notice of him: Like a Bough or young Plant, which shoots up apace; and thence compared in the next Words to

*A fruitful Bough by a Well,*] Or Spring of Water: Which in those dry Countries, made the Plants which were set near them to grow the faster, and to a greater height (*Psal. i. 3.*) and therefore signifies his extraordinary advancement.

*Whose Branches run over the Wall.*] Cover the Wall that surrounds the Spring, or the Wall against which the Tree is planted. Which seems to denote the two Tribes of *Ephraim* and *Manasseh*; which sprang from him, and were very flourishing: As appears from *Josh. xvii. 14, 17.* where they tell him, they were a great People, whom the *LORD* had blessed hitherto. And *Joshua* there acknowledges as much, saying, *Thou art a great People, and hast great Power*: And therefore assigns them a larger Portion of Land than they had at first. The *Hebrew* word *Banoth*, which we translate *Boughs*, literally signifying *Daughters*, some think that as he speaks of the Sons of *Joseph* in the foregoing part of the *Verse*, so in this he speaks of his *Daughters* that they should go to the Wall, i. e. saith *Dr. Lightfoot*, even to the Enemy, to repair the hostile Tribe

of *Benjamin*; which otherwise had decayed for want of Wives. For so the word *Schur* signifies, and is translated by us, an *Enemy*, *Psal. xcii. 11.* And *D. Chytræus* understands here by *Daughters*, the Cities of the Tribe of *Ephraim* which should be well governed, tho' some should set themselves against it.

Ver. 23. *The Archers.*] In the *Hebrew* the word *Baale chitsim* signify Masters in the Art of Shooting; and therefore denotes those here spoken of to be skilful in doing mischief: Such were his Brethren, who were full not only of Envy, but Hatred to him, xxxviii. 4, 5, 11. Some refer it also to *Potiphar's* Wife; who wickedly slandered him: And others to the whole Tribe of *Ephraim*; who were encompassed with Enemies (who in general are meant by *Archers*) when the Kingdom was settled in them over the ten Tribes.

*Having sorely grieved him,*] By their unkind, or rather churlish Behaviour towards him; for they could not speak peaceably to him, (xxxviii. 4.) and it's likely, they reviled him, and threw out bitter words against him: Which are properly compared to Arrows, *Psal. lxiv. 3.*

*And shot at him.*] Designed to destroy him; and did actually throw him into sore Afflictions, xxxviii. 22, 24, 28.

*And hated him.*] Which arose from their Hatred to him.

Ver. 24. *But his Bow abode in strength.*] He armed himself with invincible Patience, having nothing else to oppose unto their malicious Contrivances. It seems to be a Metaphor from those Soldiers, who have Bows so well made, that tho' often, never so often bent, they neither break, nor grow weak. Such was the Temper of *Joseph's* Mind.

*And the Arms of his Hands were made strong.*] i. e. He was strengthened and supported: Being like to a strenuous Archer, the Muscles and Sinews of whose Arms are so firm and compact, that tho' his Hands draw his Bow continually, he is not weary.

*By the Hands of the mighty God of Jacob.*] Which Fortitude he had not from himself, but from the Almighty; who had supported *Jacob* in all his Adversities; and made all that *Joseph* did (when he was sold and imprisoned) to prosper in his Hands, xxxix. 3, 22, 23. The *Hebrew* word *Abir*, which signifies potent or powerful, and we translate, mighty One, is as much as the *LORD* of *Jacob*. For, from Power, it comes to signify *Potestas*, Authority and Dominion also; as *Bochart* observes.

*From thence.*] From the Divine Providence over him, before-mentioned.

*Is the Shepherd.*] *Joseph* became the Feeder and Nourisher of his Father, and of his Family, and of their Flocks and Herds, preserving them all from being famished.

*And the Stone of Israel,*] Who upheld them all, and kept them from being ruined. Or *Shepherd* may signify his being made Governor of all the Land of *Egypt*; and the Stone of *Israel*, the Support of his Family; for *Shepherd* is a Name of Dignity and Authority: And *Stone* signifies the Foundation (as *Abarbanel* here expounds it) upon which the whole Building relies:



lies, as *Jacob* and all his Children did upon *Joseph* for their Sustenance.

Some I find (particularly *D. Chytræus*) refer the Words from thence unto *Joseph*; and then by the Shepherd and Stone of *Israel*, understand those excellent Men who by their Wisdom and Valour supported the Commonwealth of *Israel*; such as *Joshua*, the Captain of the Lord's Host, and *Abdon*, one of the Judges, who were of the Tribe of *Ephraim*; and *Gideon*, *Jair*, and *Jephthah*, who were of the Tribe of *Manasseh*; but the following Words incline rather to the former Sense.

Ver. 25. *Even by the God of thy Father.*] Or from him that blessed me, and advanc'd thee to be the Support of my Family; for it refers to all that went before.

*Who shall help thee.*] Having said what God had already done for him, he now foretels what he would do hereafter, which relates to all his Posterity, whom God would protect and defend.

*And by the Almighty.*] Or from him who is all-sufficient, by which Name he reveal'd himself unto *Abraham*, when he enter'd into Covenant with him, and with his Seed, xvii. 1.

*And blest thee with the Blessings of Heaven above, Blessings of the Deep that lieth under.*] The Meaning seems to be, that his Posterity should be planted in a very fertile Soil, water'd from above with the Dew of Heaven, and with Showers of Rain; and water'd beneath with Springs and Rivers; as *G. Vossius* well interprets it, *Lib. i. de Idolol. cap. 77.*

*Blessings of the Breasts, and of the Womb.*] A Promise of a numerous and thriving Progeny, or of a vast Increase of Cattle, so well fed that they should bring up their Young prosperously, as well as bring them forth abundantly.

Ver. 26. *The Blessings of thy Father.*] Either the Blessings bestow'd by God upon *Jacob*, or the Blessings *Jacob* conferr'd on his Son *Joseph*.

*Have prevailed.*] Are greater.

*Above the Blessings of my Progenitors.*] Than the Blessings God bestow'd upon *Abraham* and *Isaac*, who had not so many Sons as God had blest'd him withal, upon every one of whom also he conferr'd a Share in the Inheritance of the Land of *Canaan*; whereas *Ishmael* was excluded by *Abraham*, and *Esau* by *Isaac*. Or the Meaning may be, *I have done more for thee, than they for me*; i. e. thou shalt be happier than I; for *Jacob* led an unsettled Life, but *Joseph* flourish'd in great Splendor in *Egypt* to the End of his Days.

*Unto the utmost Bounds of the everlasting Hills.*] As long as the World shall last; for Perpetuity is express'd in Scripture by the Durableness of Mountains, *Isai. liv. 10.* and here he seems to allude to the noble Mountains, which fell to be the Portion of *Joseph's* Children, viz. *Basan*, and Mount *Ephraim*; but there are those who think he hath not respect to the Durableness of these Mountains, but to their Fruitfulness, translating the Hebrew Word *Tavath*, not *Bounds*, but *Desires*, as the vulgar *Latin* doth; and then the Sense is, *unto all that is most desirable in those ancient Hills*, which abounded with the most excel-

lent Fruit; and this Translation is grounded on *Moses's* Blessing, which seems to be an Interpretation of *Jacob's*, *Deut. xxxiii. 15.* where he blesses him for the chief Things of the ancient Mountains; and for the precious Things of the lasting Hills:

*Of him that was separate from his Brethren.*] The Word *Nazir*, which we translate *separate*, signifies one that is separated from others, *vel Voto, vel Dignitate* (as *Bochart* observes, *P. ii. Hierozoic. L. v. cap. 6.*) either by a Vow, or by his Dignity; and in the latter Sense *Joseph* is called *Nazir*, because of his eminent Dignity, whereby he was advanc'd above all his Brethren, being the Viceroy of *Egypt*.

Ver. 27. *Benjamin shall raven as a Wolf.*] This sets forth the warlike Temper of this Tribe, a Wolf being both a strong and undaunted, and also a very rapacious Creature, and thence in After-times dedicated to *Mars*, from whence Wolves are call'd *Martii* and *Martiales* in *Virgil* and in *Horace*; and warlike Men are call'd by the *Greeks* *Λυδογενες*, of a Wolf-like Temper; and the History justifies this Character, the Tribe of *Benjamin* alone maintaining a War with all the other Tribes, in which they overcame them in two Battels, tho' they had 16 to one against them; and they kill'd then more Men of *Israel* than they had in their whole Army. See *Bochart, P. i. Hierozoic. L. iii. cap. 10.*

*In the Morning he shall devour the Prey, and at Night he shall divide the Spoil.*] This doth not signify (as the fore-named Author observes in the same Place) the whole Day, but the whole Night, one Part of which is the Evening, and the other the Morning; and therefore the Particle *and* signifies here as much as *after*, and this is the Sense, *The Tribe of Benjamin shall be like a ravening Wolf, who shall have his Prey to eat till Morning-light, after he hath divided it in the Evening*; for the division of the Prey goes before the eating of it. This Passage is like that *Josh. vii. 25.* *They burnt them with Fire, and stoned them with Stones*; i. e. burnt them after they had stoned them, as we there rightly translate it; and this apply'd to *Benjamin*, signifies such Success in their Wars, that they should come home loaded with the Spoils of their Enemies.

I omit the Fancy of the *Talmudists*, who imagine *Benjamin* is compar'd to a Wolf, because the Altar of Burnt-offering, where the Morning and Evening Sacrifices were daily consum'd, stood in this Tribe. They that would know what they say of this, may look in *Codex Middoth, cap. iii. §. 1.* and *L'Empereur's* Annotations there.

Ver. 28. *All these are the Twelve Tribes of Israel.*] From these sprang the Twelve Tribes of *Israel*, or these are the Blessings of the Twelve Tribes; for these Words plainly shew, that what he had said was not to be fulfill'd in their Persons, but in their Posterity.

*And blessed them, every one according to his Blessing, &c.*] He did not give them a new Blessing after all this; but the Meaning is, he blessed them (in the manner foregoing) every one according to the Blessing design'd by God for them. There seems indeed to be no Benediction bestow'd on the three first Tribes, but that is to be understood



stood only comparatively, for he provided for them all a Portion in the Land of Canaan.

Ver. 29. *I am to be gathered to my People.*] Must die shortly.

*Bury me with my Fathers, &c.*] The reason of this Injunction is well explain'd by *Mercer*, to whom I refer the Reader.

Ver. 30. *In the Cave that is, &c.*] He describes the Place so particularly in this and the two next Verses, because he would not have them mistake it when they went to bury him, and that he might shew his Title to it if the Inhabitants of Canaan (from which he had been absent some Years) should dispute the laying his Body there.

Ver. 33. *When Jacob had made an end of commanding his Sons.*] Concerning his Burial, which he briefly added to his Prophecy.

*He gather'd up his Feet into the Bed.*] The *Hebrews* think that out of Reverence to God he sat up when he pronounc'd a Blessing on his Sons, his Feet hanging down upon the Ground; and indeed it is very probable he endeavour'd to put himself into a Posture of Authority at least, and therefore sat on his Bed-side while he spake; and now the prophetick Spirit, which had rais'd his natural Spirits above their ordinary Pitch, departing from him, they presently sunk so much the lower, and in a short Time he expir'd.

*Yielded up the Ghost.*] The *Hebrews* will have it to express an easy Death.

*And was gathered to his People.*] To his Ancestors, from whence there are some (particularly *Theodore*) who infer the Belief they had in those Days of another Life, in Society with those who were departed out of this Life; for Brutes are never said to be gather'd to those of their Kind that dy'd before them.

## C H A P. L.

Ver. 1. *Joseph fell on his Father's Face.*] He was transported by his Affection to the tenderest Expressions of it, tho' he was a Man in great Dignity and Authority.

*And kissed him.*] It is likely he first clos'd his Eyes, as God promis'd he should do, xlv. 4. (and as the Custom was) and then parted from his Body with a Kiss; of which we find many Examples both among Heathen and Christian People; but they will not warrant us to say that it was done by every Body, for all that I have observ'd were such near Relations as *Joseph* was to *Jacob*; thus *Ovid* represents *Niobe* as kissing her slain Sons, and *Meleager's* Sisters kissing him when he lay dead; and *Corippus* represents *Justin* the younger falling upon *Justinian*, and weeping, and kissing him, just as *Joseph* did here:

*Ut prius ingrediens corpus venerabile vidit;  
Incubuit lachrymans, atque oscula frigida carpsit  
Divini patris.*

Yet *Dionys. Areopag.* cap. vii. *Eccles. Hierarch.* describing the Funerals of Christians, saith, the Bi-

shop pray'd over the Corpse when it was brought into the Church, and after Prayer, *Ἀντὶς ἀπαύξει* ὁ νεκρὸς ἐμψύχων, &c. Both he himself kissed the dead Person, and after him all that were present did the same; so it seems to have been their taking a solemn Leave of the Dead till they met in another World.

Ver. 2. *His Servants the Physicians.*] Great Men anciently, among other Servants that waited on them, had a Physician; and *Joseph* being Viceroy of *Egypt*, may well be suppos'd to have kept more than one in his Retinue.

*To embalm his Father.*] Of which there was now the greater Necessity, because his Body was to be carry'd a great way to its Sepulchre; and both *Herodotus* and *Diodorus Siculus* tell us there were those in *Egypt* who profess'd the Art of preserving Bodies from Corruption, which it is likely was Part of their Physicians Employment; for the Word *Ropheim* (which we translate *Physicians*) constantly signifies in Scripture such as cure or heal sick Bodies; but the LXX here aptly enough translate it *ἐνταφιαστὴς* (those that prepared and fitted Bodies for their Interment, by embalming them, as we translate it) because this now was their proper Business; whence it is that *Pliny* saith, *Lib. xi. cap. 37. Mos est Egyptiis cadavera asservare medicata*, it is the Custom of the *Egyptians* to preserve dead Bodies order'd by the Physicians Art; in which Art they excell'd all other People, Bodies of their embalming remaining to this Day, and are often brought into these Countries under the Name of *Mummy*; concerning which a late *German Physician* (*Joach. Struppius*) hath written a peculiar Treatise.

*And the Physicians embalmed Israel.*] The fore-named Authors (*Herodotus* and *Diodorus Siculus*) tell us the Manner how it was perform'd, and at what Rates, there being three several Prices, according to the Cost that Men would bestow upon their Friends; upon the first Rank of Funerals they spent a Talent of Silver, the second cost about 20 Pound; about the third they made small Expence, as *Diodorus* expressly tells us, *L. i. §. 2. p. 57. Edit. Hen. Steph.* And *Herodotus* in three distinct Chapters shews how they order'd the Bodies of the better, middle, and meaner Sort, so as to preserve them, and yet with greater or lesser Expence. *Vid. Euterpe, cap. 86, 87, 88.* If Things were thus in *Joseph's* Days, it is not to be thought that he would spare any Cost, but had his Father's Body embalm'd in the noblest manner.

Ver. 3. *And forty Days were fulfilled for him.*] That is, for his Embalming, which could not be finish'd in a little Time; for *Diodorus* tells us of several Officers who were employ'd about it, one after another, and says expressly they spent more than thirty Days in it, which differs something from what is here related; but it is likely in future Times (when *Diodorus* liv'd) they might have attained to a greater Perfection in this Art, and made their Spices penetrate the whole Body in less than Forty Days, but more than Thirty. And *Herodotus* doth not really



really differ from this, when he saith in the Place before named, ταῦτα ποιήσαντες, when they had done these things (stuffed the Body with Myrrh, Cassia, and other Spices, except Frankincense) περιέχουσιν νίτρον, κρυπάριας ἡμέρας ἐβδμήκοντα, they pickled it in Nitre, where it lay soaking 70 Days, that is, 30 Days more, till the 40 were made up 70, longer than which neither the Bodies of the better nor the meaner Sort were to be salted; but after that they were wrapt in fine Linnen and Gums; to make it stick like Glue; and so they deliver'd the Body to the Kindred of the Deceased entire (as *Diodorus* writes, p. 58.) in all its Features, the very Hairs of the Eye-lids being preserved.

There have been some so morose as to censure *Joseph* for following the perverse Customs, as they call them, of the *Egyptians*, who spent too much upon dead Bodies; but they should have consider'd how much more perverse it is not to follow the decent Customs of the Country where we live, and that dead Bodies, especially of the Faithful, are not to be neglected, but treated (as *St. Austin* speaks, *L. i. de Civ. Dei, cap. 13.*) as the Organs of the Holy Ghost, which the Ancients, he thinks, did well to carry to their Funerals, *officiosa Pietate*.

*And the Egyptians mourn'd for him seventy days.] i. e.* All that Time they were preparing his Body in the manner before related for its Funeral, which *Herodotus* says was just 70 Days; he also and *Diodorus* describe their manner of Mourning, and say, that they daub'd their Heads with Mud (as the *Jews* sprinkled Ashes on their Heads) and went about lamenting till the Corpse was bury'd, abstaining from bathing, and from Wine, and from all delicate Food, or fine Cloaths; which latter Part of their Mourning it is likely might be in use in *Joseph's* Time, tho' not the former, of besmearing their Heads and Faces with Mud; but it is sufficient to say that they appear'd in the Habit of Mourners (all the Time the Body was embalming) which was very various in different Times and Places, and continu'd in some Countries a great many Days longer than in others. This Time of 70 Days may seem to some too long; but *Jacobus Capellus* proposes this to their Consideration (*Hist. Exot. & Sacra, ad A. M. 2310.*) that *Joseph* being next to their King, the *Egyptians* honour'd his Father with a royal Funeral, and a Mourning of 70 Days, which he thinks is a round Number for 72; for *Diodorus* says so many were the Days of Mourning for their King. "It seeming reasonable to them, that as they "gave the fifth Part of the Increase of their "Land to their King when he was alive, so they "should bestow the fifth Part of the Year upon "him in mourning for him when he was dead, "which was just 72, not reckoning the five odd "Days, which did not come into their Account. "As to those who object, that this was immoderate Mourning, having more of Ambition "than Piety in it; his Answer is, That (granting it to be true) *Joseph* did not bring in this "Custom, and had peculiar reason to follow "what he found in use there, that they might "be the more condemn'd who vex'd the innocent Posterity, on whose Parent they had be-

"flow'd royal Honours; besides, there is something due to Kings and great Men, to distinguish them from the Dregs of the People.

Ver. 4. *And when the Days of Mourning were past.]* That is, the 70 Days before-mentioned.

*Joseph spake unto the House of Pharaoh.]* To the great Officers of the Court, unto whom it is most probable he spake by a Messenger, strict Mourners (such as *Joseph* was) using to keep close in their Chambers, and not to appear in publick, or make Visits, at least it was against the Custom to appear in the Court (if the same Usage was there in these Days, which was in the *Persian* Court in *Mordecai's* Time, and such rational Customs one cannot but think were very ancient) in the Habit of a Mourner, *Esther* iv. 1, 2. for which reason he did not go himself to make the following Request to *Pharaoh*, they who were in the State of Mourning being look'd upon as defil'd.

Ver. 5. *My Father made me swear, &c.]* See xlvii. 29, 30. where *Jacob* engag'd him by an Oath to carry his Body into *Canaan*, to be bury'd there, that he might keep up some Claim to that Country, by virtue of the Sepulchre which his Grandfather had there purchas'd, and where his Father *Isaac* lay bury'd.

*Which I have digged for me.]* In the Cave that *Abraham* had bought, *Gen. xxiii.* (which was a large Place) *Jacob* it seems had taken care to have a Grave digg'd for himself; from which, and such like Examples, *St. Austin* argues (in the Place quoted above, ver. 3.) the Bodies of the Dead, especially of good Men, are to be treated with such a Regard as they themselves thought was due to them.

Ver. 6. *According as he made thee swear.]* The Religion of an Oath, it appears from hence, was in those Days so sacred, that the King, who had not sworn himself, would not have another Man violate it for his Sake, who might have pretended he could not spare *Joseph* so long from his Business, being his chief Minister in the Land of *Egypt*. Such heathen Kings as these will rise up in Judgment against those Christian Princes who make a Jest of their Oaths.

Ver. 7. *All the Servants of Pharaoh.]* This seems to be explain'd by the next Words, *the Elders of his House*, the principal Officers of Court; for the Word *all* must be understood with some Limitation, as usually in Scripture, some being left behind no doubt to wait upon the King; thus in *Matth. iii. 5.* all *Judea* is said to have gone out to *John's* Baptism, i. e. a great many.

*The Elders of his House, &c.]* I have observ'd before on xxiv. 2. that *Elder* is a Name of Dignity, as the *Hierusalem Targum* there expounds it, instead of *his Servant the Elder of his House*, having these Words, *his principal Servant, who was set over all the rest, as their Governor*; and it appears by this Place that this was used not only by the *Hebrews*, but by the *Egyptians*, long before *Moses's* Time, as a Title of Honour and Dignity; as it hath since been by all Nations whatsoever. See *Mr. Selden, Lib. i. de Synedr. cap. 14.*



*All the Elders of the Land of Egypt.*] The principal Persons in Authority and Dignity throughout the whole Country, as well as those of the Court, such as were Governors of Provinces and Cities, and Counsellors, &c. which Honour they did to *Jacob* in all likelihood by *Pharaoh's* Command; for how well soever they might stand affected to *Joseph*, they could not of their own Accord desert their Charge.

Ver. 8. *All the House of Joseph, &c.*] Their whole Family, except such as were necessary to look after their little Ones and their Flocks, &c. This Verse also shews the Word *all* must have a limited Sense.

Ver. 9. *And there went up with him both Chariots and Horsemen.*] As a Guard to him, which it is likely always attended him, as Viceroy of the Kingdom, but now might be necessary for his Safety as he pass'd thro' the Desarts, in case he should meet with any Opposition when he came to challenge his Burying-place, tho' it is probable that Matter was settled beforehand with the *Canaanites*, who were in no Condition to oppose the Kingdom of *Egypt*, which was grown very rich, and they very poor by the late Famine.

*And it was a very great Company.*] That he might appear in greater State at such a Solemnity.

Ver. 10. *And they came to the Threshing-floor of Atad.*] Some take *Atad* for a Place, and translate the Word before it in the same Sense as if he had said they came to *Goren-Atad*; but *Forsterus* in his *Lexicon* thinks *Atad* was the proper Name of a Man, who was eminent in that Country for his Threshing-floor; tho' there are those who take it for a Bramble, with which that Floor was fenc'd in; for so the Word signifies, *Judg.* ix. 14. And the *Africans* call'd a Bramble *Atadim* (as *Bochart* observes, *L. ii. Canaan*, cap. 15.) which is the Plural Number of *Atad*. But the *Talmudists* are so fanciful, that not satisfy'd with such Reasons, they say *Jacob's* Coffin was here surrounded with Garlands (Crowns they call them) just like a Threshing-Floor, which is hedg'd about with Thorns; for the Tradition they say is, that the Sons of *Esau*, *Ismael* and *Keturah*, all met here, and seeing *Joseph's* Crown hanging over the Coffin, they all pull'd off theirs, and hang'd them up in the same manner. So the *Excerpt. Gemaræ in Sota*, cap. i. §. 45.

*Beyond Jordan.*] Some translate it, *on this side Jordan*; both are true with respect to several Places, for it was on this side *Jordan* with respect to those in *Canaan*, but beyond *Jordan* with respect to those who came unto *Canaan* thro' the Desarts, as *Joseph* did now, and the *Israelites* afterward; why *Joseph* passed this Way, which was very much about, and not the direct Road, which was a great deal shorter, is hard to tell; perhaps it was a better Way for Chariots, for it is not probable they fear'd any Opposition from the *Philistines* or *Edomites*, with whom the Matter might have been concerted (as we now speak) beforehand, if they had apprehended their Passage would meet with any Hindrance from them.

*There they mourned, &c.*] Wherein this great and fore Lamentation consisted, we are not able to

give a certain Account, but in After-times they sat with their Faces cover'd, having Ashes sprinkled on their Heads, crying out with a mournful Voice, sometimes wringing, sometimes clapping their Hands together, smiting their Breasts or their Thighs, with many other Expressions of Grief and Sorrow; but why they made this Lamentation at the Floor of *Atad*, rather than at the Grave, is harder to resolve; perhaps it was a more convenient Place to stay in Seven Days than that where he was to be bury'd, and the Mourning being made in the Country where the Body was laid, was the same as if it had been made at the Grave; or it was the Fashion perhaps at the very Entrance of the Country where they carry'd a Corpse to be bury'd to fall into a Lamentation; and they made the same again when they came to the Place where it was interr'd; tho' there is nothing of that here mention'd.

*Seven Days.*] That that was the Time of publick Mourning among the *Jews* in succeeding Ages, it appears from many Instances, particularly 1 *Sam.* xxxi. 13. *Ecclus.* xxii. 13. *Judith* xvi. 29. And just so long their Joy lasted at solemn Weddings, as we read in xxix of this Book, ver. 27.

Ver. 11. *This is a grievous Mourning to the Egyptians.*] By this it appears this was a solemn publick Mourning, in which the *Egyptians* themselves join'd, tho' not related to him, and therefore it is likely consisted in such Wailings, and outward Expressions of Sorrow, as were made even by those who had no inward Grief; for in following Times there were a Sort of Men call'd סֹפְרָנִים, *Lamenters* (from the Hebrew Word *Saphad*, used in the foregoing Verse) who had a publick Office, as our Bearers have, to attend upon Funerals, and make doleful Lamentations. See *Buxtorf. Lex. Talm. f. 1524.*

*Abel-Mitzraim.*] This shews the Lamentation was exceeding great, that it chang'd the very Name of the Place where it was made, or at least gave a Name to it.

Ver. 14. *And Joseph return'd into Egypt, &c.*] They had a prosperous Journey; and there is no ground for what some *Jews* bid us here note, that not one Man was lost, tho' they had a Battel with the *Edomites* in their Way to *Canaan*.

Ver. 15. *Joseph will peradventure hate us, &c.*] Their Guilt was so great, that it continu'd to make them suspicious.

Ver. 16. *And they sent Messengers unto Joseph.*] The same Guilt made them fearful to go themselves, but they first try'd how he would answer a Messenger they sent to him (for it doth not appear there was more than one) in all their Names, with a Letter perhaps confirming what he deliver'd by word of Mouth. Some think this Message was sent before they went to bury their Father, while the Time of Mourning lasted, when *Joseph's* Heart they thought was tender, and his Father fresh in Memory; but this is not a sufficient Reason to make us think, it was not done in Order of Time, as it is here plac'd in the Story.

*Thy Father commanded before he dy'd.*] This was a feigned Story, for we do not find that *Joseph* had acquainted his Father with their



their Usage of him. Or, if he did, it would have been more proper to have left this Charge with *Joseph*, than with them; or, rather, he knew him so well, that he needed not to command him to take no Revenge.

Ver. 17. *Forgive the trespass.*] So we well translate the Hebrew Phrase, *Take away the Trespass*: Which is used elsewhere in this Book, xviii. 24, 26. and in *Hosea* xiv. 2. And by *forgive*, is meant, *Remitte pœnam, quam ab illis possis jure exigere propter peccatum in te commissum*: As *Bochart* well explains this Passage, *P. i. Hierozoic. Lib. ii. cap. 41. Remit the Punishment, which thou may'st justly exact of them, for the Offence they committed against thee.*

*Of the Servants of the God of thy Father.*] They urge besides the Command of their Father, and the Relation they had to him as his Brethren, that they were of the same Religion with him; which makes the greatest conjunction of Minds and Affections, if it be rightly understood and practised. For how can the Worshipers of the same God hate one another? There are those who think they call themselves *the Servants of God*, not merely upon the account of their worshipping the True God, but because they were Teachers also of the true Religion: For this made them, above other *Israelites*, to be the *Servants of God*. So *Jac. Alting. L. iii. Shilo, cap. 14.*

*And Joseph wept, when they spake unto him,*] By their Messenger. Which shows he was so far from being angry at them, that he pitied them, and had a tender Affection to them.

Ver. 18. *And his Brethren also went, &c.*] The Messenger acquainting them how he stood affected to them, and, it's likely, carrying back a kind Message from him, and an Invitation to come to him, they went to his House, and humbled themselves at his Feet. In which *Joseph's* Dream was still further fulfilled.

*We are thy Servants.*] They had not yet overcome their Fear (so close did their Guilt stick to their Consciences) and therefore call themselves his *Servants*, not his *Brethren*. They had sold him to be a Servant; and now they offer themselves to be so to him.

Ver. 19. *For am I in the place of God?*] His Father *Jacob* had said the same to *Rachel*, xxx. 2. to persuade her to submit to Divine Providence: Which seems to be the Scope of the Words here: *Shall I presume to oppose myself to what is come to pass, as if I were God; and not He, who hath ordered things so much for our good?* This appears to be the Sense, by what follows; and may be thus expressed: *Shall I punish you for that* (for that may be meant by being in the place of God, to whom Vengeance belongs) *which God hath turned so much to all our Advantage?* Tho' the Words may be simply rendered, *I am in the place of God*, without an Interrogation. As much as to say, *I have nourished and sustained you all this while, and can you think I will now do you hurt?*

Ver. 20. *But as for you, ye thought evil against me, &c.*] It is true indeed, ye thought to destroy me: But God designed by that very evil Contrivance of yours, to bring about the greatest Good both to you and me.

*To bring it to pass, as it is this Day, &c.*] To accomplish what you now see, the Preservation

of our whole Family: Which he understands by *much People*, in the next Words, who by this means were saved from perishing. Herein appears the wonderful Wisdom of God's overruling Providence: Which, contrary to the Nature of Sin, and the Will of Sinners, turns the Evil they do into Good; and directs it to the most excellent Ends.

Ver. 21. *Now therefore fear you not.*] He again encourages their Hope, by repeating what he had said, ver. 19.

*I will nourish you, &c.*] I will still take care of you all, as I have done hitherto.

*And he comforted them, &c.*] With such Discourse as this he raised up their drooping Spirits: For he spake most kindly to them.

Ver. 22. *And Joseph dwelt in Egypt, &c.*] He continued in *Egypt*; and so did his Brethren to their Dying-day. And, no doubt, made his word good to them; being one of the greatest Examples of heroick Virtue, to which none can arrive, unless they be meek and placable as he was. For, *Nil est magnum, quod non idem sit placidum*; as *Seneca* truly said.

*Joseph lived an hundred and ten Years.*] Not so long as his Forefathers; for he was the Son of his Father's old Age, and lived a great part of his time full of Thought and Care; having the Weight of a great Kingdom's Affairs lying on him. For eighty of these Years he spent in *Egypt* (being but thirty Years old when he first stood before *Pharaoh*) in great Prosperity indeed, but in no less Solitude to discharge so great a Trust as was committed to him.

Ver. 23. *Ephraim's Children of the third Generation.*] i. e. His great Grand-children. In which *Jacob's* Prediction began to be fulfilled, xlviii. 19, 20. xlix. 25. We find indeed, that after *Joseph's* death (I suppose) *Ephraim* had some of his Children slain, 1 *Chron. vii. 21, &c.* But God so blessed those who remained, that when *Moses* took an account of them after their coming out of *Egypt*, they were increased to above eight thousand more than the Children of *Manasseh*, *Numb. i. 33, 35.*

*Brought up upon Joseph's Knees.*] He lived to embrace and dandle them (as we now speak) in which old Men and Women much delight. *Maabir* had only *Gilead* by his first Wife; but he had more Children by a second, as we read, 1 *Chron. vii. 16.* All which were born before *Joseph* died; and perhaps, by *Children*, he means the Children of his Grand-children.

*Joseph's* great Authority, and his Children's great Increase, over-awed his Brethren, so that they never durst dispute their Father's Will: In which he gave a double Portion unto them. Which one would guess by their Temper, was as displeasing to them, as their Father's Kindness to *Joseph* anciently had been: But they durst not oppose it; nor do we find they quarrelled at it.

Ver. 24. *God will surely visit you.*] He explains his meaning by what follows; and bring you out of this Land, &c. For the word *visit* is used indifferently, either for bestowing good things, or inflicting evil. Thus he died in the same Faith with his Ancestors; That God would make good his Promises to them.



Ver. 25. *And Joseph took an Oath.*] As his Father had done of him, xlvii. 30, 31.

*Of the Children of Israel.*] Not only of his Brethren mentioned before, ver. 24. but of all their Family, who were to succeed them; and might live (when his Brethren were dead) to carry his Body out of *Egypt*; which he desired, for the same reason his Father had done.

*Carry up my Bones from hence.*] He did not desire to be carried immediately after his death as his Father was when his Embalming was finished, but that they should carry him when they themselves returned to *Canaan*: By which time he knew his Flesh would be quite dried up, and nothing left but Bones. The reason why he did not desire to be carried away presently, was, that his Body remaining with them, they might look upon it as a Pledge and Security of the Promise God had made, of giving them the Possession of that Land, wherein he desired to be buried, or not buried at all. But he had repeated it twice, that God would surely visit them (ver. 24, 25.) and was so confident of it, that he desired to be kept unburied till the time of that Visitation. Perhaps also he considered that they could not be of such Authority as he had been, to prevail to have his Body carried to *Canaan* as his Father's was, and therefore desired them not to think of laying him there till that time came when they should make a solemn and universal Departure thither.

We read nothing what became of the rest of his Brethren; but *Josephus* saith they were all carried into the Land of *Canaan* to be buried. For they had the same desire, in all likelihood; and gave the same charge concerning their Bodies, to keep Posterity in hope that God would certainly bring them thither. Which the words of St. *Stephen* also may seem to import, when he saith, *Acts* viii. 15, 16. *Jacob died, and our Fathers, and were carried over into Sychem, &c.* Tho' we read of none of their Fathers beside *Joseph*, yet it seems the Tradition was, that they were all carried thither after his Example. And so St. *Hierom* saith, That he saw at *Sychem* the Sepulchres of the Twelve Patriarchs. *Epitaph. Paulæ, cap. 6.*

Ver. 26. *So Joseph died.*] After he had taken the fore-named Oath of them, and assured them again of the Truth of God's Promise: Which were the last things he did.

Some, perhaps, may think it strange that so wise and great a Man as *Joseph*, whose dying words, one cannot but think, would have left a deep impression upon his Brethren, should not give them abundance of good Counsel at his departure from this World, and lay some other Charge upon them, besides this of carrying up his Bones to the Land of *Canaan*. But *Moses* did not intend to write all that excellent Men said and did: And we may very well think, when he declared his stedfast Faith in the Promise made to *Abraham* (which the Apostle takes notice of, *Hebr.* xi. 22.) and assured them God would perform it, he enlarged himself on that Subject in more words than are here related.

*Being an hundred and ten Years old.*] This was said before, ver. 22. but here repeated to signify he did not live a Year beyond it; and so died

just fifty four Years after his Father, and an hundred forty four Years before their departure out of *Egypt*.

*And they embalmed him.*] His Brethren took the same care of his Body, that he had done of his Father's, ver. 2. See there. For that *Joseph* died before any of his Brethren, the *Jews* gather from *Exod.* i. 6. where 'tis said, *Joseph died, and all his Brethren*: He first, and they followed him. But not content with this, some of them adventure to tell us how many Years every one of them lived; nay, the very Month and Day of their Birth, as may be seen in *R. Bechai. Reuben*, for instance, they say was born the 14th Day of *Cisleu*, and died when he was 125 Years old, &c.

*And he was put in a Coffin in Egypt,*] To be preserved in that Chest or Ark (as the *Hebrew* word is commonly translated) till they themselves went from thence. *Herodotus* in the Book above-named (*Euterpe, cap. 86, 90.*) speaks of the *Θήκαι, Chests* wherein dead Bodies were enclosed after their embalming: Which they laid, *ἐν οἰκῇ-ματι θνήσκων*, in the House or Cell where these Chests were reposit, reared against the Wall of it. Whether *Joseph's* Coffin was put into such a common Repository, or rather preserved in a Place by it, we cannot determine. But the *Chaldee* hath an odd Conceit (as *G. Schickard* observes in his *Jus Regium, p. 159.*) that it was kept in the River *Nile*. Which arose perhaps, from a mistake of the relation, which that Author had met withal, of the Place where they laid their Bodies: Which were let down very deep Wells, or Vaults, some call them (some of which were not far from the River *Nile*) and so put into a Cave which was at the bottom of those Wells. For so *F. Vansleb* and others, who have gone to search for *Mummies*, describe the Place where they lie: And tell us, they found some of the Coffins made of Wood (not putrefied to this Day) and others of Clothes pasted together forty times double, which were as strong as Wood, and not at all rotten.

The Reader cannot but observe, That from the time of *Joseph's* advancement to the Government till the time of his death, i. e. for 80 Years, there is no mention of the death of any King in *Egypt*. For it was not *Moses's* Intention to write the History of that Kingdom, or give us the Series of their Kings, but only to acquaint us with the Series of the Patriarchs, and give some account of them, from the Creation to his own time. All other things must be learnt out of other Authors. And, according to *Eusebius*, whom *Jac. Capellus* follows, the first King of the 18th Dynasty (when the *Egyptian* History he makes account ceased to be fabulous) was *Amos*: Whose Dream *Joseph* interpreted, and was by him preferred. After he had reigned 25 Years he left the Kingdom to *Chebras*; who reigned 13 Years. Next to whom was *Amenophis* (as much as to say, a Servant of *Noph*, i. e. *Memphis*) who reigned 21 Years, and then left the Kingdom to *Mephres*, who held it 12 Years. To whom *Josephus*, out of *Manetho*, substitutes *Amerfis*, and says he reigned 22 Years. And then succeeded *Mephramuthosis*, who reigned 26 Years: In the beginning of whose time *Joseph* died.





*J. Gucht Sculp.*

A  
**COMMENTARY**  
 UPON THE  
 Second Book of *MOSES*,  
 CALLED  
**EXODUS.**

C H A P. I.

**T**HIS Book hath its Name from the principal Subject of it, *viz.* the Departure of the Children of *Israel* out of *Egypt*: For so the Greek word *ἔξοδος* signifies, *going out*, or *departing* from one place to another. It contains an History of about an *hundred forty five* Years (some make it *two* or *three* Years less) from the death of *Joseph*, to the building of the *Tabernacle*. For it treats of several things which went before their *Departure*, and which followed after it; but they all relate to that, and depend upon it.

Ver. 1. *Now these are the Names of the Children of Israel which came into Egypt, &c.*] Being to relate the Departure of the Children of *Israel* out of *Egypt*, it was very proper first to set down the Number of those who came into it, and the Heads of them: Whereby it might the

better appear also, how God had fulfilled his Promise to *Abraham*; of multiplying his Seed: Which *Moses* had recorded in his first Book (*Genesis*) where he shows this Promise was made at that very time when he declared, after a long Affliction in *Egypt*, he would conduct his Posterity into *Canaan*, *Gen.* xv. 5, 13, 18.

Ver. 2, 3, 4. *Reuben, Simeon, &c.*] He doth not set down their Names (in these three Verses) according to their Birth, but first, the Children of *Leah*; then one of *Rachel's*; and then those of his Handmaids; and last of all (in the next Verses) *Joseph*, who was in *Egypt* before.

Ver. 5. *And all the Souls.*] i. e. Persons, *Who came out of the Loins.*] In the *Hebrew*, out of *the Thigh*, which signifies that part whereby Mankind is propagated; as was observed upon *Gen.* xvi. 26. And so the Author of the *Tripartite History* uses the word *femur*, when he speaks of the Martyrdom of *Benjamin* (as *Bochart* observes, *P. ii. Hierozoic. L. v. cap. 15.*) *Alium rursum acutum Calamum in ejus femur; unde humana origo descendit, jussit immitti.*

*For*



*For Joseph was in Egypt already.]* In the Hebrew the Particle *Vau* (which we commonly translate *and*, and here, *for*) sometimes also signifies *with*, see *Gen.* iv. 20. and so it doth in this place; which should be translated, *seventy Souls, with Joseph; who was in Egypt already.* For Joseph is not to be added to the *seventy*, but reckoned among them, to make up that Number; as appears from *Gen.* xlvii.

*Ver. 6. And Joseph died.]* See *Gen.* i. 26.

*And all his Brethren, and all that Generation.]* All that came with Jacob into Egypt.

*Ver. 7. And the Children of Israel were fruitful, &c.]* Here are several words for the same thing, to show their extraordinary Increase, beyond what was usual in that or any other Country. And because there are six words in all, to express this great Increase, some of the Hebrews conclude they brought forth six Children at a Birth. Which others of them gather from the second word here used, *Fischretzu*; which is a word whereby the Increase of Fishes is expressed in *Gen.* i. 20. So Theodorick Hackspan observes out of *Baal-batturim* and *Falkut*, and thinks the Tradition is not to be rejected, because they bring frivolous Conceits to support it. For Aristotle saith, *L. vii. Histor. Animal. c. 4.* the Egyptian Women were so fruitful, that some of them at four Births brought twenty Children. No wonder then if some of the Israelites brought six at a time, by the extraordinary Blessing of God upon them. For Caspar Schottus names the Wife of a Citizen in Florence, who had two and fifty Children, and never brought less than three at a Birth, *L. iii. Phys. Curiosæ, cap. xxix.* where he hath collected a vast number of Examples of such strange Fruitfulness.

But no body hath explained this Verse more soberly and unexceptionable than Abarbinel; who considers every one of the words here used very judiciously, and shows they are not multiplied in vain. For as the first word,

*Were fruitful,]* Signifies, he thinks, that none among them were barren, but brought forth every Year, as Trees are wont to do. So the next word,

*And increased abundantly,]* Signifies, that they commonly brought forth more than one at a time, as creeping things do; to which this word alludes. And because when more than one are born at a Birth, they are frequently very weak, and not long-lived. Therefore he adds,

*And multiplied.]* Which signifies, that they grew up to be Men and Women, and lived to have Children of their own. And those not feeble, but lusty and strong; as the next words, he thinks, imports *waxed exceeding mighty*; of which more presently.

Now this vast Increase began at their first coming into Egypt, *Gen.* xlvii. 27, 28. and so continued till the death of all that Generation, mentioned in the foregoing Verse. When it began to be taken notice of by the Egyptians; who thought it might prove dangerous to them; for the Israelites having multiplied exceedingly, during the space of 17 Years that Jacob lived in Egypt; there is no doubt they increased proportionably in the space of 54 Years more, which Joseph lived after the death of his Father. And so in 64 Years more, from the death of Joseph to the

Birth of Moses, must needs be grown so numerous, as to fill the Country. So that in 80 Years more, they were increased to six hundred thousand Men besides Children, *Exod.* xii. 37. And the next Year their Number being taken, they were found to be six hundred and three thousand, five hundred and fifty Men, from twenty Years old and upward; as we read, *Numb.* i. 45, 46. And therefore reckoning Women, Children, and Youths under the Age of twenty, we cannot but think they were three times as many; or perhaps two Millions. Which is not incredible, by a moderate Computation, if we consider how many might spring from 70 Persons in the space of two hundred and fifteen Years, (which the fore-named Sums make) as Bonfrerius, and several others from him in our own Language, have been at the pains to demonstrate.

*And waxed exceeding mighty.]* This is commonly thought to signify, that they were not only numerous, but robust and strong. And it may as well denote, that their vast Numbers made them very formidable to the Egyptians; who began, it appears by the Sequel, to be jealous of their Power, if they should have a Will to attempt any thing against them.

*And the Land was filled with them.]* i. e. The Land of Goshen; and perhaps some other Parts of the lower Egypt.

*Ver. 8. Now there arose up a new King over Egypt.]* Some, by a new King, understand a King of another Family, or Race (as Josephus interprets it) nay, a Stranger, of another Nation; just as new Gods are strange Gods, in Scripture Language. Thus Sir John Marsham: And then it is no wonder that he knew not Joseph, as it here follows: But this is not certain; and the Conceit whereby Aben Ezra justifies it (which is, that the word *rose up* implies as much) is justly censured by Abarbinel as frivolous; it being the common word which is used every where when a new King succeeds his Predecessor. It is most likely therefore that Moses means no more, but that the King in whose time Joseph died, being dead likewise (whom many take to have been Mephramuthosis) and another after him, whom they call Thutmosis, the next Successor in the Throne (Amenophis) either had heard nothing of Joseph, or did not mind what was said of him. Our great Primate of Ireland gives a different account of the Succession of the Egyptian Kings; and takes this King to have been Ramesses Mianum; but still supposes him to have been of the old Line, and not a Stranger.

*Who knew not Joseph.]* There is no doubt that Joseph died, as he lived, in high Esteem and great Reputation in that Country; and that his Memory continued precious as long as any of that Generation lasted. For Diodorus Siculus saith (*L. i.*) that the Egyptians, above all other People, *εὐχαισας διακρίσαι πρὸς πᾶν τὸ εὐεργετῆν*, were disposed to be grateful to all those who had any way merited of them: looking upon the requital of the kindness of Benefactors, to be one of the greatest Supporters of human Life. And something to the same purpose is noted by Clemens Alexandrinus (*L. i. Strom. p. 303.*) where having said that Barbarous Nations highly honoured, *αὐτῶν νομοθέτας καὶ διδασκάλους*, their Lawgivers and Instructors, whom they called



called Gods; he presently adds, that the Egyptians ἐθεολόγησαν ἀκεῖνους, were very careful to deify such Persons; but if this was their Inclination in Times so ancient as these of *Moses*, we must not think them all to have been so dispos'd, or that Time did not obliterate the Memory of Benefits; for this Prince (whom *Artapanus* in *Eusebius*, L. ix. *Præp. Evang.* c. 27. calls *Palamanothes*, so uncertain is his Name) not having seen *Joseph* himself, nor having any Knowledge perhaps of the Benefits his Country had receiv'd by his Means, did not treat his Kindred so kindly as they had been us'd in former Times. But this Phrase, *he knew not*, is commonly interpreted, *he regarded not* the Services which *Joseph* had done, of which he is supposed not to have been ignorant; for Words of Knowledge in Scripture include the Affections also; as God is said to know those whom he loves, and not to know those whom he doth not love, *Psalms* i. 6. *Matth.* vii. 23. Whence the Jews have rais'd this Observation, *That he who forgets the Benefits he hath receiv'd from other Men, at last forgets those he hath receiv'd from God.* For he of whom it is said here, that he knew not *Joseph*, said not long after, *I know not the Lord*, ver. 2. but this is grounded upon a Mistake, for it was another *Pharaoh*, long after this King, who spake those Words.

Ver. 9. *And he said unto his People.*] He called a Council of the great Men of the Nation, to whom he represented how necessary it was to lessen the Number and weaken the Power of the *Israelites*.

*Behold, the People of the Children of Israel are more and mightier than we.*] This was not true (unless he meant, that no Part of *Egypt* of that Bigness had so many People, and so strong as the *Israelites* in *Goshen*) but he said it to awaken his People, to consider how to suppress them; and perhaps he was afraid of their Power, or out of Popularity would in the beginning of his Reign give a Proof of his Care of his People, by suppressing Foreigners.

Ver. 10. *Come on.*] The Hebrew Word *Habab* is sometimes used in Petitions (*Psalms* lx. ult.) but most commonly in Exhortations, when Men excite and stir up one another, not to be slack in any Business. See *Gen.* xi. 3.

*Let us deal wisely with them.*] He would not go about to destroy them by Force, being loth to lose so many Subjects, but was desirous to diminish them by subtle Devices.

*Lest they multiply.*] Grow still more numerous and mighty.

*Lest when there falls out any War.*] With the *Arabians*, *Ethiopians*, or other neighbouring Nations, for I see no reason to believe that he means the ancient *Egyptians* (with whom the *Israelites* had liv'd in great Friendship, but now were expell'd by the Shepherd Kings) and the People of *Thebais*, who at length made War with those Kings who reign'd in the lower *Egypt*. This is Sir *J. Marsham's* Conjecture (in his *Canon Chron. Sec.* viii.) which I thought good to mention, tho' I do not follow it.

*They join also to our Enemies, and fight against us.*] As it was natural for Men to do who were under grievous Oppressions, and hoped thereby for Relief.

*And so get them out of the Land.*] They had heard the *Israelites* discourse it is likely that they never meant always to stay there, their Fathers coming only to sojourn in *Egypt*; and the nearer the Time approach'd when God promis'd to bring them from thence, the more we may well think they spake of it; which rais'd this Jealousy, that in case of any War they would join with their Enemies, that by their Assistance they might be deliver'd.

Ver. 11. *Therefore they did set over them Taskmasters, &c.*] This was the Result of the Council, that they should be brought low, by laying heavy Taxes upon them, to squeeze them of their Money, and by making them labour very hard, whereby they thought to weaken their Bodies; for the Hebrew Word *Missim*, coming from *Mas*, which signifies *Tribute*; it may be reasonably thought that these Taskmasters (as we call them) exacted great Sums of Money of them, as well as afflicted them with their Burdens, i. e. hard Labours of all Sorts, as the Eastern Writers expound it.

*And they built for Pharaoh.*] They did not labour for themselves, but for the King, who it is likely gave them no Wages, but us'd them as mere Slaves.

*Treasure Cities.*] Fortify'd Cities, wherein he had his Magazines (as we now speak) of all Sort of Ammunition, and Stores of Corn and publick Provisions, as well as Treasures of Money; for so we translate this Word *Miskenoth*, 2 *Chron.* xvi. 4. xvii. 12. *Store-houses*; and xxxvi. 28. *Store-houses for Corn, and Wine, and Oil*; there was great Labour no doubt employ'd in building such Cities, surrounded with Walls, and Towers, and deep Ditches, &c.

*Pithom.*] This is thought by *Bochart* to be the City which *Herodotus* calls Πάτμεθ, L. ii. c. 158. but *Herodotus* there saith it was πόλις τῆς Ἀραβίας, a City of *Arabia*; and therefore Sir *J. Marsham's* Conjecture seems more reasonable, who takes it for *Pelusium*, which was the most ancient fortified Place in *Egypt*, called by *Ezekiel* xxx. 15. *the Strength of Egypt*; and by *Suidas*, long after him, κλεῖς τῆς Αἰγύπτου, *the Key of Egypt*, because it was the Inlet from *Syria* into this Country; which was the reason, as *Diodorus* saith (*Lib.* xv.) that they most of all fortified, τὸ Πελοπονηστικόν ὄμα, as his Words are; and this agrees with the Signification of *Pithom*, if *D. Chytræus* guesses aright; which is as much as *Pi* and *tehom*, i. e. *the Mouth of the Deep*, being seated near the Sea, at the Mouth of one of the Streams of *Nile*; and thus I find it expounded in the *Talmud*, *Tit. Sota*, in the *Gemara*, cap. i. §. 32.

*And Rameses.*] It is an ignorant Conceit of *Benjamin Tudelensis*, that this City is that call'd *Ein-Alschemes*, i. e. *the Fountain of the Sun*, in Greek *Heliopolis*. (See his *Itiner.* p. 120. and *L'Empeur's Annot.* p. 223.) for the City was in the upper *Egypt*; whereas *Rameses* was in the lower, in the Land of *Goshen*, and gave Name to the whole Country where the *Israelites* dwelt, *Gen.* xlvii. 11. and it is most likely it was a frontier Town, which lay in the Entrance of *Egypt* from *Arabia*, or some of the neighbouring Countries. They that take the Name of the King who now reign'd to have been *Rameses*, think this City had its Name



Name from him; and the other, called *Pithom* (as *Mercator* thinks) from the Name of his Queen.

Ver. 12. *But the more they afflicted them, the more they multiplied and grew.*] Here is a new Word, different from all the former (ver. 7.) to express their extraordinary Increase; for so *jiphrōt* signifies *breaking out*, as Water doth; which bursts out with a greater Force when it hath been pent up. This, as St. *Austin* observes (*L. viii. de Civ. Dei. c. 6.*) is to be ascribed to the divine Blessing; for naturally tiresome Labours would have dispirited them, and made them less fruitful.

*And they were grieved because of the Children of Israel.*] It vex'd them to see this Device prove so unsuccessful, that it promoted what they thought to hinder.

Ver. 13. *And the Egyptians, rather therefore.*] The *Egyptians* resolved to take a more severe Course with them.

*Made the Children of Israel to serve with Rigor.*] Used them more tyrannically and cruelly, without any Mercy, whereby their Strength in all likelihood would be broken, as the *Hebrew* Word signifies; some of the *Jews* think they beat and scourg'd them forely.

Ver. 14. *And they made their Life bitter.*] The *Hebrews* call all things bitter which extremely grieve and afflict the Soul, *Gen. xxvii. 34. Lament. iii. 15.* whence *Naomi* bids her Daughters call her no more by that pleasant Name, but call her *Mara*, i. e. *bitter*, because of the very great Afflictions she had endured in a strange Country.

*With hard Bondage.*] Such Drudgery, as if they had been mere Bondslaves.

*In Mortar and in Brick.*] Πηλὸν εἰς πλίνθον ἡμῶνίζοντες, by making Clay into Bricks (as *Philo* well interprets it, *L. i. de Vita Mosi*) or in working the Clay, and then turning it into Bricks; and so *Bochart* expounds it, by the Figure of ἐν διαδοῖν, *lateribus ex luto conficiendis*; there was great Store of Clay in that Place, *Pelusium* (one of the Cities which they built) having its Name from thence both in the *Greek* and in the *Hebrew* Languages; for *Sin* signifies the same with πηλός, Clay, or Dirt.

*And in all manner of Service in the Field, &c.*] Not merely in ploughing, &c. but in digging Trenches, to convey the Water of *Nile* into their Ground (as *Philo* expounds it) and in cleansing those Trenches that had been formerly made; and in carrying Dung, as others add, into the Field, and such like nasty Services; and all these, *Moses* adds, were rigorously exacted of them; i. e. they did all they could to break their Hearts, as we speak.

Ver. 15. *And the King spake to the Hebrew Midwives.*] The former Device failing him, or contributing little to his End, he betakes himself to one, that, if it were pursu'd, could not but prove effectual. Some will have these Midwives to have been *Egyptians*, but called *Hebrew* because the Women of that Nation made use of their Assistance when they were in Labour; but it is not likely that the *Hebrews* had not Midwives of their Nation, or that *Pharaoh* would impose his Midwives upon them, and let them have none else,

for that would have too plainly discovered his Drift; whereas he intended to hide it, and to act cunningly against them, ver. 10.

*The Name of the one was Siphrah, &c.*] We cannot well think there were only two Midwives to serve the whole Nation, but these were the chief, who had the rest under their Government, and gave Orders and Directions to them; so *Aben Ezra*, whom *Abarbinel* contradicts, but with slight Reasons, to advance a subtle rather than solid Conceit of his own, that every Woman in *Egypt* had two Midwives, and those were the common Names of them, signifying what each of them were to do for the Women in Travail. There are those among the *Jews* who have fancy'd *Jochebed*, the Mother of *Moses*, to be one of those here named; and some of them, who are pleased with seeming ignorant of nothing, say she is the Person here call'd *Siphrah*, her Daughter *Miriam* being the other, call'd *Puah*; so the *Hierusalem Targum*.

Ver. 16. *When ye do the Office of a Midwife, &c.*] Are called to their Assistance in their Labour.

*And see them upon the Stools.*] The *Hebrew* Word *Obanajim*, which we translate *Stools*, is so obscure, that the *LXX* content themselves to translate this Passage thus: *when you see them deliver'd*, which fully expresses the Sense, and must be supposed to be the Meaning, if we take *Stools* for such Seats as are purposely contriv'd for labouring Women to sit on, that the Midwives might the better do their Office; for they could not tell whether they brought forth Male or Female till they were deliver'd; unless the *Hebrew* Doctors say true, who constantly affirm that Boys come into the World with their Faces downward, and Girls with their Faces upward; whereby they might know what Sex a Child was of before it was quite born. See *Tit. Sota* in the *Gemara*, cap. i. sect. 33.

*If it be a Son, then ye shall kill him.*] The *Egyptians* fear'd the Men of *Israel* only, without whom they could have no Children at all, but such as would be half *Egyptians*, and in Time be wholly ingrafted into that Nation.

*But if it be a Daughter, then she shall live.*] For as *Clemens Alexandr.* well observes (*L. i. Stromat. p. 343.*) ἀδυνάεις εἰς πολεμὸν γυνή, *Women are feeble, and unfit for War*; therefore they had no fear of them, but reserv'd them to increase the *Egyptian* Breed.

Ver. 17. *But the Midwives feared God, &c.*] They that take them for *Egyptians*, say these Midwives were Profelytes to the *Jewish* Religion; but such Faith in God as made them not fear a great King, is hardly to be expected from any but those who had been always bred up in a deep Sense of his divine Majesty; which gave them such Courage, that as *Cytræus* expresseth it in *Herodotus's* Phrase (which is in a manner the same with St. *Peter's*, *Acts v. 29.*) τὰ θεῶν προσέβουτε καὶ οὐκ ἄνθρωπων, they made account the Things of God were to be preferr'd before those of Men, and therefore would not obey the King's Command, by doing contrary unto God's.

Ver. 18.



Ver. 18. *And the King called for the Midwives.]* Sent out a Summons to appear before him.

*And said unto them, Why have ye done this thing? &c.]* Their being question'd for their Disobedience, made their Constancy the more remarkable.

Ver. 19. *For they are lively; and are deliver'd ere the Midwives come in unto them.]* It doth not appear that these Midwives told a Lie, but only conceal'd some of the Truth, which is not unlawful, but commendable, when it is to preserve the Innocent; for many of the Hebrew Women might be such as they are describ'd, tho' not every one of them. The Hebrew Word *Chajoth* signifies three things, either *Vivaces*, i. e. *lively*, or *Obstetrices*, *Midwives* (as *Kimchi* tells us) or *Animantia*, *living Creatures*; the LXX follow the first Notion, and so do we, which is very proper; *Aquila* follows the second, who translates this Passage thus: *Μαῖαι δὲ εἰσι, καὶ ποιεῖν ἰσθῆναι τὰς Μαῖαι πύλῃσιν*; they can do the Office of Midwives themselves, and are brought to-bed before we can get to them; thus the *Vulgar* also take it, *They have Skill in Midwifery*; and the Author of the *Life of Moses* (as several other *Jews* do) take it in the third Sense, expounding it thus, *They are like other living Creatures, who do not need any Midwives to help their young Ones into the World.* And so *Rasi* also, and *Theodotion*, who thus translates it, *ζωονέουσιν αὐτὰι*, which doth not signify (as *Gualmyn* observes) *they bring forth living Children*, but *ad instar animantium pariunt, they bring forth like Animals.* Such lively Women undoubtedly there have been, and are still in some Parts of the World; for *Varro* reports (*L. ii. de R. R. cap. 10.*) that the Women of *Illyricum*, when they found their Pangs coming, were wont to go a little aside from the Work they were about, and presently were deliver'd of a Child, *quem non peperisse, sed invenisse putes*; which one would think they had found, not brought forth out of their Womb; which Place our *Gataker* mentioning in his *Cinnus*, p. 213. saith it is credibly reported by those who had liv'd there a great while, that the *Irish* Women sometimes rise from Table and are deliver'd, and return to the Company again before all be taken away.

Ver. 20. *Therefore God dealt well with the Midwives, &c.]* He rewarded their Service, whereby the Children of *Israel* still more multiplied, and waxed very mighty.

Ver. 21. *Because the Midwives feared God he made them Houses.]* These Words seem to declare wherein God rewarded them, which was, in making them Houses. Some indeed (particularly *Mr. Calvin*) refer this to the *Israelites*, because the Word *them* is of the Masculine Gender, and therefore cannot, they think, be meant of the Midwives; but must be interpreted, *by this means the Children of Israel were exceedingly increased.* But besides that this was said just before, it is not unusual in Scripture, when the Speech is of Women, to use the Masculine Gender. Thus *Ruth* (i. 8.) prays for her Daughters-in-law in these Words, *The Lord deal kindly with you*; where in the Hebrew the Masculine Gender is used, and not the Feminine. But we need go no further for an Instance of this than the very next Chapter

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to this (*Exod. ii. 17.*) where *Moses* is said to *water their Flock*, speaking of *Jeibro's* Daughters, and the Word for *their* is of the Masculine Gender; it agrees also best with the whole Story to take it so here, that God made the Midwives Houses (so the *Chaldee* and the LXX understand it) that is, gave them a numerous Off-spring, out of which arose many Families, which in Scripture Language are called *Houses*, *Gen. xxx. 30. When shall I make myself an House?* (the same Phrase with this) i. e. take Care of my own Family, *Deut. xxv. 9. Ruth iv. 5.* Or else the Meaning may be, *he increased their Estate*, and gave them great Riches, which the Psalmist may be thought to mean when he saith, *Except the Lord build the House* (i. e. preserve and increase the Estate of a Family) their Labour is in vain that endeavour it. See also *2 Sam. vii. 11. Psalm cxiii. 9.* Some that take these Midwives to have been *Egyptian* Women, profelyted to the *Jewish* Religion, think the Sense may be, that they marry'd to *Israelites*, and God made their Families eminent in *Israel*.

Ver. 22. *And Pharaoh charged all his People, saying, every Son, &c.]* Not being able to effect his End by the Midwives, he commanded every Body to inform his Officers when any Hebrew Woman fell in Labour, and appointed Searchers (it is likely) to examine whether they were deliver'd of Male or Female, and to act according to what is here order'd. Some that understand the foregoing Words of the *Israelites*, make this the Sense of the two last Verses: *Because the Midwives feared God, and thereby the Families of the Israelites were increased, not diminished, Pharaoh took a new Course, and charged all his People to see that done which the Midwives refused.* The *Jews* (in the Book call'd, *The Life of Moses*) say, that many of their People, upon this Decree of *Pharaoh*, resolved not to marry, or not to come near their Wives; and those who did, were forced to have them brought to-bed alone, and throw their Children into the Fields, where the Angels took care of them, &c. But this is confuted by what follows in the next Chapter; and yet they are so fond of such Fables, that in one of their *Medraschim* (or Books of Homilies) they say, God made Milk to come out of one Stone, and Honey out of another, to suckle them while they lay hid in the Earth. See *Buxtorf*, of the Education of their Children, *Synag. Judaic. cap. vii.*

## CHAP. II.

Ver. 1. **A**ND there went a Man of the House of *Levi*, &c.] We are told both the Man's Name, and the Woman's whom he marry'd, *Exod. vi. 20. Numb. xxvi. 59.* where *Amram*, Grandson of *Levi*, is said to have been *Moses's* Father, and *Jochabed*, Daughter of *Levi*, to have been his Mother; so *Amram* marry'd his Father's Sister (as the Text expressly tells us) which *Moses* was so ingenuous as not to conceal, though it might not be for his Credit in future Ages, when such Marriages were forbidden by

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that Law which he gave them from God, tho' practis'd before the giving of his Law. See *Selden, L. v. de Jure N. & G. c. 9.* The *Jews* also, fancying his Mother *Jochabed* to have been born as soon as the *Israelites* came into *Egypt*, make the Birth of *Moses* a Miracle, because she must be by that Account 130 Years old when he was born. But it may as well be thought that he was born to *Levi* in his Old Age by another Wife, and so she was younger than her Nephew *Amram*, and but his half Sister, which makes their Marriage no more strange than *Abraham's* Marriage with *Sarah*; besides, it is not certain she was his Father's Sister (in the strict Sense of that Word) but might be only one of his Cousins, who in Scripture are frequently called Sisters; and then when it is said she was a Daughter of *Levi*, the Meaning must be, his Grand-daughter, or the Child perhaps of one of his Grand-daughters, who in these Writings are commonly call'd Daughters; and so all the Objections against this Marriage vanish, and the first Words of this Verse expound the last: *A Man of the House of Levi took to Wife a Daughter of Levi*; that is, one of the same House or Family. But see vi. 20.

Ver. 2. *And the Woman conceiv'd and bare a Son.*] She had one before this, viz. *Aaron*, who it is probable was born before this Persecution begun, being three Years older than *Moses*, vii. 7.

*And when she saw him, that he was a goodly Child.*] His goodly Aspect (which seems to have been an early Indication of future Greatness) is taken notice of by Strangers, particularly by *Justin*, out of *Trogus*, an ancient Heathen Historian, *L. xxxvi. c. 2.* where he saith, that besides the Inheritance of his Father's Knowledge (whom he takes to have been *Joseph*) *etiam formæ pulchritudo commendabat*, the Gracefulness of his Person recommended him to others; insomuch that the whole Fable of *Adonis* among the Heathen was fram'd (as *Huetius* conjectures) out of this Story of *Moses*; for *Apollodorus* relates (*L. iii.*) how *Venus* admiring the great Beauty of the Infant, took him away privily, without the Knowledge of the Gods, and hiding him in an Ark, deliver'd him to *Proserpine*, &c. See *Demonstr. Evang. Propos. iv. cap. iii. n. 3.*

*She hid him three Months.*] *R. Simeon* in *Pirke Eliezer*, cap. xlviii. saith, she hid him in a Vault under Ground; but in *Sota* they say (in the *Gemara*, cap. i. §. 38.) he being hid in a secret inner Room of their House, was in danger to be detected by his Crying, when some of the *Egyptians* came into the outer Room, and brought a crying Child with them on purpose, supposing the *Israelites* Infants would answer, if any were in the House; but there is no Certainty of this.

Ver. 3. *And when she could no longer hide him.*] Some Discovery being made of him by some means or other by their Neighbours, or the Search after new born Children being now more narrow and diligent, she thought he could be no longer conceal'd, and therefore resolv'd to expose him in the manner following.

*She took for him an Ark of Bulrushes.*] Or of Wicker, for *Kimchi* observes the Hebrew Word *Gome* signifies the lightest Wood. *Patricides*, an Arabian Writer, saith it was made of that which the Ancients call *Papyrus*, and so the LXX, and *Josephus*, and *Clemens Alexandrinus* (*Strom. i. p. 343.* ἐν βίβλῳ τῆς ἐσχάτης σελύβης π. ποιησάμενοι) which was a *Frutex*, that grew particularly upon the Banks of *Nile*, as *Salmasius* shews in *Solin. p. 1002, &c.*

*And daub'd it with Slime and with Pitch.*] Of this Word *Slime*, see *Gen. xi. 3.* It is most probable that this was used within and Pitch without to keep the Water from coming into the Ark; and so I find in the *Gemara* of that Title, in the *Talmud* called *Sota* (cap. i. §. 29.) where this is said to have been an ancient Tradition; only they say, as many of the Rabbins do, that *Chemar* signifies *Plaster*, not *Bitumen*, because the bad Smell of that they think would have been noisome to the Child. *R. Solomon's* Opinion is, that it was pitch'd both within and without, and plaster'd within over the Pitch.

*And she laid it in the Flags by the River's Brink.*] That it might not be carry'd away with the Stream, but she might come in the Night and suckle it; some think that the Ark notwithstanding was made below in the Form of a Boat, that if it should chance to be carry'd from among the Flags upon the Shore, it might swim in the River; for it is certain the *Egyptians* made Ships of the fore-named Reed, as we find in *Pliny* and *Solinus*, who both mention *Papyraceæ Naves*; and in *Theophrastus*, who mentions *Πλοῖα ἐξ ἀντῆς*, speaking of *Papyrus*, as *Salmasius* observes in his *Plin. Exercit. p. 1003, 1115, 1116.* *Herodotus* also mentions *Πλοῖα ἐκ τῆς ἀγάνθης ποσειδμόνα*, in his *Euterpe*, Cap. xcvi. See *Isa. xviii. 2.*

Ver. 4. *And his Sister stood afar off, to wit what, &c.*] By her Mother's Order no doubt, that she might not seem to be set there, on purpose to watch him. We read of no other Sister he had but *Miriam*, *Numb. xxvi. 59.* who therefore is thought to be the Person.

Ver. 5. *And the Daughter of Pharaoh.*] Called *Thermutis* by *Josephus* (*L. ii. Antiq. c. 5.*) but by *Artapanus* in *Eusebius's Præpar. Evang. (L. ix. c. 27.)* called *Meris*, or *Merris*; which is her Name (as *Jacobus Capellus* observes) in his *Fasti Siculi*. The same *Artapanus* there says, she was marry'd to *Cenephres*, King of the Country above *Memphis*, but had no Child by him. *Clemens Alexandrinus* says the same, that she was not only a marry'd Woman, but had been long marry'd, without being with Child, τέκνον δ' ἐπιθυμῶσα, but very desirous to have one, *L. i. Strom. p. 343.*

*Came down to wash herself at the River.*] Not for Pleasure, but for Purification, this being an ancient Rite of Religion in all Nations, to cleanse themselves, by washing their Bodies, after any Defilement. Thus *Philo* seems to understand it, in his Book of the Life of *Moses*, where speaking of this Matter, he uses the Word *καθάρσις*, which is proper to sacred cleansing; and it seems far more probable, than that the scorching Heat of the Weather (caused by an extraordinary Hand of God) made her betake herself to the cool



cool Streams for her Refreshment, (as the Tale is told in the Hebrew Book, called, *The Life of Moses*) or that the desire of Children carried her hither; the Waters of Nile being thought to make Women fruitful. *Clemens Alexandrinus* seems to have put both these together, Refreshment, and Religion; when he saith she came hither, *ἀπὸ τοῦ καὶ πειρᾶσθαι τοὺς χηνοαμένους*, L. i. Strom. p. 343. It is still a further fetch of *Jonathan*, who would persuade us that at this time God had smote the Egyptians with a burning Ulcer, which made their Flesh so hot, that they could not endure it, but run to the River to cool their Bodies. And in *Pirke Eliezer*, cap. xlviii. this Inflammation is said to have seized on Pharaoh's Daughter, whom he calls *Bathia*. Which is indeed the Name of a Daughter of one Pharaoh, 1 Chron. iv. 18. but to make her the Daughter of Pharaoh King of Egypt (as *G. Vorstius* observes they do, in *Schemoth Rabba*, and *Vajira Rab.*) is altogether senseless. And yet it is upon that ground they make her a Profelyte also, and say in the Title of the *Talmud* before-mentioned, called *Sota* (cap. i. of the *Gemara*, Sect. 40.) that she went into the River, to purge herself from the Idolatry of her Father's House: i. e. to become a Profelyte, who was received (in following times) into the Jewish Religion by Baptism.

And her Maidens walked along by the River side,] While she washed herself, in a private place, which, no doubt, was made by the King for that purpose. For it is not to be imagined, that she washed herself publicly in the River, but in some Inclosure, whereby she was separated from the sight of Company. For *Zoan* (or *Tunis*) the Royal City, it is certain, lay near the River; and it is likely, the King's Gardens extended themselves to the very Bank of it; where convenient Bathing-houses were contrived for himself and the Royal Family, to bathe in the River when they pleased. *Patricides* seems to say, that the River run thro' the City, or by the side of it; for so the Words are: *The Ark was put in the Banks of the River Nile, where the Water was shallowest, in the City of Tzana, which was the Metropolis of that Part of the Country.* And to the same purpose *Elmacinus*, another Arabian Writer, as *Hottinger* observes in his *Smegma Orientale*, L. i. c. 8. p. 400.

And when she saw the Ark among the flags.] In such a Bathing-house, as I suppose her to have now been, there were *Latices*, thro' which she could see what was done in the River, tho' no body could see her. And she spying an unusual Vessel among the Flags, commanded it to be brought to her. *Patricides* saith, she heard the Child cry. And *Gbuskuni* observes, it was more easy for her, who was in the River, to espy the Ark, than for her Maidens, who walked above upon the Banks.

She sent her maid to fetch it.] The Hebrew word *Amatha*, which we translate *Maid*, is much different from that for Maidens mentioned just before, signifying one that waited immediately upon her, whom we call an *Handmaid*; the other properly signifying only young Women, who were such perhaps as we now call *Ladies of Honour*.

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Ver. 6. And when she had opened it, she saw the Child.] And together with him, the *SCHENCHINAH* or Divine Majesty, as *Rabbi Jose* saith in *Sota*: Which is agreeable to their Opinion, who make her to be now profelyted; but hath no other Foundation.

And behold, the Babe wept.] There is nothing strange in this, that a Babe (which perhaps had been a good while without the Breast) should weep: But it is remarkable, that Pharaoh's Daughter should not find it till Tears run down its Cheeks; because this helped to move her compassion towards it, as it here follows:

And she had compassion on him.] Resolved to preserve him, contrary to her Father's Order.

And said, this is one of the Hebrews Children.] None else, she thought, would expose so goodly a Child; and she was confirmed in her Opinion, when she found he was circumcised, as the same *R. Jose* conjectures. And the truth is, we have no good reason to believe that the Egyptians had as yet received Circumcision.

Ver. 7. Then said his Sister to Pharaoh's Daughter, &c.] We cannot think his Sister would be so imprudent, as to step in immediately upon the finding of the Child, and ask if she should call a Hebrew Nurse for it; but staid some time (that she might not seem to know any thing of him, but what she heard them say) till they had tried other Nurses (as the Hebrew Doctors in *Sota* understand it, Cap. i. Sect. 43.) whose Breasts the Child refusing to suck, she took the opportunity to ask if she might see for a Nurse among the Hebrew Women. *Josephus* saith the very same.

Ver. 8. And Pharaoh's Daughter said unto her, Go.] It is likely, that *Miriam* addressed herself to her so discreetly, that it moved her easily to agree to her Proposal. Tho' a singular Providence of God guided this whole business.

And the Maid went and called the Child's Mother.] Whose Breast the Child readily taking (having been used to it) she was instantly accepted to be his Nurse. So it follows in the next Verse:

Ver. 9. Take this Child away, and nurse it for me, &c.] Thus by the wonderful Providence of God, *Jochabed* had the pleasure of suckling her own Child; and was also well paid for her pains.

Ver. 10. And the Child grew, and she brought him unto Pharaoh's Daughter.] The Hebrew Writers say, that when he was two Years old, he was taken from her: Which is not so likely, as that he continued with her till he was grown capable to be instructed in true Religion, and to understand and remember whose true Child he was; whereby he was disposed to behave himself accordingly, when he came to live at Court.

And he became her Son.] She having no Child of her own, adopted him for her Son, with the Consent, no doubt of Pharaoh, not to succeed in the Throne, as some have fancied, but to be the Heir of her private Estate. And accordingly she gave him a Princely Education, and took care he should be instructed in all the Wisdom of the Egyptians; as *St. Stephen* hath remembered, *Acts* vii. 22. and, as *Philo* (in the

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Life



*Life of Moses*) would have it believed, sent for the ablest Masters out of Greece (as well as out of Assyria, and other Eastern Countries) to teach him their Learning. Which is a piece of Jewish Vanity; for there was no Learning among the Greeks in the Days of Moses; who was ancients, not only than their Philosophers and Poets, but than most of their Gods, as Clemens Alexandrinus demonstrates, καὶ Θεῶν ἀεὶ ἤν' πλείων παρ' Ἑλλήνων ἔμνον ἢ λεγομένων σωφῶν τε καὶ ποιητῶν ὁ Μωσῆς πρεσβύτερος, L. i. Strom. p. 323. And what Learning there was now in Egypt, is not certain; for there is no Evidence that the Wisdom St. Stephen speaks of, comprehends the Knowledge of so many things, as some learned Men are pleased to ascribe to them in those Days.

*And she called his Name Moses.*] The reason of this Name is given in the following words:

*And she said, because I have drawn him out of the Water.*] This Name seems to be derived from the Hebrew word *Mashab*, which is never used in the Bible, but for drawing out of the Water, 2 Sam. xxii. 17. Psalm xviii. 17. Isai. lxiii. 11. And therefore there is no need to have recourse to any other Language for the Original of his Name; which Philo, Josephus, and Clemens Alexandrinus, will have to be derived from the word *Mā*, which in the Egyptian Tongue, they say, signifies Water, and *sons*, which signifies saved; so that it is as much as, *saved from the Waters*, or preserved from drowning. It may be said indeed, that it is not likely she should give him a Name from any other Language than her own: But it is to be considered, that the word *Mashab* (from whence this Name must naturally flow, and to which she herself said she had respect) might have the same signification in her Language, that it had in Hebrew; there being a great affinity between these two Tongues. See Gen. xl. 45. Alexandrinus saith, that the Name he had given him by his Parents at his Circumcision was *Joachim*. Which he had, I suppose, out of some fabulous Book; for, in the same place, he speaks of the Name that was given him after he was translated to Heaven, L. i. Strom. p. 343.

Ver. 11. *And it came to pass in those days when Moses was grown.*] When he was not only arrived at Man's estate, but was full forty Years old, as St. Stephen observes, (Acts vii. 23.) and may be gathered from this History.

*That he went out unto his Brethren, &c.*] He had a motion from God (as St. Stephen there seems to interpret it) to go, and acquaint himself with the Condition of his Brethren; and to own himself, more than he had done hitherto, to be one of them. The Jews tell many Tales what passed between him and Pharaoh till this time; but there is no more credit to be given to them, than to what Artapanus, an Heathen Historian, relates of his Military Exploits in a War with the Ethiopians, against whom Cenebres sent him as General of his Forces: Tho' this is remarkable, that his Name and several Passages of his Life (mixed with some Fables) were known to other Nations, and by them magnified and admired. As appears by what Eusebius hath extracted out of Artapanus, Eupo-

lemus, Demetrius, and other Heathen Writers, L. ix. Præpar. Evang. c. 26, 27, &c.

*And looked upon their burdens.*] Which he did very often, (as Philo understands it, L. i. de Vita Moses) and not without great Grief and Heaviness, that he was neither able to hinder their Oppression, nor to help them under it. But he exhorted Pharaoh's Officers to moderate their Severity; and the Israelites to be patient, in hope of Deliverance.

*And he spied an Egyptian, smiting an Hebrew.*] The Cause of it is reported (in the Life of Moses, in Hebrew, and in Schalschalah Hakkabalab) that this Egyptian had broken the Hebrew's House, and bound him, and ravished his Wife, and now endeavoured to murder him. But this looks like a Tale; which is a little better told by the Author of Schemoth Rabba, and others mentioned by Mr. Selden, L. ii. de Synedr. c. 1. who say, that this Egyptian was one of the Taskmasters, who called this Man out of his Bed in the Night, to go to work, and then took his opportunity to slip into it, and lie with Selomith his Wife, who took him for her Husband. The plainest account, and most likely, is this of Philo (in the place above-mentioned) that some of Pharaoh's Officers, little differing from the most furious Beasts, not at all mollified, but more exasperated by Intreaties; one of them, of the most violent temper, fell in an outrageous manner upon an Hebrew, because he did not do his work so fast as he would have him, beating him most cruelly till he had almost killed him.

*One of his Brethren.*] All the Hebrews were his Brethren; but this Man was of his own Tribe, and one of the Children of Kobath, as the fore-named Authors take it.

Ver. 12. *And he looked this way and that way, &c.*] Round about him; that he might not run into danger himself, by delivering his Brother from it.

*He slew the Egyptian.*] Being stirred up to it by a Divine Motion; otherwise he could not have justified this Fact to God and his own Conscience. And therefore St. Stephen plainly makes this an Indication to the Children of Israel, that God intended to deliver them by his means; and says, *Moses thought they would have so understood, Acts vii. 25.* Nay, Maimonides himself gives this account of it, (Part ii. cap. xlv. More Nevochim) where, he making this the first Degree of Prophecy, when a Man is moved and animated by God to some great and heroick Enterprize (either for the Preservation of the whole Church, or the Deliverance of eminent Men from Oppression) he reckons Moses, among others, as an Instance of it, in these words: *Moses was endued with this Power, when he grew up to be a Man; by the impulse of which he slew the Egyptian, and checked him who unjustly strove with one of his Brethren, &c.* The Hebrews generally say, that Moses did not kill this Man with a Sword, or any other Weapon, but merely by the word of his Mouth, pronouncing him dead in the Name of God. Which Tradition is so old, that it is mentioned by Clemens Alexandrinus, L. i. Strom. φασὶ δὲ οἱ Μῦσαι λόγῳ μόνῳ ἀνελεῖν τὸν Αἰγύπτιον, &c. They that pretend



to Secrets, say, that he killed the *Egyptian* with his word alone, as *Peter* afterwards, in the *Acts*, killed *Ananias* and *Sapphira*.

*And hid him in the Sand.*] An inaccessible Desert lay on the West of *Egypt*, as *Diodorus Siculus* observes; and there was another also on the East of it: So that if this happened upon the Borders, there was Sand enough wherein to bury him.

Ver. 13. *And when he went out the second day.*] Having begun to act by the Divine Commission, he seems to have resolved every day to give proofs of his Authority; and awaken the People to expect deliverance by his means. And therefore went out among them this day, as he had done the day before.

*Behold, two Men of the Hebrews strove together.*] He was surprized to find two of his Brethren contending one with another, when they were so grievously oppressed by the *Egyptians*.

*And he said to him that did the wrong, Wherefore smitest thou thy Fellow?*] He had no less authority to admonish and reprove his Brethren, than to chastise their Oppressors.

Ver. 14. *And he said, Who made thee a Prince and a Judge over us?*] It is plain by this, that he acted as one that had authority; but this Man questioned from whence he had it.

*Intendest thou to kill me, as thou killedst the Egyptian?*] It is not likely, the Man thought he had any such Intention, but meant only to fright *Moses* from meddling in his matters, by letting him know that what he had done already, was not such a secret as he thought it.

*And Moses feared.*] He had not yet received a Commission from God to act publicly as their Governor, and therefore durst not stay to answer a Charge against him (which he thought might be possibly brought) for what he had done privately. Some have troubled themselves to reconcile this with what the Apostle saith, *Hebr. xi. 27.* that *he feared not the wrath of the King*; which doth not seem to agree with what is said here, that *Moses feared*. But there he may very well be thought to speak, not of his Flight out of *Egypt*, but of his last Departure with the whole Body of the *Israelites*. Tho' if we should allow *Moses*, and the Apostle, to speak of the same thing, there would be no contradiction between them. For he might so fear, as to make him cautious, and consult for his Safety, rather than basely either deny, or excuse what he had done, or ask pardon for it; unto which no fear of the wrath of the King could have moved him.

Ver. 15. *Now when Pharaoh heard this thing.*] Which was soon brought to his Ears, as *Moses* suspected, and aggravated extremely by the great Men of the Court, as *Philo* represents it, *L. i. de Vita Mosi*.

*He thought to slay him.*] Not so much because he had killed the Man, as because he pretended to assert the Liberty of the *Israelites*, and to be their Deliverer. *Demetrius* bears witness to this Story, just according to what is here related, in *Eusebius's Præpar. Evang. L. ix. c. 29.*

*And Moses fled from the face of Pharaoh.*] Wisely foreseeing the Danger, he avoided it by

flight into another Country, where he was out of his reach. For tho' the time of *Israel's* Deliverance was not yet come, he was assured, that God intended to work it by his hand; and therefore thought it prudent to reserve himself till he received a further Commission from God. But tho' this Flight of *Moses* be here so plainly affirmed, yet the *Jews* are so fond of their own Conceits, and so bold in their Invention, that they say he was not only condemned to have his Head cut off, but brought to the Block; and when the Executioner came to do his Office, his Sword would not enter; *Moses's* Neck being by a Miracle turned into a Pillar of Marble; and from thence he called his Son *Eliezer*, &c. So the Tale is told by the Author of *Moses's Life*. What *Pharaoh* this was, is not certain; but *Eusebius* calls him *Orus* (who succeeded *Amenophis*, in whose time *Moses* was born) and he is said to have reigned two and forty Years.

*And dwelt in the Land of Midian.*] Where some of *Abraham's* Posterity were settled (*Gen. xxv. 2.*) in a part of *Arabia Petræa*. And therefore *Philo* only saith, ὁπαγεῖσθαι εἰς τὴν ὀμιαν *Aeghiav*, he withdrew into the neighbouring *Arabia*. Into which Country he chose to flee, both because his Escape was easy thither, and because they were descended from the same Stock with himself, and continued still good People; or at least had some good Governors and Families among them; as appears by what follows.

*And he sat down by a Well.*] To refresh himself; and expecting, it's likely, to meet some Company there, at the time when the Flocks came to water.

Ver. 16. *Now the Priest of Midian,*] Or *Prince*; as it is in the Margin. For the word *Cohen* indifferently signifies either *Priest* or *Prince*; but most anciently it signifies the latter (a *Prince*) for so it is used in the Book of *Job xii. 19.* He leadeth *Cohenim* (*Princes*) away spoiled. And in after-times it continued to have the same signification; *David's* Sons being called by this Name of *Cohenim*, *2 Sam. viii. 18.* which in *1 Chron. xviii. 17.* is expounded, *were chief at the hand of the King*. And so *Ira* is called, *2 Sam. xx. 26.* *Cohen*, a chief Ruler about *David*. And so I think it is to be taken here, for a *Ruler* or *Governor* (see *Gen. xli. 50.*) not of the whole Country of *Midian*, but of some Province of it. And it may be most truly rendered a *Prince* (i. e. one of the *Princes* or *Rulers*) of *Midian*. But in antient time *Princes* executed the Priesthood also, as *Plato* observes they did among the *Egyptians*; and the Consuls and Emperors of *Rome* were ambitious of the same Dignity: By which means the word *Cohen* came to signify both. Tho' where the Place or Territory of which any Person was *Cohen* is mentioned, there it always signifies him to have been *Prince* or *Civil Governor* of that Place. So *S. Jarchi* observes, *The word COHEN always denotes some Divine Ministry or Function, except where there is an addition of some particular Principality to it, as COHEN of Midian, and COHEN of On*, (referring to this place, and that I now mentioned in *Genesis*) where it signifies a *Prince*, tho' the Priesthood might be joined with



with it. And so *Artapanus* in *Eusebius*, L. ix. c. 27. relating *Moses's* Flight into *Arabia*, saith, he came to *Raguel*, ὁ δὲ ἄρχων, the Ruler of those Parts. And the Jews in the German Translation of the Bible, call him *Heer*, Lord of *Midian*. See our most learned *Selden*, L. i. de *Synedr.* c. ult. p. 648. I shall only add, that it is most likely, that this Prince (or Priest) was a Worshipper of the True God, and not an Idolater: For *Moses*, we may be confident, would not have married his Daughter, if she had been bred in a false Religion.

Had seven Daughters, and they came and drew Water, &c.] He was but a small Prince it appears by this; tho' it must be acknowledged it was a noble Employment in old time (as I observed upon *Genesis*) to look after Sheep: And we must not imagine these young Women drew the Water themselves, but had Servants to attend them and obey their Orders.

Ver. 17. And the Shepherds came and drove them away.] Some rude and idle Shepherds would have made use of the Water, which they had drawn; and had the benefit of their pains, without any labour of their own. This looks like an Argument that their Father was not a Prince; for then, one would think, these Shepherds would not have dared to contest with them. But it is as much an Argument that he was not a Priest; for they were great Men also in those days. And it seems probable to me, that these were the Shepherds of some other greater Prince, in those Countries; who made thus bold with *Jethro's* Daughters and their Servants. For one cannot think, as I said, that they alone look'd after his Flock, but were Overseers of those that did, like *Rebekah* and *Rachel*. See *Gen.* xxix. 9.

But *Moses* stood up and helped them, &c.] This was an Act (as *Maimonides* suggests) of the same heroick Spirit mentioned before, ver. 12. which still rested on him, and moved him here, as it had done in *Egypt*. And thus *Philo* also represents him as, ἐνθυσία μεταμορφούμενος, transported by such an Enthusiasm, when he spake to the Shepherds, that it affrighted them from their Attempt. Tho' it is not certain that he overcame them by Persuasions, but the whole Discourse seems rather to imply that he forced them to desist; which he could not do alone, but at the head of those Servants that belonged to these young Women: And it is not improbable, he had some Servants of his own, who attended him in his Flight. Certain it is, that the *Arabians* great Employment was feeding of Cattle, as *Philo* there notes, (L. i. de *Vita Mosi*, κληρονομήσαντες Ἀγέλης, &c.) 'And that not only Men, but Women, young Men, and Virgins, looked after them; and not those only of the meaner sort, ἀλλὰ καὶ οἱ ἀνὰ ἐπιφανῶν, but they that were of Noble Families.

Ver. 18. And when they came to *Reuel* their Father.] He is thought to be the same with *Jethro*, iii. 1. or was *Jethro's* Father; and so the Grandfather of these young Women; which *Drusius* thinks most probable, *Miscell. Centur.* 2. c. 69.

He said, How is it you are come so soon to day? It seems, *Moses* not only valiantly defended and

protected them; but so vigorously assisted them also in all their Business, that they dispatch'd it sooner than they were wont to do.

Ver. 19. And they said, An Egyptian.] So they took *Moses* to be, by his Speech and his Habit; and perhaps he told them he came out of that Country.

Delivered us out of the hand of the Shepherds.] This justifies what I said (ver. 17.) that these Shepherds belonged to some other Prince in those Parts, who were wont, it seems, to infest those that were weaker; and that *Moses* by his extraordinary Courage drove them away.

And also drew water enough for us, &c.] They had drawn water before (ver. 16.) which the Shepherds took from them; and he now did it with greater expedition, and in great plenty.

Ver. 20. And he said unto his Daughters, Where is he? This is a form of chiding, as *Philo* observes; or upbraiding for their Ingratitude, as appears by what follows:

Why is it that ye have left the Man? Suffered him to remain in the Field. Ye ought (as *Philo* explains it) to have invited him to my House; and if he had declined it, to have intreated and urged him to it.

Call him, that he may eat Bread.] Go back (as he goes on) with all speed, and pray him to come and refresh himself; and receive my Thanks, which are due to him. This shows *Moses* had done them some considerable Service.

Ver. 21. And *Moses* was content to dwell with the Man.] After some Conversation with him, *Raguel* liked *Moses* so well, that he offered him such terms as he accepted, and became one of his Domesticks.

And he gave *Moses* *Zipporah* his Daughter.] The Divine Writers do not relate all the Passages of a Story (as other Authors delight to do) but only the most material. Therefore we are to suppose a great many things to have preceded this; which was not accomplished presently after he was entered into *Reuel's* House, but after he had had such experience of *Moses's* other Virtues, as well as of his Valour. Tho' the Observation of *Philo* here is not to be slighted, that ἁεὶδῆλοι αἱ μεγάλαι φύσεις, καὶ ἡ μῆκει χρόνον γνωρίζονται. Men of a great Genius quickly show themselves, and are not made known by length of time. 'And therefore he thinks that *Reuel* being struck first with admiration of his goodly Aspect, and then of his wise Discourse, immediately gave him the most beautiful of all his Daughters to be his Wife; not staying to enquire of any body what he was, for his own most excellent Qualities sufficiently recommended him to his Affection, L. i. de *Vita Mosi*, p. 611.

Ver. 22. And she bare him a Son, and he called his Name *Gershom*, &c.] This word *Gershom* signifies a desolate Stranger; which he made the Name of this Child, because he was born, not only in a Foreign Country remote from his own People, but in a Place where he had nothing but what he earned by his Labour. For it is not to be thought, that in an hasty Flight, he could bring any great matter with him into *Midian*. Either this Son was born long after his



his Marriage, or he did not marry till he had been long in this Country; for when he left it, after 40 Years Stay in it, his Children were but young, as appears from *iv. 20.*

*Ver. 23. And it came to pass in process of Time.]* After many Days (as it is in the *Hebrew*) i. e. Years; for this King reign'd a long time. See *ver. 15.*

*The King of Egypt died.]* That King from whom *Moses* fled, viz. *Orus*; after whom *Eusebius* makes *Acenceres* to have reign'd, and after him *Achrois*, both which dy'd before *Moses* returned into *Egypt*.

*And the Children of Israel sighed by reason of the Bondage.]* Their cruel Servitude did not end with the Life of *Orus*, but the new King who succeeded him was so far from giving them any Ease, that he laid more heavy Burdens upon them.

*And they cried.]* This signifies they lay under the most grievous Oppression, which grew intolerable.

*And their Cry came up unto God.]* A Cry that comes up unto God, signifies in the holy Language, the loudest and forest Cry. See *Gen. xix. 13.*

*By reason of the Bondage.]* This may be referr'd both to their Cry, and its coming up to God, who resolv'd speedily to free them from such unsupportable Burdens.

*Ver. 24. And God heard their Groaning, and God remember'd his Covenant, &c.]* There are four different Words in these two last Verses (viz. *heard, remember'd, look'd upon them, had respect unto them*) which, every one of them, signify God's kind Intentions toward them, but seem also to me to denote, that the divine Providence determin'd to proceed gradually in the Deliverance of the Children of *Israel* from their cruel Servitude; for when he saith, *God heard their Groaning*, the Meaning is, he favourably condescended to grant their Petition; which was the first Step to their Deliverance. And then,

*He remember'd his Covenant with Abraham, &c.]* This gives the reason of it, because he was mindful of his ancient Promises to their Forefathers; which was a further Assurance of his Favour. And then he

*Look'd upon them.]* i. e. Took notice of their Affliction and hard Labour (as *Maimonides* explains it, *More Nevoch, P. i. c. 48.*) which was another Motive to relieve them. And in the last place,

*God had respect to them.]* Which imports, that he determined to have Mercy upon them (and that includes all Blessings in it) for so this Phrase *to respect* another signifies, as *Bochart* hath shewn from many Instances, particularly *Psal. xxv. 12. Isai. lxvi. 2. Hierozoic. P. i. L. ii. c. 49.*

CHAP. III.

*Ver. 1. NOW Moses kept the Flock.]* So *Moses* was taken from the Sheepfold (as *David* was in After-times) to be the Ruler of God's People, *Psal. lxxvii. 70.* "For as hunting  
" of wild Beasts (saith *Philo*) is proper to Men  
" of a martial Genius, and fits Men to be Cap-

tains and Generals of Armies, so the feeding  
" of Sheep is *μελέτη καὶ προγυμνασία βασιλείας, &c.*  
" the best Exercise and Preparation for a King-  
" dom, and the gentle Government of Man-  
" kind." *Clemens Alexandrinus* hath the same  
Notion and the same Words, *L. i. Strom. p. 345.*  
God's Power also herein appear'd the more wonderful, that he delivered his People from the *Egyptian* Tyranny by one that was contemptible; or rather abominable to that Nation, viz. a Keeper of Sheep.

*Of Jethro.]* It is most likely that *Ruel*, mention'd in the foregoing Chapter, *ver. 18.* was now dead, to whom *Jethro* his Son succeeded in that Principality where he ruled; for it was now 40 Years since *Moses* came first into *Midiam*.

*His Father-in-law.]* This shews that the Seven Daughters spoken of, *ii. 16.* were the Children of *Jethro*, and *Ruel* their Grandfather; unless we will say, as a great many do, that *Jethro* had two Names; nay, they fancy he had three, being called *Hobab* they think, *Judg. iv. 11.* where *Hobab* is said to be the Father-in-law of *Moses*; but the Word *Son* is there to be supply'd (which in other Places is sometimes to be understood) he seeming to be *Jethro's* Son, Brother to *Zipporah*, and accordingly is said, *Numb. x. 29.* to be the Son of *Raguel* the *Midianite*, i. e. of *Jethro*, as many understand it. See there.

*And he led the Flock to the backside of the Desert.]* Or as *St. Hierom* understands it, *ad interiora deserti*, to the inner Parts of the Desert (where there was better Pasture than in the Place where he was before) to which he was conducted by the Providence of God, who intended here to reveal himself more fully to him.

*And came to the Mountain of God, even to Horeb.]* Sheep delight to feed on Mountains, as *Bochart* observes out of *Theocritus* and *Virgil*, whence such mountainous Places are often called in *Homer* *οἶπoλα*, *Sheep-Walks*, they being wont to feed there, as *Eusebius* and *Hesychius* interpret it. See *Hierozoic. P. i. L. ii. c. 46.* And this is called the *Mountain of God*, because when *Moses* wrote this Book there had been a divine Appearance upon *Horeb*, which *St. Stephen* calls *Sinai*, *Acts vii. 30.* for *Horeb* and *Sinai* seem to have been two Tops of one and the same Mountain, which it is plain by this was not far from the Country of *Midian*; we understand also by *St. Stephen's* Words when this fell out, viz. after he had dwelt 40 Years in *Midian*, for so long it is certain he continu'd there, *Exod. vii. 7.* but how he employ'd all that Time, we are not told, no doubt in something else than mere feeding Sheep, for being learned in all the *Egyptian* Wisdom, we may well think he both taught others, and made also great Improvements himself, in studying the Records of that and all other neighbouring Countries, and besides receiv'd it is likely divine Revelations; there are those likewise who think he now wrote the Book of *Job*, to comfort the *Israelites*, by the Example of his admirable Patience, under their heavy Oppressions in *Egypt*; and the Book of *Genesis* also, that they might the better understand what Promise had been made to their noble Ancestors, *Abraham, Isaac, and Jacob*, and that



that the Time drew near when they would be fulfilled.

It is noted by *Ludovicus Capellus* in his *Chronol. Sacra*, that the Number *Forty* was much observed in the Administrations of divine Providence; *Moses* being 40 Years old when he fled into *Midian*, and staying there another 40 Years, and then leaving the World in the End of the next 40 Years of his Age; it was so many Years before the *Israelites* got to *Canaan*, after they were delivered out of *Egypt*; 40 Days *Moses* continued with God in the Mount, both the first and second time of his going up thither; so many Days the Spies were in searching out the Land; and the *Israelites* had just so many Mansions in the Wilderness; their first Judge governed just 40 Years, and the next twice as many; *Deborah*, *Barak*, *Gideon*, *Eli*, all judged 40 Years; and so long *David* reigned.

Ver. 2. *And the Angel of the Lord appeared to him.*] So *St. Stephen* also, *Acts* vii. 30. By which some understand the eternal Word, the Second Person in the blessed Trinity; but I think he is not called simply an Angel any where, but with some Addition, as the *Angel of the Covenant*; for it would be a dangerous Insinuation that he was but a mere Creature; yet I believe he is not here to be excluded, for I take this to have been the Appearance of the *Schechinah*, which comprehended both the LORD himself, and the Angels that attended him as his Ministers, one of which now appear'd so gloriously, that he shew'd God to be present; and accordingly we find in the following Words that he himself spake to *Moses*; and thus the LORD is said to have sent his Angel when they cry'd to him, and brought them out of *Egypt*, *Numb.* xx. 16. which Angel is called *Michael* by *Menachem*, and the same which they also call *Goel*, who redeem'd *Jacob* from all Evil, *Gen.* xlviii. 16.

*In a Flame of Fire.*] The Glory of the LORD (as the *Schechinah* is frequently called) appear'd in a flaming manner, like Fire, exceeding bright, and with an amazing Splendor; so it appear'd, tho' not so bright, when the first Promise was made of their Deliverance, *Gen.* xv. 17, 18.

*Out of the midst of a Bush.*] To shew, say the *Jews* in *Pirke Eliezer*, cap. xl. that God was present with them in their great Affliction and Tribulation, which was represented by this Bush of Thorns or Briars (for so the *Hebrew* Word signifies, such a Bush as pricks those that touch it) or, as the Prophet *Isaiah* speaks, *lxiii.* 9. *in all their Affliction he was afflicted*; and by his Providence order'd things so, that their Affliction did not consume them, but rather multiply'd and increas'd them; for, as it there follows, *the Angel of his Presence saved them.* And thus *Eusebius* tells us (in the latter End of *L. v. Demonstr. Evang.* c. 13.) some Christians understood it, αὐτὴν τὴν θείαν, καὶ μὴ βάνον, καὶ τὴν Ἀγγελοῦ ἀγγελίαν καὶ ἀποκρίσιν καὶ ἀνήμερον μοχθηρίαν, &c.

This Fire also in the Bush might be intended to shew, that God would there meet with the *Israelites*, and give them his Law in Fire and Lightning, and yet not consume them; for this is the Place where God, after they came out of

*Egypt*, deliver'd the Law to them, which thence was called *Sinai* (saith the fore-named Author in *Pirke Eliezer*) from this Bush, which in *Hebrew* is *Sene*, and signifies in *Arabick* a Thorn-Bush; whereas before this it was called *Horeb*, from its Dryness and Barrenness, as that Word imports.

*And behold the Bush burnt with Fire, and the Bush was not consum'd.*] The Heathens had either read or heard of this Wonder, as appears by *Arctapanus*, who mentions it (in *Eusebius*, *L. ix. Præpar. Evang.* c. 27.) but he disguises it, and misreports it, saying, it was a Fire which suddenly broke forth out of the Earth and flam'd, καίτε ὕλην καίτε ἄλγηος πύρρος ξυλείας ὕλην ἐν πύρρῳ, when there was no Matter nor any kind of Wood in the Place to feed it. But in the next Chapter but one an ancient Tragedian reports it exactly, saying, just as *Moses* doth here, *that the Bush burnt in a great Fire, and yet remain'd entire and green in the Flame*, which he calls *πυρρίον μέγιστον*, the greatest Miracle; the Meaning of which I have already explain'd in the foregoing Observation. There is a Story something like this in *Dion Prusæus*, *Orat.* xxxvi. where he saith, the *Persians* relate concerning *Zoroaster*, that the Love of Wisdom and Virtue leading him to a solitary Life, separate from Company, upon a Mountain, he found it one Day all in a Flame, shining with celestial Fire, out of the midst of which he came without any Harm, and instituted certain Sacrifices to God, who then he made account appear'd to him; which *Job. Henricus Ursinus* a good while ago endeavour'd to prove was nothing else but a Corruption of this Apparition to *Moses*; and *Huetius* lately (in his *Demonstr. Evang. Propos.* iv. cap. 5.) hath made such a laborious Comparison between what is said of *Moses* and of *Zoroaster*, as is sufficient to make it probable the ancient *Persians* deriv'd their Religion from these Books of *Moses*.

Ver. 3. *And Moses said, I will now turn aside.*] It seems this glorious Appearance was not directly before him, but on one side of him, and some distance from him.

*And see this great Sight.*] This wonderful Appearance, or as *Philo* translates it, *εμπληκτικώτατον*, this most stupendous and astonishing Sight or Vision.

*Why the Bush is not burnt.*] A Fire which did not burn (that is, consume what it laid hold on) was very amazing; yet the *Gentiles* did not think such Things incredible, as appears out of *Seneca* in his *Thyeste*, where he speaks of a Forest which appear'd all on a Flame without Fire; and out of *Lucan*, and divers other Authors among the Pagans, produc'd by the learned *Huetius* in his *Quæstiones Alnetanæ*, *L. ii. cap. xii. n. 10.*

Ver. 4. *And when the Lord saw that he turned aside, &c.*] It is plain by this that the LORD himself was here present, his Angels being but Attendants, as I said, upon his Majesty. See *Gen.* xii. 11, 15.

*God called unto him out of the midst of the Bush.*] He now calls him God, whom just before he called LORD, both which are sometimes put together, as comprehending all the divine Attributes. *Maimonides*, who makes Eleven Degrees of Prophecy (or divine Communications



to Men) justly thinks this the very highest of all; and it was peculiar to *Moses* to hear God himself speaking to him in a Vision when he was entirely awake.

*And said, Moses, Moses.*] He repeats his Name to excite his Attention; and some take it for a Token of Familiarity. See *Gen. xlv. 2.* This is call'd by *Gregor. Nyssen. (de Vita Mosi; p. 172.)* ἡ τοῦ φωτός φωνή, &c. a Voice of that Light or Splendor, i. e. of the divine Majesty which appear'd to him.

*And he said, here am I.*] A common Expression of readiness to hearken and to obey.

*Ver. 5. And he said, draw not nigh hither.*] He commands him to keep his Distance, and not to approach nearer to him; this, and what follows, plainly demonstrate what I said before, that this was an Appearance of the *Schechinah*, or divine Majesty, to whom he could not pay too great a Reverence.

*Put off thy Shoes from off thy Feet.*] Many frivolous Reasons have been given of this Precept, as may be seen in *Braunius, L. i. c. 3. de Vestitu Sacerd. Hebr.* But the plain Reason is immediately added in the Text, because the Place where he stood was holy, into which it was irreverend to enter with their Shoes on; because thereby it might be defil'd with the Dirt that adher'd to them; certain it is that in the Temple afterwards the Priests officiated barefoot, and all the Eastern People came into their holy Places in the same manner, which *Justin Martyr* thinks they learn'd from this Example of *Moses*; but Mr. *Mede's* Opinion seems truer, that *Moses* did not give the first beginning to this Rite, but it was deriv'd from the Patriarchs before him, and transmitted to future Times from that ancient general Tradition; for we find no Command in the Law of *Moses* for the Priests performing the Service of the Tabernacle without Shoes, but it is certain they did so from immemorial Custom; and so do the Mahometans and other Nations at this Day. See Mr. *Mede, Book ii. p. 442, &c.* and *p. 516.* and *Huetius* in his *Demonstr. Evang. Propos. iv. cap. xi. §. 2.*

*The Place whereon thou standest is holy Ground.*] It was made holy by the special Presence of God, which was now there, who is most holy, and makes every thing relating unto him to be holy also; for thus the Tabernacle, the Temple, and the Utensils thereof, with all Things destin'd to the divine Service, were called holy.

*Ver. 6. Moreover he said, I am the God of thy Father.*] i. e. Of *Amram*, who it seems was a very pious Man.

*And the God of Abraham, the God of Isaac, and the God of Jacob.*] Who were so dear to him, that he made a Covenant with every one of them (which is the reason he is distinctly called the God of each of them) as *Maimonides* observes, *More Nev. P. iii. c. 51.* from *Levit. xxvi. 42.* and this Covenant was, that he would be their God after a peculiar manner; for otherwise he was the God of *Noah*, and of all the holy Patriarchs before him; but he is called the God of *Abraham, Isaac* and *Jacob*, for a peculiar Reason, because of the Promise made to these three of the blessed Seed which should spring from them, in

opposition to the Pretensions of other neighbouring People, who (as the learned Dr. *Allix* observes) were their Rivals in that Hope; these Words being as much as if he had said, the God of *Abraham*; and not of *Lot*, as the *Ammonites* and *Moabites* pretended; the God of *Isaac*, and not of *Ismael*, as his Posterity pretended; the God of *Jacob*, and not of *Esau*, as the *Edomites* boasted.

*And Moses hid his Face.*] In token of Humility, Submission, and Reverence; so *Elijah* did in After-times, *1 Kings xix. 12.* nay, the Angels cover their Faces in the Presence of God, *Isai. vi. 2.*

*For he was afraid to look upon God.*] The Splendor of the divine Majesty was so great that it dazzled his Eyes, and he was not able to behold it; for tho' he stirr'd not a Step further after God prohibited him to come nearer, yet we may suppose him to be now nearer to it than he was at the first (*ver. 3.*) and its Glory also was much increased.

*Ver. 7. And the Lord said, I have surely seen the Affliction, &c.*] To see signifies more than to observe and take notice, including in it such Resolutions of divine Providence as would certainly produce their Deliverance; for the doubling of the Expression (*seeing I have seen*, as it is in the *Hebrew*) denotes there was no doubt of it.

*And have heard their Cry.*] Both this and the next Phrase, *know their Sorrows*, signify more than the simple Words *hear* and *know* import, viz. such a Regard to their miserable Condition, as moved him to order speedy Relief to be given them.

*Ver. 8. And I am come down to deliver them.*] I now appear unto thee for that Purpose.

*Out of the Hand of the Egyptians.*] From their tyrannical Power.

*And to bring them up out of that Land.*] Where they are Strangers, and used as Slaves.

*Into a good Land.*] A fruitful Country of their own.

*And a large.*] Where they shall not be pent up so as they are in *Goshen*; and if it were considered according to the Extent of the original Promise, it was large and spacious indeed, even from the River of *Egypt* unto *Euphrates*, *Gen. xv. 18.*

*Unto a Land flowing with Milk and Honey.*] By which Phrase the Poets express the greatest Plenty, as *Bochart* shews out of *Euripides, Horace, Ovid, &c. Hierozoic. P. ii. L. iv. c. 12.* for abundance of Milk and Honey argue a Country to be well water'd, fruitful, full of fair Pastures and Flowers, from whence the Flocks may fill their Dugs with Milk, and the Bees their Cells with Honey. *Ælian. L. iii. de Hist. Animal. c. 35.* saith, the Goats of *Syria* (which includes this Country) afford such Plenty of Milk as is in no other Country.

*Unto the Place of the Canaanites, &c.*] See concerning all these People here mention'd, *Gen. xv. 19, &c.*

*Ver. 9. Now therefore behold, the Cry of the Children of Israel is come up to me, &c.*] This was said before, *ver. 7.* but here repeated as a reason of the Commission he intended immediately to give to *Moses* to go and deliver them.



Ver. 10. *Come now therefore, and I will send thee unto Pharaoh, &c.*] Leave thy Flock, for I have another more weighty Business wherein I will employ thee, for thou shalt go with my Authority to Pharaoh, and command him not only to release my People out of their Servitude, but to let them go also out of Egypt; he had called them by the Name of his People, ver. 7. and now mentions it again to encourage their Hope, that he would take care of his own.

What Pharaoh this was (it being a common Name to all the Egyptian Kings) is very much disputed; the common Opinion is, that after Orus (in whose Time Moses fled into Midian, Acenceres (or Acherres) reigned 12 Years; and after him Achoris reign'd 7 Years more; and then succeeded Cenchres, the worst of them all, to whom Moses was now sent. But Clemens Alexandrinus tells us, that Appion (a great Enemy of the Jews, and who wrote against them) mentioning their going out of Egypt (in his Fourth Book of his History of Egypt) saith it was in the Reign of Amosis, for which he quotes Ptolomæus Mendesium, an Egyptian Priest, who wrote three Books about their Affairs, in which he saith, *ἡ Αἰγύπτου Βασιλεύς, Μουσεως ἡγεμενός, γεγονέναι Ἰουδαίους τὸ ἔξ Αἰγύπτου πορεύειν*, L. i. Stromat. p. 320. But Tacitus calls him Bocchoris, or, as some read it, Occoris, L. v. Hist. c. 3.

*That thou mayest bring forth my People, &c.*] From this Time we are to consider God as the King of this People, not in general only, as he is Lord of the whole World, but in a proper and peculiar manner; for whatsoever Authority or Power of Jurisdiction the Kings of other Nations did exercise over their Subjects (as Power of Life and Death, of making Laws and Leagues, &c.) the same Prerogative did the Lord of Heaven and Earth reserve to himself alone over the Children of Israel; upon which ground, as Dr. Jackson well observes, Moses was delegated to be his Ambassador to the King of Egypt, and constituted (it appears by the whole Story) his Deputy or Viceroy over Israel.

Ver. 11. *And Moses said unto God, Who am I, that I should go unto Pharaoh? &c.*] He modestly declines the Service, considering how mean a Person he was in comparison with Pharaoh, and how unable to do any thing for the Israelites; he had felt some extraordinary Motion in himself Forty Years ago, which he took to be an Indication that God would use him as an Instrument of their Deliverance. (See Chap. ii. ver. 11, 12.) but at that Time he was a far greater Man than now, and had more Interest at Court, the Princess who adopted him for her Son being then perhaps alive, or having left him what made him very considerable; in short, he was then the Son of Pharaoh's Daughter, but now a poor Shepherd.

Ver. 12. *And he said, certainly I will be with thee.*] In answer to his Objection, God bids him depend on this, that he would preserve him by a special Providence from being hurt by Pharaoh. So Maimonides shews this Phrase (*I will be with thee*) signifies in Scripture, *More Nev. P. iii. c. 18.* And the Confidence which God wrought in him of this, gave him Courage and Resolution, which

is also denoted by this Phrase, as he shews, *P. ii. c. 38.* for all the Prophets were endu'd with an extraordinary Fortitude and Magnanimity, which was in Moses above all the rest, he encountering a great King, and all his Court and People, barely with a Staff in his Hand.

*And this shall be a Token to thee that I have sent thee; when thou hast brought forth the People out of Egypt, ye shall serve God upon this Mountain.*] This could not be a Token to him now, but was afterward, when God by his Power brought them to this very Place to worship him, according to this Promise, upon this Mountain; in the mean time there were many other Tokens God gave him (as we find in this History) which were all confirm'd by this last.

Ver. 13. *And they shall say unto me, What is his Name? What shall I say unto them?*] This doth not argue that they knew not what the Name of their God was, for they and their Fathers had been long acquainted with him, and they cry'd unto him, and he heard them (ii. 23, 24.) but Moses being the first that ever spake to Men in the Name of God (none of the Patriarchs, either before the Flood or after it, having said any such Words as these, *God hath sent me to you, the Lord commands me to bid you do so or so*, as Maimonides observes in several Places of his *More Nevoch. P. i. c. 63. P. ii. c. 39.*) it was natural for the Israelites to ask him by what Name or peculiar Attribute God had made himself known unto him, so as to authorize him to speak to them as never any Man before did; he had spoken unto Noah, and unto Abraham, &c. but it was only for their own Instruction, he never bid them deliver any Message unto others; and yet it is observable, that upon particular Occasions he still made himself known to them by different Names or Titles; as he saith to Abraham, Gen. xv. 7. *I am Jehovah, who brought thee out of Ur of the Chaldees.* But xvii. 1. he saith, *I am Elshaddai.* And to Isaac he saith, *I am the God of thy Father Abraham* xxvi. 24. To Jacob he adds, *I am the Lord God of thy Father Abraham, and the God of Isaac*, xxviii. 13. And after this, *I am the God of Bethel*, xxxi. 13. No wonder then that Moses should think the People would expect, upon so great an Occasion, when he came to them as an Ambassador from Heaven, that the God of their Fathers should speak to them in a new Stile, beyond all that had been known in former Days.

Ver. 14. *And God said unto Moses, I AM THAT I AM.*] That is, saith Maimonides in the Place above-named, he that necessarily exists; he who so is, that he must needs be; or as some translate it, *I will be what I will be*; i. e. the eternal immutable Being (so Elmacinus interprets it, *the Eternal, that never dies*) who am faithful to my Promises, and will be to you what I told your Fathers I would be; whatsoever I said in the Days of Abraham concerning the giving the Land of Canaan, I will certainly perform, for I change not.

*Thus shalt thou say to the Children of Israel, I AM hath sent me unto you.*] The former Words were a Declaration of God's Nature to Moses, and in these he bids him in brief only say to the



the *Israelites*, that he was sent by him, *Who is*; that is, (as was said before) necessarily exists, *always was, and ever will be*: Who alters not; but by whatsoever Name he makes himself known, is still the very same God. Which was a Name not unknown to the Gentiles, as one would think by the word *EI*; which was inscribed in the front of the *Delphick Temple* (as *Plutarch* tells us) and was nothing else but the contraction of *EIMI*, which signifies, *I AM*. Or if we take *EI* to be an entire word (as it is commonly thought) signifying, *Thou art*, *Ammenius* rightly understood it to be, *ἀντὶ τοῦ ὅτι οὐκ ἔστι προσωπολήγουσι καὶ προσωρόνισιν*, (as *Plutarch* reports his words in a Treatise on this Subject) *the most absolutely perfect Name and Compellation of God*. For God, saith he, in the other Inscription on the Temple, speaks to us who approach him, saying to every one, *KNOW THY SELF*: And we are taught to answer to him again, in the words of this Inscription, *THOU ART*: ascribing to him, *ὡς ἀληθὴ καὶ ἀφειδον*, &c. *that true, undoubted, and only Appellation, which belongs to him alone*. For he only is; we are not, &c. Thus he declares this word to express most perfectly the Divine Essence; which is distinguished hereby from all false Gods. See *Eusebius*, L. xi. *Præpar. Evang.* c. 11. and in the two foregoing Chapters; where he takes a deal of pains to show that *Plato* borrowed this Notion of, *τὸ ἐν αἰεὶ, ζῆναι αὐτὸ ἐκ τῆς ἀρχῆς*, a Being that is always, but had no beginning, from these words of *Moses*. And *Numenius*, a *Pythagorean*, speaks it more plainly, when he saith, *τὸ γὰρ ἐν, αἰδὼν βεβαίως ἐστίν, αἰεὶ καὶ παντὶ καὶ παντός*, that which is, is eternal and stedfast; always the very same, without variation. And no wonder these Men, if they met with this Passage in *Moses*, were highly pleased with it; for *St. Hilary* himself tells us, that he lighting upon these words (as he was musing about God and Religion) before he was a Christian, was struck with admiration; there being nothing so proper to God as *to be*. And therefore he thought it worthy of God, to say of himself, *I AM THAT I AM*, and *HE THAT IS* (so he translates the last words) *both sent me unto you*; L. i. de *Trinitate*.

Ver. 15. And said moreover unto *Moses*, *Thus shalt thou say*, &c.] For a further Explication of what he had now said, and a further Satisfaction of their Minds.

The LORD God of your Fathers, the God of Abraham, &c.] The Name *JEHOVAH* (as we pronounce it) seems to be in sense the same with *Ehieh*, before mentioned. Which, as it declares his Nature, so the word *God*, added to it, expresses his Favour, Care, and Providence. And consequently he bids *Moses* tell the Children of *Israel*, that He, who is the *Eternal*, was the God of their Fathers, of *Abraham*, *Isaac*, and *Jacob*; to whom he had made many Promises, that he would be gracious to their Posterity. This was sufficient for them to know of him.

This is my Name for ever, and this is my Memorial, &c.] Some refer the first words (*this is my Name*) to the foregoing Verse, *I AM*: and the next, (*this is my Memorial*) to those which immediately precede, the LORD God of your Fathers; which in truth include the whole,

*Jehovah* being the same with *I am*. And the meaning is, I will be for ever remembered, celebrated, praised, and invoked; by the Name of the LORD God of your Fathers, &c.

Ver. 16. Go, and gather the Elders of Israel together.] The word *Elders*, in these Books, sometimes signifies the Men of the Great *Sanhedrin*, as they spake in after-times (or the Judges in the highest Court) *Deut.* xxi. 2, &c. Sometimes the Judges in the lower Courts, *Deut.* xix. 12. xxii. 15. Sometimes it only signifies the Heads of the Tribes; as here in this place: For now there were no such Courts of Judicature constituted. See *Selden. Uxor. Hebr. Lib. i. cap. xv.* Some indeed (particularly *Corn. Bertram*) think it reasonable to suppose that the *Israelites* had Judges among them all the time they dwelt in *Egypt*, tho' not mentioned in Scripture; as they had, no doubt, a Form of Religion, tho' we read nothing of it. And *Moses*, he thinks, is here ordered to send for these, who were their Rulers, and administered publick Affairs among them. But there is this Argument against it, that after this time, when *Moses* had brought them out of *Egypt*, there was no such Judges among them, but *Moses* (as we find, *Exod.* xviii.) judged all himself, to his exceeding great trouble. And therefore, by *Elders*, we are here to understand only the wisest and gravest Men of the Nation, who were in greatest esteem among them (as *Mr. Selden* afterwards speaks, L. i. de *Synedr.* cap. xv. p. 523, &c.) or, as was said before, the Heads of their Tribes. The famous *H. Grotius* confirms this, by a nice Observation, that both here and ver. 18. they are barely called *Zikne*, not *Hazikne*; because there was not as yet, *certum Collegium, sed sola qualitas denotatur* (as he speaks, L. de *Imp. Sum. Poteft. circa Sacra*, cap. xi. n. 15.) a certain College or Society of them, but their quality only is denoted. And no doubt, the word always signified Men of Dignity, or chief Rank among others, both among the *Israelites*, and among the *Egyptians*; as I have observed on *Gen.* xxiv. 2. l. 6.

And say unto them, the Lord God of your Fathers, &c.] See this explained, ver. 6.

Hath appeared unto me.] Ver. 2, 4.

Saying, surely I have visited you.] So *Joseph*, when he died, assured them, God would do, *Gen.* l. 24. where I observed, to visit them, was to bring them out of *Egypt*. And so it signifies here, as is evident from what God said to *Moses*, when he appeared to him, ver. 8. *I am come down to deliver them out of the hand of the Egyptians*. Which was not yet actually done, but so absolutely decreed in the Mind of God, that he might say he had already done it. Or the word *Pakad* may be translated here, as it is elsewhere, *I have remembered you*, (1 *Sam.* xv. 2.) that is, so as to resolve to deliver them. And then the next words may depend on this.

And that which is done to you in Egypt.] For the word *Seen* is not in the Original: But either way, it relates to what God saith to *Moses*, ver. 7, 9.

Ver. 17. And I have said.] Determined, or resolved.



*I will bring you out of the affliction of Egypt, into the Land of the Canaanites, &c.]* See ver. 9.

Ver. 18. *And they shall hearken to thy voice.]*

A great Encouragement to carry this Message to the Elders of Israel: Which God promises to incline their Hearts to receive and obey.

*The LORD God of the Hebrews hath met with us.]* We have received a special Command from the Eternal God, whom we, and our Forefathers worship; who hath appeared to us.

*And now let us go (we beseech thee) three days journey into the Wilderness.]* They intended to go quite away; but at first are directed to demand only to go as far as Mount Sinai: Which was but three Days Journey from Egypt, if they went the nearest way to it. For this they were humble Petitioners; which is implied in those words, *We beseech thee.*

*That we may sacrifice to the LORD our God.]* When they delivered this Message to Pharaoh (ver. 1.) they call it, *holding a Feast to him*: Which was to be made upon the Sacrifices that they offered. For, ver. 3. of that Chapter, they speak in the same Phrase which is used here.

Ver. 19. *And I am sure the King of Egypt will not let you go.]* God understood before-hand the Hardness of his Heart, and that he would not yield; no, not to let them depart for three Days, much less for altogether.

*No, not by a strong hand.]* In the Margin, *But by a strong hand*, i. e. by cutting off all the First-born in the Country; till which, he knew Pharaoh would be obstinate.

Ver. 20. *And I will stretch out my hand.]* As the Hand of God signifies his Power, so the *stretching it out* seems to signify the exerting of that Power in mighty Deeds.

*Smite Egypt with all my Wonders.]* The Hebrew word for Wonders comes from a Root which imports something singular and not common. Such were all the Plagues God sent upon Egypt, which made them the more wonderful.

*After that he will let you go.]* They grew so terrible at last, that he was afraid the next Stroke would be upon his own Person: Which made him content to dismiss them.

Ver. 21. *And I will give this People favour in the sight of the Egyptians, &c.]* Dispose their Hearts to be kind to them, so that they should readily furnish them with any thing they desired.

Ver. 22. *But every Woman shall borrow.]* The word *Shaal* is of a doubtful meaning; for it signifying in general, *to ask* or *to pray*, one may pray another, either *to give* or *to lend*. And if the Israelites asked their Neighbours to bestow such things upon them as are here mentioned, and they, out of a desire to be rid of them, or hoping speedily to recover their Goods, granted their Requests, no wrong was done to them. And if they borrowed them of the Egyptians, it was by the Authority of God, whose the World is, and the Fulness thereof; and who doth no Man any wrong, when he is pleased to transfer what he enjoys, unto another. See more, xi. 2. xii. 35.

*Of her Neighbour, and of her that sojourneth in her House.]* By this it appears that the Egyptians were intermixed with the Hebrews, in the Land

of Goshen, and so might the more easily go along with them when they left Egypt; as many of them did, xii. 38.

*Jewels of Silver, &c.]* Rather, *Vessels of Silver, &c.* Which were of greater use to them than Jewels; unless they pretended to deck up themselves for the Feast they were to keep. See more, xi. 2. xii. 36.

*And ye shall spoil the Egyptians,]* Not by Rapine or Stealth, but by their own Consent.

#### CHAP. IV.

Ver. 1. **B**UT behold, they will not believe me; nor hearken to my voice, &c.] This seems directly to contradict what God had said unto him, iii. 18. *They shall hearken to thy voice.* Which Maimonides endeavours to reconcile, by saying, that Moses was satisfied they would believe what he told them concerning the Name of God who spake to him; but not believe, without further proof, that he was sent by him; P. i. More Nevoch. c. 63. But the plainest Answer is, that God did not mean they would hearken to Moses immediately, but that he would so convince them by undeniable Signs and Tokens, that they should give credit to him, when he said he came from God to them: Such Signs he now asks, and God grants; that they might believe the LORD appeared to him, and gave him commission to deliver them.

Ver. 2. *And the LORD said unto him, What is that in thy hand?] He asks this question, to make way for what follows; and to move his attention to it.*

*And he said, a Rod.]* His Shepherd's Staff, it is most likely. For he takes occasion from what was in his Hand to confirm his Faith; and he was now feeding his Father-in-law's Sheep, when God appeared unto him. The Jews have a world of fabulous Stuff about this Rod, not worth the remembring.

Ver. 3. *And he said, Cast it on the ground, &c.]* As he was to do when he came before Pharaoh (vii. 10.) that it might not be thought Moses's Hand contributed any thing to the Change; but it might appear to be wrought by the Power of God.

*And it became a Serpent.]* Ἀντὶς τοῦ ὀφιοειδὸς ἔρπετος (as Philo speaks) immediately it was enlivened, and crawled about. The word *Nachash* comprehends all sorts of Serpents; and R. Elieser takes it to have been a flying Serpent: But our Doctor Lightfoot rather thinks it was a Crocodile; for which there is some reason. For that which is here called *Nachash* (which most think signifies a common Snake or Serpent) when he threw down his Staff before Pharaoh (vii. 10.) is called *Tannin*: Which signifies a Serpent of the largest Dimensions (ὁ μέγιστος ὀφίων, Philo here calls it) and as I proved upon Gen. i. 21. includes in it Crocodiles, which Isaiah calls the Crooked Serpent, xxvii. 1. unto whose devouring Jaws Pharaoh had exposed the Hebrew Infants, when he commanded them to be cast into the River Nile, (i. 22.) which abounded with Crocodiles.

And



*And Moses fled from before it.]* It being a very frightful Sight, enough to dismay the most courageous Man on Earth; as God himself describes the Crocodile in the Book of *Job*, xli. 14, 15. *His Teeth are terrible round about: When he raises up himself, the Mighty are afraid.*

Ver. 4. *And the LORD said unto Moses, put forth thy hand, and take it by the tail, &c.]* This shows Moses's Faith to have been great, which overcame his Fear. Most think this to have been an apt Representation of the Condition of the *Israelites* in *Egypt*, and of their Deliverance there. *R. Eliezer* in his *Pirke*, cap. xl. hath hinted the best Explication of it, if it have any such meaning, when he saith, As a Serpent bites and kills those on whom it seizes, so did *Pharaoh* and his People bite and kill the *Israelites*: Or rather, he should have said, So shall the *Egyptians* be afflicted and tormented by the Rod which *Moses* carries in his Hand.

Ver. 5. *That they may believe that the LORD God of their Fathers, &c.]* The meaning is, Thou shalt do thus before them, if they doubt whether I have appeared to thee (as he feared they would, ver. 1.) to convince them of it.

Ver. 6. *And the LORD said furthermore unto him; Put now thy hand into thy bosom, &c.]* He did not ask for a new Sign; but the LORD was graciously pleased to grant him a further Confirmation of his Faith; or rather, of the Faith of the *Israelites*.

*And he put his hand into his bosom, and when he took it out, behold it was leprous as snow.]* It was a wonderful thing, that out of the same Place should come both the Disease and the Cure (as we read in the next Verse, that by putting his Hand into his Bosom again, it became sound) and it was the greater wonder, because the Leprosy was a Disease that was very hard to be cured. *R. Eliezer*, in the Place fore-named, doth not give so good a reason for this Sign, as for the former; tho' it is not a bad one. For he making a Question, Why God should give them a Sign by an unclean thing, and not by a clean? makes this Answer to it; Because as a *Leper* is unclean, and makes others so, in like manner *Pharaoh* and the impure *Egyptians* had defiled the *Israelites*: But God shewed by *Moses's* drawing his Hand out of his Bosom again pure and clean, that he would deliver and purge the *Israelites* from the filthiness of the *Egyptians*. I should think rather, that the Leprosy represented God smiting the *Egyptians* with his Plagues; and the Cure of it, God's removal of those Plagues at *Moses's* Prayer. But there is no end of such Conceits. Therefore I shall rather observe, that God commanding him to work *all these wonders before Pharaoh* (ver. 21.) it is very probable, this gave occasion to the fabulous Story which was invented in future Ages, that *Moses* was a *Leper*, and the *Israelites* infected with that, and other scabby Diseases. For so *Josephus* tells us (*L. i. contra Appion*) the Tale was told in *Manetho's* History, and thence descended unto others, that *Moses* was driven out of the Country, *διὰ τὴν λέπρον*, (See *Justin. L. xxxv. c. 2. Tacitus, L. v. Histor. c. 3.*) because he had the Leprosy. Which, as *Manetho*, perhaps,

did not maliciously devise out of his own Head, so those Historians from whom he borrowed his Work, might have but an imperfect Tradition of the Truth derived from this Passage of *Moses* appearing with a leprous Hand before *Pharaoh*; which was presently noised about the Country, without the other part of his being immediately cured. And thus *Helladius Besantinus* an *Egyptian* Writer, in his *Chresto-Mathia*, mentions one who said, *Moses* was called *αλφα*, because his Body, *πῶς ἀλφειὶς καὶ λεῖπτος ὡς*, was mark'd with white leprous spots. And to this I ye he calls *Philo* to be a Witness. The very same is affirmed by *Philemæus Hephæstionis*, as *J. Meursius* observes in his Notes upon the fore-named Author.

Ver. 7. *And he plucked it out of his bosom, and behold it was turned again as his other flesh.]* A manifest Token (as *Con. Pellicanus* rightly takes it) that God could, with as much ease, restore his oppressed People to perfect Liberty.

Ver. 8. *And it shall come to pass, if they will not believe thee, nor hearken to the voice of the first sign.]* Here he gives the reason why he was pleased to add another Sign to the former, that he might overcome the Incredulity which he foresaw would be in many of them.

*That they will believe the voice of the latter sign.]* Yield their consent to that which is plainly taught them by both these Signs, viz. that God had appeared to him, and ordered him to say what he did. And he saith they would believe, because it was rational to suppose they would; tho' he likewise supposes in the next Verse, some might still remain incredulous, and therefore he adds another.

Ver. 9. *Thou shalt take of the Water of the River, and pour it upon the dry Land; and the Water shall become Blood.]* This Sign was not wrought now, when God talked with him, as the two former were; for he was in the Desert, far from the River here spoken of, and near no River at all. Therefore, in case the *Israelites* did not believe upon the sight of the two former Signs, this is ordered to be wrought, when he came into *Egypt*, for their Conviction; by taking the Water of *Nilus*, and turning it into Blood. Which might be well looked upon as an Indication that God was able to spoil that Water, which was the great Instrument of the Fertility of that Country, and make their Land barren. And also put them in mind that the Cry of the innocent Blood of their Infants, which had been drowned in that River, was come up to God.

There was a necessity that *Moses* should be instructed with all these Powers, because he came with an unusual Commission: Which would not have been credited, if he had not brought such extraordinary proof of it. All the Prophets after him, did not work Miracles; which were necessary only when some great Change was to be made in the World; as there was now at their bringing out of *Egypt*. After which they were to be put into a new form and order by a body of peculiar Laws, both Civil and Religious: Which, when they were notoriously violated, God was pleased by such wonders as *Moses* wrought, to turn their Hearts back again; as he did in the days of *Elijah*, 1 *Kings* xviii. 37.

Ver.



Ver. 10. *And Moses said unto the LORD, O my Lord.*] This is a form of Speech, whereby he declines this great Employment; and desires to be excused. The Reason of which follows:

*I am not eloquent.*] In the *Hebrew*; *Am not a Man of words*; i. e. not a good Speaker, or not accustomed to make Speeches; or, as some take it, a Man of few words: And therefore unfit to be sent to the *Israelites*; and much more to the King of *Egypt*, to whom none but great Orators make Addresses. *Clemens* in his Epistle to the *Corinthians*, makes this an Argument of *Moses's* Humility, and saith, he added these words (from I know not what Author) ἐγὼ εἰμι ἀπὸς ἐκ ποτῆς, *I am a reek from a Pot.*

*Neither heretofore, nor since thou hast spoken unto thy Servant.*] This hath been always my Imperfection, that I could not speak fluently; nor do I find that I am altered, since thou hast been pleased to appear to me, and give me this Commission.

*But I am slow of speech, and of a slow tongue.*] Cannot bring forth my words readily; nor pronounce them well. The *Jews* think he had some impediment in his Speech, so that he could not pronounce some Letters or Words exactly; at least, not without such difficulty, that it was long before he could bring them forth. But the *LXX* understand these words, *slow of speech*, as if he had but a weak, small, or slender Voice; speaking, *voce gracili & exile* (as it may be translated in *Latin*) which made him very unfit, he thought, to be an Ambassador. And this doth not disagree with what *St. Stephen* saith, that he *was mighty in words*, as well as Deeds, *Acts* vii. 22. for the sense of what he spake was great and weighty; tho' his Pronunciation was not answerable to it. Nor did his ill or weak Pronunciation, nor his slowness in bringing forth his words, hinder him from being an excellent Judge, and deciding Causes from Morning to Night; as we read, *Exod.* xviii. In the determination of which there was no need of Oratory, but of a quick Apprehension, exact Judgment, and proper Language; which he never wanted. One would think also, that by Use and Exercise he grew prompt in the delivery of his Mind; for he made several very long Speeches to the People, and especially an incomparable Discourse before his departure out of the World, in the beginning of the Book of *Deuteronomy*. In the latter end of which, his *Song* shows that he wanted no eloquent words, when he pleased to use them.

Ver. 11. *And the LORD said unto him, Who hath made man's mouth, &c.*] Cannot I, who formed all the Organs of Speech, and made the rest of Mens Senses, and when I please, deprive them of their Use, take away this Impediment of which thou complaineest, and make thee to speak as roundly and gracefully as any Man living? The Author of the *Life of Moses* (who makes *Pharaoh* to have condemned *Moses* for killing the *Egyptian*, &c. see ii. 15.) fancies, that God puts him in mind of his Deliverance at that time: As if he had said, Who taught thee to make thy Defence, when thou wast arraigned before *Pharaoh*? Who made the King dumb, that he

could not urge and press thy Execution? Who made the Executioner deaf, that he could not hear the Sentence when pronounced? And who made them all blind, that they could not see when thou madest thy escape; Which is very ingeniously invented; but we have no assurance of the truth of this Explication.

Ver. 12. *Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.*] Excuse thy self no longer, but obey the Commission I have given thee; and I will both help thy Speech, and suggest to thy Mind what thou shalt deliver. This doth not signify, as I take it, that if he had without further disputing gone about his business, God would have given him a better Elocution; but that he would have made his words as powerful, as if they had been pronounced with the greatest advantage. Or the meaning may be, that he should never want either words or thoughts, to instruct his Brother *Aaron*, whom God always intended to send along with him.

Ver. 13. *And he said, O my Lord.*] The same form of Speech with that, *ver.* 10.

*Send, I pray thee, by the hand of him whom thou wilt send.*] The *Vulgar Latin* having translated the word *SCHILŌ*, *Gen.* xlix. 10. *qui mittendus est*, him that is to be sent, it hath inclined several great Men to think, that *Moses* here desires God to send the *MESSIAH*. And several of the ancient Fathers (*Justin. Mart. Tertull.* and *St. Cyprian*, &c.) were of this mind; as many later Interpreters, both of the *Roman*, and of the *Reformed Churches*, have been. Particularly *Flaccius Illyricus* (in his *Clavis* upon the word *MITTO*) thus explains this Passage, *'Manda id functionis, &c. commit this Office to the True Messiah, or Blessed Seed, whom thou hast resolved to send; who will discharge this Trust far better than I can do, &c.'* But there have been, and are other very considerable Persons, who think *Moses* means no more than this: *Send a more proper Person, one fitter for this Employment than I am.* And the truth is, such Speeches as these in Scripture, do not denote any certain Person, or Thing, but signify something indefinite, and in general. Examples of which we have in *1 Sam.* xxii. 13. *2 Sam.* xv. 20. upon which Phrase [*vado quo vado*] *I go whither I may*, the same *Flaccius* observes, that it denotes an uncertain motion. In like manner *Moses* here determines his desire to no particular Person; but only wishes God would send any body rather than himself. And that he did not think of the *Messiah*, there is this Argument: That he had no reason to believe he was now born; and yet God's Promise was to send one immediately to relieve the *Israelites*. Upon which Errand also, if he had prayed God to send him, it would argue *Moses* to have been in the same Error with the present *Jews*, that the *Messiah* was to be a Temporal Deliverer.

Ver. 14. *And the Anger of the LORD was kindled against Moses.*] These words seem to import, that God was highly displeased with him; and consequently that he had very much offended him. Yet some of the Fathers, particularly *St. Hierom*, and *St. Basil*, impute his backwardness to serve in this Employment, to his great Modesty,



Modesty, Humility, and a deep Sense of his own Infirmities, of which the wisest and best Men are far more sensible than other Persons; and then this Anger amounts to no more than such a Displeasure as a Father hath at his Child when he is too diffident, notwithstanding all that he hath said and done to breed in him a just Confidence; and therefore no Punishment follow'd his Anger (unless we think, as *R. Solomon* doth, that because of his Backwardness God preferr'd *Aaron's* Family above his, or that this was the Cause he would not cure his Imperfection of Speech) but only a Chiding, which we may suppose went before the following Question, *Is not Aaron the Levite thy Brother?* which carries something of Sharpness in it; and indeed this may be said in *Moses's* Excuse, that the most excellent Persons are the least forward to embrace the Offers of great Advancement; according to the Observation of *Plato*, *L. i. de Republ.* (which I find *Eusebius* also hath noted out of him, *L. xii. Præp. Evang. c. 9.*) *That no Magistracy being design'd for the Profit of him that governs, but of those that are governed, I must needs conclude, saith he, μὴδὲν ἐθέλειν ἐκόντα ἀρχεῖν, that no Man (who is confederate he means) will voluntarily take upon him the Government of a People, but he must be hired to it, or he must be punish'd if he will not undertake it; for he that will use his Power well, ἐδεποῖ ἐαυτῷ τὸ βέλτιστον παρ' ἑαυτοῦ, ἀλλὰ τῷ ἀρχομένῳ, never doth that which is best for himself, but for those whom he governs.* Such a one was *Moses*, who sought not his own Profit or Glory (as those that now seek for great Places, by which they design a Benefit to themselves, and not to their Neighbours) and therefore was not easily persuaded to accept of the high Authority which was offer'd to him.

*Is not Aaron the Levite thy Brother?* One would think by this that *Aaron* was now a principal Person, and of most eminent Quality in the Tribe of *Levi*, as may be concluded also from his Marriage with the Sister of the Prince of the Tribe of *Judah*, *vi. 23.* for it is but a Fancy of *R. Solomon's*, that he is therefore called the Levite, because the Levitical Order should have proceeded from him, and the Priesthood been entail'd on *Moses's* Family; but because of *Moses's* Backwardness to serve God in this present Employment, he in Anger quite chang'd his Intention, and advanc'd *Aaron* to the Priesthood.

*I know that he can speak well.* Is eloquent, and can deliver his Mind in fluent Words. There are two things which compleat a Commander, as *Pericles* speaks in *Thucydides*, σύνεσις καὶ δυνάμις ἐμυλωμένη, *Wisdom and Eloquence*, which do not often meet in one Person; but God is pleased to distribute these Gifts, as he did to these two Brethren. So *Polydamas* in *Homer* tells *Hector*, God's way is not to give all Accomplishments to one Man; but some to one, and some to others. *Iliad. xiii. ver. 730.*

Ἄλλ' ἔπειτα ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι.

Ἄλλω μὲν γὰρ ἔδωκε θεὸς πολέμια ἔργα, &c.

Ἄλλω δ' ἐν συνθέσει πῶς εὐρύνεται ζῆς, &c.

which he expresses admirably again, *Odyss. 6. v. 168.*

οὕτως ἡ παντὶ δίδωσι, καὶ ἐνταῦθα δίδωσι  
Ἀνδρόν, ἔπε φωνήν, ἔτ' ἀρ' ὁρέσας, ἔτ' ἀγορεύων.

*Behold he cometh forth to meet thee, &c.* By God's Direction no doubt, who suggested to him that *Moses* was coming by his Order towards *Egypt*; which was such comfortable News to him, that when he saw him (after such a long Separation) it could not but be a very joyful Meeting. The fulfilling of this Prediction was a new Sign to *Moses* that God would be with him.

*Ver. 15. And thou shalt speak unto him, and put Words in his Mouth.* Tell him from me what he is to speak.

*And I will be with thy Mouth, and with his Mouth.* Thou shalt have Directions from me what to say to him, and I will enable him to speak to the People, and to *Pharaoh*.

*And will teach you what you shall do.* Instruct you in all your Proceedings.

*Ver. 16. And he shall be thy Spokesman to the People.* Acquaint them with what thou hast to deliver to them.

*And he shall be, even he to thee.* He doubles the Words, to denote that he should need no other Assistance but *Aaron*, who being his Brother, he might the more securely rely on his Fidelity.

*Instead of a Mouth.* To speak what thou canst not so well deliver thy self.

*And thou shalt be to him instead of God.* Deliver my Mind and Will to him. The *Chaldee* translates the Hebrew Word *Elohim* in this Place a Prince, or a Judge, who hath the Power of Life and Death. (See *Grotius* in *Acts vii. 35.* and *L. de Dieu* in *vii. 1.*) for *Moses*, by God's Order and Appointment, executed all those Judgments upon *Pharaoh* which *Aaron* pronounc'd. See *Selden*, *L. i. de Synedr. cap. ult.* If *Justin Martyr* did not misapprehend *Diodorus Siculus*, he saith the Jews called *Moses* a God; for so he reports *Diodorus's* Words (*Adhort. ad Græcos, p. 10.*) παρὰ τοῖς Ἰουδαίοις Μωσὴν ὃ καλέμενον Θεόν, which now are otherways in the Books of *Diodorus* (*Edit. Steph. p. 59.*) where mentioning several Lawgivers, that pretended to receive their Laws from God, or some good Angel, names *Moses* among the rest, παρὰ δὲ τοῖς Ἰουδαίοις Μωσὴν ὃ ἰαω ἐπικαλέμενον Θεόν, who receiv'd his from the God called *Jao*, so they pronounc'd that Name which we call *Jehovah*.

*Ver. 17. And thou shalt take this Rod in thine Hand.* The Rod mention'd *ver. 2.* which is *ver. 20.* called the Rod of God, because it was an Ensign of divine Authority and Power, by which all the Wonders were wrought.

*Wherewith thou shalt do Signs.* By stretching out so mean a thing as this Rod at God's Command great Miracles follow'd, which demonstrated the Power of God, and not of Man.

*Ver. 18. And Moses went and returned.* From *Horeb*, where he had all this Converse with God, he return'd to the Place where his Father-in-law liv'd. See *ver. 1.*

*To Jethro.* In the Hebrew his Name is written *Jether*, and the Tradition is in *Semoth Rabbah* that he was once a Gentile, and then his Name was



was *Jether*, but being profelyted to the true Religion, there was a Letter added to his Name, as there was to *Abraham's*, and he was call'd *Jethro*; and Mr. *Seldën* observes he is call'd a Profelyte in the *Gemara* of *Babylon*, and the first we find mention'd in Scripture, *L. ii. de Jure N. & G. c. 2.*

*And said unto him, let me go, I pray thee.]* He did not think it honest to leave his Service without his Consent, especially since he entertain'd him, and gave him his Daughter, when he was a Stranger to him.

*And return unto my Brethren which are in Egypt.]* To his Kindred and Countrymen (who call'd one another Brethren) whom he had not seen many Years.

*And see whether they be yet alive.]* He conceal'd his main Design from *Jethro*, not thinking it safe perhaps to trust him (who, though a good Man, was not an *Hebrew*) with his Commission, or fearing that he might discourage him from undertaking, what he had already too much declin'd, but now was fully resolv'd upon, and therefore loth to be again dishearten'd.

It may seem strange that *Moses* in so long a Course of Time as Forty Years should not have heard of the State of his Relations and Friends; but it is to be consider'd, that as he was afraid perhaps it should be known where he was, so Intercourse with Nations, tho' not very far distant, was not so easy then as it is now-a-days.

*And Jethro said to Moses, Go in Peace.]* He dismiss'd him kindly, and wish'd him a prosperous Journey.

*Ver. 19. And the Lord said to Moses in Midian.]* Some translate it, *the Lord had said, &c.* to shew the reason why he now desired to have Leave to visit his Friends in *Egypt*; however that be, it is plain this was a distinct Appearance of God to him from that in *Horeb*, for this was in *Midian*, where God (who had set him no precise Time before) enjoins him to be gone presently, and assures him that there were none left in *Egypt* who design'd to be reveng'd of him for the Slaughter of the *Egyptians*. So it follows,

*For all the Men are dead which sought thy Life.]* This is an Encouragement, which God reserv'd as a Reward of his Obedience, having said nothing of it during the Time of his Hesitancy and Reluctance.

*Ver. 20. And Moses took his Wife and his Sons.]* We read hitherto but of one Son born to him; but it is plain he had another, from *xviii. 4.* he carry'd his whole Family with him, to let his Brethren see he was so confident of their Deliverance, that he ventur'd not only himself, but his dearest Relations in their Society.

*And set them upon an Ass.]* One Ass could not carry them all, with every thing necessary for their Removal, therefore the Singular Number (as is very usual) is put for the Plural; tho' one Ass might perhaps carry her and two Children, one of which, if not the other, was very small. See *Drusius, Quæstiones per Epistol. 86.* and *Simeon de Muis* in his *Varia Sacra*. Asses are vile Creatures here with us, but they were not so in those Countries, for the noblest Persons anciently rode on them, as appears by a great many Places of holy Scripture, *Gen. xxii. 1. Numb. xxii. 21.*

*2 Sam. xix. 6.* and several others which are reckon'd up by *Bochart, P. i. L. ii. cap. 13. Hierozoic.*

*And he returned to the Land of Egypt.]* Set out, and began his Journey to that Country.

*And Moses took the Rod of God.]* So called, because God order'd him to carry it with him (*ver. 17.*) and had appointed it to be the Instrument wherewith he should work Wonders.

*In his Hand.]* As a Sign of his Authority; so *Conr. Pellicanus* hath not unfitly explain'd it, *he return'd with the Rod of God, Signo Apostolatus & Ducatus*, a Sign or Token of his Ambassy and Government.

*Ver. 21. And the Lord said unto Moses, When thou goest to return into Egypt.]* When thou art come thither.

*See that thou do all those Wonders before Pharaoh.]* The Signs mention'd in the beginning of this Chapter, with which he was to begin.

*Which I have put in thy Hand.]* Given thee Power to do.

*But I will harden his Heart, &c.]* The Meaning is, not that God would harden his Heart at the first, as soon as *Moses* began to work his Signs, no more than that he would at the first slay his First-born, as he threatens, *ver. 23.* But as at last he intended to slay his First-born, if he would not be humbled by other Plagues, so in Conclusion he resolv'd to harden his Heart, after *Pharaoh* had often harden'd it himself. There are three distinct Words used in this Story about this Matter; the first is *Chazak*, the next is *Kashab*, and the third is *Cavad*; which seem to signify a gradual Increase of his Obstinacy, till at last it grew very grievous; for the last Word (*Cavad*) intends and increases the Sense, whether it be in good or evil Qualities.

*Ver. 22. And thou shalt say unto Pharaoh.]* In this God begins to fulfil his Promise to *Moses*; that he would teach him what he should say, *ver. 12, 15, 16.*

*Thus saith the Lord.]* This shews he came to *Pharaoh* in the Name and by the Authority of God.

*Israel is my Son, even my First-born.]* Most dear to me, and belov'd above all People (as the first-born Son commonly is above the rest of the Children) God having chosen and adopted them to be his peculiar People, on whom he bestow'd singular Privileges and Blessings. Thus God speaks of *David*, *Psal. lxxxix. 28.* And *Aben Ezra's* Interpretation of this Phrase is not improper, *That their Ancestors from the beginning had been Worshipers of him the true God.*

*Ver. 23. And I say unto thee.]* I command and require thee (so the Word *say* here signifies.)

*Let my Son go, that he may serve me.]* Not to keep my People in thy Servitude any longer, but to dismiss them, that they may worship me, as my Servants ought to do.

*And if thou refuse to let him go, behold I will slay thy Son, even thy First-born.]* Not upon his first Refusal (see *ver. 21.*) but after a long Course of other Judgments, which would end, if



if he were not reformed by them in this at last. With which he therefore terrifies him, that he might prevent it.

Ver. 24. *And it came to pass by the way.*] To Egypt, in the Inn where they took up their lodging at night.

*That the LORD met him.*] The SCHECHINAH I suppose appeared to him, from whence an Angel was dispatched to do as follows. And so both the LXX and the Chaldees interpret it, *The Angel of the LORD*: Because the LORD sent an Angel to execute what is here related.

*And sought to kill him.*] Appeared in such a manner, as if he intended to fall upon him (with a drawn Sword perhaps, as he did to Baalam and David) which threatening Posture could not but very much affright him, and put him into disorder. Others imagine he inflicted a sudden Disease upon him; or made as if he would strangle him. They that interpret this of killing his Child, as many do (see Mr. Selden, L. i. de Synedr. cap. vi. p. 88.) seem to me to have no reason on their side, there being no mention of a Child in the foregoing Story, but only of his Sons. Therefore Chaskuni hath rightly observed that this Verse is connected with the last words of the 20th, (the three following coming by a Parenthesis) and can refer to none but Moses. All the difficulty is to find why the Angel of the Lord should put him in fear of present death, when he was going upon God's Message. The Resolution of which seems to be contained in the following words:

Ver. 25. *Then Zipporah,*] His Wife presently apprehended what was the Cause of Moses's danger, viz. because her Child (of which she is supposed to have been not long ago delivered) was not circumcised. And therefore she immediately dispatched that work, her Husband being in such a consternation, that he could not do it himself; but (as Kimchi will have it) called to her to do it; or she of herself went about it, having been the Cause that it was not done before.

*Took a sharp Stone,*] Or a sharp Knife made of a Flint; for such they used: Which Justin Martyr (in his Dialogue with Trypho) calls *πτείναν μαχαιράς*. And so the LXX: And the Jews say, that such Knives were commonly used in this work.

*And cut the foreskin of her Son.*] But how came Moses to neglect this Duty? Most say his Wife was unwilling to it; not because she abhorred this Rite, as cruel and unnatural (for she was of a Race which came from Abraham, who first received this Command of Circumcising all his Children; and she understood, it appears, how to do it readily, without endangering the Child, which had scarce been possible if she had been a Stranger to it; but because the Midianites perhaps did not circumcise so soon as the Israelites, but imitated their Neighbours the Ishmaelites; who deferred it till their Children were thirteen Years old, at which Age Ishmael was circumcised (Gen. xvii. 25.) or rather because they were about to make a Journey, when she thought it might be omitted, till they came to be settled among the Israe-

lites. And truly, this seems to have been a good reason, to defer Circumcision beyond the Eighth Day, Motion being dangerous when the Child was sore. But such a Man as Moses should have trusted God to take care of his Child; and not have been afraid of the Consequence, if he had performed his Duty. And because he followed the tender Inclination of his Wife, rather than a plain Precept (Gen. xvii. 12, 13, &c.) he fell into this great Danger. Many other Accounts are given of this, (for the truth is, the whole Matter is very obscure) but I see none more probable than what I have mentioned.

*And cast it at his feet.*] It is uncertain at whose feet she cast it; whether at her Husband's, or the Child's, or the Angel's. The first seems most probable, if the next words be spoken to Moses, as they seem to me to be.

*And said, Surely a bloody Husband thou art to me.*] If the foregoing Interpretation be true, these are not the words of an angry Woman, but spoken with great affection; signifying that she had espoused him again, having saved his Life by the Blood of her Son. Our famous Mr. Mede indeed, (Discourse xiv.) carries the Sense quite another way: Because an Husband, he saith, is never called Chatan after the Marriage Solemnity was over. Which, if it be true, makes nothing against what I have said; because she look'd upon herself as a second time espoused (or married) to him by this Act; which had restored him to her when his Life was in danger. It must be granted that the word Chatan doth not only signify a Spouse, but sometimes a Son-in-law: But why Zipporah should call her own Child by this Name, I do not see. Yet so Mr. Mede understands it; and adds, that the Rabbins tell us, it was the Custom of the Hebrew Women to call their Children, when they were circumcised, by the Name of Chatan, (i. e. Spouse) as if they were now espoused unto God. And indeed, Aben-Ezra saith so: But I cannot find that this was an ancient Notion among them. If it were, his Interpretation might be the more easily embraced, which is this: That these were a solemn form of words used at Circumcision, signifying as much as, *I pronounce thee to be a Member of the Church by Circumcision*. Thus Val. Schindler also expounds it (in his Lexic. Pentaglot. p. 677.) a Child was called Chatan upon the Day of his Circumcision, *because then he was first joined to the People of God, and as it were, espoused unto God*. And he thinks the Targum countenances this Sense, when it thus expounds these words, *by this Blood of Circumcision a Spouse is given to us*. Which may as well be understood of Moses being given to her, as of the Child; for he was, as I said, restored to her and to his Family upon the Circumcision of the Child. So it follows in the next Verse. They that have a mind to see the Sense of an eminent Writer of our Church concerning this Passage, may consult Hooker's Ecclesiastical Polity, Book v. in the latter end of the lxii. Section, where he thus far agrees with me, that these words were spoken out of the flowing of abundance of Commiseration and Love,



with her hands laid under his Feet. For so he thinks these words, *She cast it at his feet*, import.

Ver. 26. *So he let him go.*] i. e. The Angel no longer threaten'd *Moses* with death: but his Wife, to her great Joy, saw him restored to her in safety. From which in after-times sprang the *φαλλοπέγῃ*, which were so famous among the *Greeks* and *Egyptians*, in the Feasts of *Bacchus* and *Osiris*; whose Stories *Huetius* hath lately shown were framed out of this of *Moses*. From whence also, as he probably conjectures, they used Remedies for Diseases, *in forma fascini*, which they hung as Amulets about their Childrens Necks, *Demonstrat. Evang. Propos. iv. Cap. iv. n. 3.*

*Then she said*, or when she said, *a bloody Husband thou art, &c.*] i. e. As soon as *Zipporah* had circumcised the Child, and thrown the Foreskin at her Husband's Feet, and said these words, *Moses* was delivered from his Danger. Or (according to our Translation) as soon as her Husband was safe, she repeated the foregoing words, saying, *I have redeemed thy Life, by circumcising thy Son.* They that make these words to have been spoken in a rage, because she was forced to do what she did, suppose her to have had little kindness for her Husband, and as little regard to Circumcision. I should rather translate the words, *So she let him go*; i. e. let *Moses* go to *Egypt*; and went back herself to her Father; only repeating these words before she went, *Remember me, how I have saved thy Life, and made thee my Husband again (when Death was at hand) by the Blood of thy Son, whom I have circumcised.* There is only this Exception to it, that the *Hebrew* word for *let him go* is of the Masculine Gender; which is of no great weight, because it is usual in this Language, when they speak of Females, (as I observed on i. 21.) and it is certain she returned to her Father; but whether in this manner, no body can certainly determine. For we are not told any where upon what occasion she went back to *Jethro* (unless it be here insinuated) as we find she did (xviii. 2.) together with her Children. But it is very probable, that she fearing some other Danger, into which she and her Children might fall by the way, or in *Egypt*, might desire *Moses* to send her home again, till he had finished the work he went about: Unto which he consented.

Ver. 27. *And the LORD said unto Aaron.*] In *Egypt*, I suppose, he received this Order from God, but we do not know how: Whether by an Apparition of the Divine Majesty to him, or in a Dream, or otherwise.

*Go into the Wilderness to meet Moses.*] The Wilderness was a wide Place; therefore he directed him, no doubt, into what part he should go.

*And he went and met him in the Mount of God.*] He went almost to *Midian*; that he might have the more time to hear what *Moses's* Commission was, before they came to *Egypt*.

Ver. 28. *And Moses told Aaron all the words of the LORD, &c.*] Mentioned, iii. 6, 7, 8, &c. and in this Chapter, 14, 15, 16, &c.

*And all the Signs, &c.*] See ver. 2, 3, &c.

which he told him to confirm his Belief, that God had spoken these words to him.

Ver. 29. *And Moses and Aaron went.*] Came into *Egypt*.

*And gathered together all the Elders of the Children of Israel.*] The chief Persons in every Tribe, who bore a great sway among them. See iii. 16.

Ver. 30. *And Aaron spake all the words which the LORD had spoken unto Moses.*] According to what God had promised, ver. 15, 16.

*And did the signs.*] The Signs are done by *Moses*, as the Words were spoken by *Aaron*, ver. 17.

*In the sight of all the People,*] Who came along with the *Elders*.

Ver. 31. *And the People believed.*] All the rest of the People also, (to whom the *Elders* reported what they had heard and seen) believed that God had sent *Moses* to be their Deliverer.

*And when they heard that the LORD had visited, &c.*] See iii. 7, 16, 17.

*Then they bowed their heads and worshipped.*] Most humbly acknowledged the Goodness of God, and his Faithfulness to his Word.

## C H A P. V.

Ver. 1. **A**ND afterward *Moses and Aaron went in and told Pharaoh.*] When they had convinced the *Elders* of *Israel* of their Commission, they desired Audience of *Pharaoh*. Which having obtained, they went to Court; taking some of the *Elders* along with them to attend them. Which is not a mere Conjecture, from the decency of the thing, that they should not go alone on such a solemn Embassy, but so they were commanded to do, *Exod. iii. 18.* and it will appear from ver. 3. of this Chapter, that so they did.

I have observed before, iii. 10. that this *Pharaoh* is commonly thought to be him called *Cenchres*.

*Thus saith the LORD God of Israel, Let my People go, &c.*] These words contain only the substance of what they said; which was delivered, we may well suppose, in a longer Oration: Wherein they declar'd they had received a Commission from their God, the LORD of Heaven and Earth, to make this Address to him.

In all Nations there were some Persons, who, pretending to greater familiarity with their Gods than other Men, were highly revered both by their own Countrymen and by Strangers. And therefore it is no wonder *Pharaoh* offered no violence to them when they came to make this Demand; because their Persons were held sacred, as those of Ambassadors now are who come from one Prince to another. This is a better Account than that which some of the *Jews* (in *Schalschalab-Hakkabalab*) give of it; who say, that when they came into *Pharaoh's* Presence, they appeared in such Majesty, as daunted him: Being like the Angels of the Ministry, and raised to a taller Stature than they had before, and having a Splendor in their Countenances like that of the Sun, &c. In which



which they seem to imitate the Story of St. Stephen, whose Face shined like that of an Angel, when he appeared before their Council.

*That they may hold a Feast unto me in the Wilderness.]* In order to which it was necessary they should offer Sacrifice (*ver. 3.*) which they could not do in *Egypt*; and therefore desired to go into the Wilderness, where they might use their own Rites and Ceremonies of Religion without offence to the *Egyptians*. Every word hath its weight in it: For a *Feast* denotes an extraordinary Service; and *to me* signifies such peculiar Rites of Worship, as should be prescribed and instituted by the LORD, in whose Name they spake: For which *the Wilderness* was most proper; because there was no Concourse of People likely to be in that place, to disturb them in their Solemnity.

*Ver. 2. And Pharaoh said, Who is the LORD? &c.]* These are not Atheistical Words; for he owned such Gods as the *Egyptians* worshipped, but slighted that God whom *Moses* called JEHOVAH; to whom he saith, he owed no Obedience, because he did not know who they meant by him. He speaks also with too much Scorn; his Pride and Passion not suffering him to ask seriously who *Jehovah* was.

*I know not the LORD, &c.]* Nor did he desire to know; being so transported with Anger, that he would not examine their Commission, but only resolved he would not obey it.

*Ver. 3. And they said, the God of the Hebrews.]* They gave him no other account (since he was so haughty and huffing) but that they came in the Name of him, whom they and their Ancestors had for many Generations worshipped. Whom they had at first called (*ver. 1.*) the LORD God of Israel. *Τὸν τοῦ οἰκουμένης Δεσπότου*, as *Artapanus* in *Eusebius* expounds it, the Lord and Governor of the Universe,

*Hath met with us.]* Appeared to us, and given us this Commission, when we thought of no such thing. For they would not have him think that they sought this Embassy, but were put upon it by the Divine Authority, which they durst not disobey.

*Let us go, we pray thee, three days Journey into the Desert.]* These are the very words in which God commanded *Moses* to deliver his Message, *iii. 18.* And as their Desire was moderate (to go but *three days Journey*) so it was very modestly delivered, by humble Intreaty, and with such a Reason as they thought might move him to grant their Request.

*And sacrifice unto the LORD our God,]* That he may be propitious to us.

*Lest he fall upon us with the Pestilence, or with the Sword.]* Send a Plague among us (for our neglect of him) or some foreign Enemy to infect us, and cut us off. Whereby *Pharaoh* (they secretly suggest) would lose the benefit of their Labours more than by their going for a little time into the Wilderness. See *viii. 27.*

It is observable, that they neither wrought any Miracle, nor threatened any Punishment to *Pharaoh*, at their first Application to him; but only told him the Danger they themselves were in, if they did not obey their God: Which was a very submissive way of treating with him.

VOL. I.

*Artapanus* indeed (in *Euseb. Præp. Evang. L. ix. c. 27.* and in *Clem. Alex. L. i. Strom.*) tells us of several miraculous things which *Moses* did at this Audience; whereby *Pharaoh* and his Servants were astonished and frightened from doing them any hurt; nay, he ask'd *Moses* the Name of his God, which he whispered in *Pharaoh's* Ear. But he had all this out of some such fabulous Author, as him I mentioned above, (*ver. 1.*) and I mention him, only to show that the Heathen had the knowledge of this History, and report it as a Truth; tho' with some mixture of Human Invention.

*Ver. 4. Wherefore do ye, Moses and Aaron, lett the People from their Works?]* Instead of answering their Reasons, he tells them, That he look'd upon them two as Disturbers of the Peace of the Kingdom, and Hinderers of his Business.

*Get you unto your Burdens.]* This seems to be spoken unto the *Elders*, which they had brought along with them.

*Ver. 5. Behold, the People of the Land now are many.]* They are very numerous, notwithstanding all their Labours: To what will they grow, if they have nothing to do? Or, as some expound it, they will think of nothing but Sedition, now they are so numerous, if they be suffered to cease from their Burdens. *Cajetan* hence gathers, that the Law for throwing their Infants into the River was abolish'd, as infamous; or he could not get it put into Execution.

*And you make them rest from their Burdens.]* Which was the Course he took to make them less numerous. Perhaps this was the *Sabbath-day*; on which they had been wont to rest, when they had their Liberty.

*Ver. 6. And Pharaoh commanded the same day, the Task-masters of the People, and their Officers.]* The *Task-masters* were the chief Exactors of their Labours, being *Egyptians*, who had *Officers* under them to execute their Orders, and to give an account how they were obeyed: And it appears from *ver. 14, 15, &c.* that they were *Israelites*.

*Ver. 7. Ye shall no more give the People straw to make brick, as heretofore, &c.]* Instead of easing them, he increased their Burdens, and made them intolerable. What the use of *Straw* was in making Bricks, is variously conjectured. Some think it was mixed with the Clay, to make the Bricks more solid. Others, that they only heated their Kilns with it, to burn the Bricks. Others, (who think they were not baked in a Kiln) imagine it served only to cover them, that they might not be crack'd by the violent Heat of the Sun, wherein they were baked. For so *Vitruvius* tells us, that the best Bricks were made in the *Spring*, and in the *Autumn*, *ut uno tenore siccescant*, that they might dry by an equal Heat; they that were made at the *Solstice* being suddenly crufted over by the Sun, and left too moist within, *L. ii. de Architect. c. 3.*

*Ver. 8. And the tale of the Bricks, which they did make heretofore, you shall lay upon them, &c.]* It appears from *ver. 13, 14.* that there was a certain Quantity exacted from them every day.



*For they be idle, and therefore they cry, saying, Let us go and sacrifice to our God.]* They have not work enough to employ their Thoughts; which makes their Minds wander after other things.

Ver. 9. *Let there more work be laid upon the Men.]* Or, make it heavy upon them (as it is in the Margin.)

*That they may labour therein.]* Have no time to think of any thing else.

*And let them not regard vain words.]* So he calls the Message of Moses and Aaron; who, he pretends, were mere Deceivers, and fed their Hopes with Lyes, (for so it is in the Hebrew, *words of falsehood, or lying words*) or, at least, he resolved their words should not prove true; for he would not let the People go.

Ver. 10. *Thus saith Pharaoh, I will not give you Straw.]* The Task-masters with their Officers proclaimed the King's Order, that every body might take notice of it.

Ver. 10. *Go, get you Straw where you can find it, &c.]* A heavy Sentence; importing that whether they could find any or no, no abatement would be made of the number of Bricks that was expected from them. This was to drive them to desperation, by demanding things impossible. And added (as *Conradus Pellicanus* observes) to the Burdens on their Bodies, very sore Anguish of Mind. For it tempted them to doubt of the Goodness of their God, who they thought had sent a Deliverer to them (iv. 21.) by whom they were now reduced into a more miserable Condition.

Ver. 12. *So the People were scattered abroad, throughout all the Land of Egypt, &c.]* Some part of them were forced to go and pick up Straw, or for want of it, Stubble (and sometimes travel a great way for it) while the rest were working in the Brick-kilns without their help, which they were wont to have; whereby they were disabled from making so many Bricks as formerly they had done.

Ver. 13. *And the Task-masters hastened them, &c.]* Quickened them in their work, when they saw they were likely to fall short of their wonted Task.

Ver. 14. *And the Officers of the Children of Israel, &c.]* By this it appears (as I said, ver. 6.) that these Officers were Israelites. And from this place *Bonavent. Bertram* concludes (*Lib. de Rep. Hebr. Cap. iv.*) that there was a Civil Government among the Israelites all the time they were in Egypt; and that these *Schoterim* (as they are called in Hebrew) were Men of the greatest Note among the Elders, who executed all their Decrees; and consequently of high Authority among the People. For which reason Pharaoh's Task-masters chose them, to oversee and direct the Labours of their Brethren. But Mr. *Selden L. i. de Synedr. Cap. 15.* hath made it appear, that there was no such Judicature among them at this time; and when there was, this was the Name of those who executed the Sentence of the Judges; being like to our Apparitors, and such-like Under-Officers. See p. 621, &c.

*Were beaten,]* With Sticks; or scourged with Rods.

*Wherefore have ye not fulfilled your Task, both yesterday, &c.]* They punished the Officers, as if they had been negligent in not pressing the People to their Duty. Yet it seems they forbore them one day, to see if they would mend their Fault the next.

Ver. 15. *Then the Officers of the Children of Israel came and cried unto Pharaoh, saying, &c.]* They had some hope this Oppression might proceed from their Task-masters, and not from the King himself; and therefore they represented their Case to him, and petitioned for Relief. It is said indeed, ver. 6. that Pharaoh laid this Command, both upon the Task-masters and their Officers; but it is not unlikely that he gave it immediately only to the Task-masters, who were his own Ministers, and by them to the Officers.

Ver. 16. *Thy Servants are beaten, but the fault is in thine own People.]* This shows that they thought such inhuman Usage was the effect of the Task-masters Cruelty.

Ver. 17. *But he said, Ye are idle, Ye are idle, &c.]* He soon made them understand it was by his Decree, and not his Servants Pleasure, that they were thus used. And, which was worse, they saw he was fixed in his Resolution; being void of all Pity, and mocking at their Complaints. For nothing could be more sarcastical, than to tell them they were idle when they sunk under their Burdens.

Ver. 18. *Go therefore now, and work, &c.]* Do not spend your time in making Complaints to me, but return immediately to your Labours, and continue at them, till my Commands be executed; and expect no mitigation.

Ver. 19. *And the Officers did see that they were in evil case, &c.]* By this Answer they found themselves reduced to such Straits, that now they despaired of all Relief; the King himself being set against them.

Ver. 20. *And they met Moses and Aaron, who stood in the way as they came forth from Pharaoh.]* They had placed themselves there on purpose, to hear what Success the Officers had in their Petition.

Ver. 21. *And they said, the LORD look upon you, and judge.]* This seems to be an Imprecation: Or, at least, the Officers bid Moses and Aaron expect that God would take them to task (as we speak) for bringing his People into so bad a case.

*Ye have made our Saviour to be abhorred in the Eyes, &c.]* Made us odious, as this Phrase signifies, Gen. xxxiv. 30.

*To put a Sword into their hand to slay us.]* Who may take an occasion from hence, and make this a Pretence for the destroying our whole Nation.

Ver. 22. *And Moses returned unto the LORD.]* This plainly intimates, that the LORD had appeared to Moses since he came to Egypt; as he did at Mount Horeb; and that he appeared in some settled Place, where he might upon all occasions resort to him.

*And said, LORD, Wherefore hast thou so evil intreated this People? &c.]* It was to no purpose to answer the Officers who expostulated with him,



him, for they were too much exasperated, and thereby prejudiced against any thing he could say: And therefore he chose rather to represent to God the Complaints they had made to him, that he might be directed what Satisfaction to give them. For he was not able of himself to give an account why the LORD should suffer their Condition to grow worse rather than better since he delivered his Message to Pharaoh: No, nor why he should send him on an Embassy which was not at all regarded.

Ver. 23. *For since I came to Pharaoh to speak in thy Name, he hath done Evil to this People; neither hast thou delivered thy People at all.* He might have remembered that God told him more than once, that Pharaoh would not obey him at the first, iii. 19. iv. 21. But the bitter Reflections which the Officers of the Children of Israel made upon his Conduct had so disturbed his Mind, that he forgot himself so far, as to ask the undecent Questions mentioned in the foregoing Verse; and complains here that God had done nothing to fulfil his Promise of Deliverance to his People.

CHAP. VI.

Ver. 1. **A**ND the LORD said unto Moses.] The SCHECHINAH, I suppose, appeared to him (see ver. 12.) as it had done often before, since he was first sent upon this Business, (iv. 22.) and graciously condescended to satisfy his two Complaints in the latter end of the foregoing Chapter. Where he complains, First of all, that he had sent him about a fruitless Message: For, Secondly, he had not at all delivered his People. To the last of these he answers in the first place, here in this Verse; where he tells him,

*Now thou shalt see what I will do to Pharaoh.* That is, be patient and wait a while, and thou shalt see Pharaoh compelled to dismiss my People.

*For with a strong hand shall he let them go, &c.]* I will so terribly scourge him, that he shall not only let them go, but thrust them out of Egypt, and be glad to be rid of them.

Ver. 2. *And God spake unto Moses, and said unto him, I am the LORD.* He also answers here to this first Question [*Why hast thou sent me?*] by telling him, I am JEHOVAH, and have sent thee to make known this great Name, that is, Myself; who am constant to my Word, and will faithfully perform all my Promises.

Ver. 3. *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty,* Or God All-sufficient, as the word *El-shaddai* may be interpreted (see Gen. xvii. 1.) God infinite in Power and Goodness: Of which he gave their Fathers abundant proofs by delivering them in many and great Straits.

*But by my Name JEHOVAH was I not known to them.]* This Name of four Letters, as the Jews speak, is by the Ancients called the ineffable Name: For they would never pronounce it. Not because they could not, as Drusius well observes (L. i. Observat. Cap. i.) *Sed quod religione & ἐὐλαβείᾳ quadam ab eo efferendo*

*abstinerent*, but because out of a religious Reverence they abstained from it. And this Respect to it all the ancient Interpreters observe, even St. Hierom himself: Tho' in several of the ancient Fathers (as Irenæus, Clem. Alexandrinus, Epiphanius, and Theodoret) and in some of the ancient Heathens (as Macrobius, and Diodorus Siculus) it is expressed by *Jahv*, and *Iav*, as the Greek writes it. Which Name (however it be pronounced) some of the Jews imagine was concealed till Moses's time; who was the first to whom it was revealed. But this is evidently false, as appears from the whole Book of Genesis; and particularly from xv. 7. where (before he calls himself *El-shaddai*) he saith to Abraham, *I am Jehovah which brought thee out of Ur of the Chaldees.* In short, the Opinion of Reuchlinus (in his *Verb. Mirificum*) is far more justifiable; which is, that it was revealed to our First Parents at the same time that God breathed into them the Breath of Life. For as soon as Eve brought forth her First-born, she saith, *I have got a Man from the LORD*, Gen. iv. 1. which Name descended in a perpetual Succession from Seth to Abraham: Who, when he went by God's Direction out of his own Country into Canaan, the LORD appeared to him there, and there he built an Altar to the LORD, Gen. xii. 7, 8. And it is to be noted, that he doth not say to Moses in this place, *My Name Jehovah was not known to them*, but *I was not known to them by this Name.* That is, by that which it imports; viz. the giving being (as we may say) to his Promises by the actual performance of them; i. e. by bringing them into the Land of Canaan; and in order to it, delivering them out of Egypt. Both which he had promised in the fore-named Chapter (Gen. xv. 14, 18.) and now intended to make good. And thus R. Solomon interprets this place, as P. Fagius notes; *I have promised, but have not yet performed.*

The like Expression we find in the Prophet Isaiah, as Theodorick Hackspan hath observed (*Disput. de Nominibus Divinis*, N. 15.) Isa. lii. 5, 6. where the Lord saith, *My Name is blasphemed every day continually: therefore my People shall know my Name; therefore they shall know in that day, that I am he that doth speak; behold, it is I.*

Which cannot signify that the Jews did not then know that this was one of the Names of God: But that all who blasphemed him should be confuted by sensible Proofs which he would give of his own unchangeable Resolution to fulfil his Promises, in bringing them out of Babylon: Which fully demonstrated that he was JEHOVAH.

Which word some think, includes in it, not only his Eternal Existence, and Immutable Truth, but his Omnipotent Power which gave being to all things. The last of which was now made known so, as it had never been to Abraham, Isaac, and Jacob; for Moses was the first that wrought Miracles and Prodigies: God was known to the Fathers by Visions and Dreams, but not by Signs and Wonders. Moses made him known by these unto the World. And therefore upon the whole, Maimonides well concludes from this place, that the Prophetical Spirit on Moses,



*Moses*, was more excellent than that which had been upon any before him, *More New. P. ii. c. 35.*

Ver. 3. *And I also, &c.*] The *Hebrew* word *vegām* may be better translated *altho'*. Which makes a clear Connection of this Verse with the former, and explains the meaning of the Name *Jehovah*. By which he was not known in former times, *altho'* he had made a Covenant with *Abraham*, *Isaac*, and *Jacob*, to give them the Land of *Canaan*; and often ratified, confirmed (and *establiſh'd*, as he here speaks) this Covenant, *Gen. xvii. 7, 8. xxvi. 3, 4, &c.* But now he not only declares himself mindful of that Covenant, (*ver. 5.*) but, because he was the *L O R D*, (*ver. 6.*) would deliver them from the *Egyptian* Bondage, and that with a miraculous Power. Which should make them know more of him than their Fathers did, (*ver. 7.*) both by his delivering them out of *Egypt*, and by bringing them into the Land which he swore he would give to their Fathers, *ver. 8.*

This is the sense of these five Verses.

*The Land of their Pilgrimage, &c.*] So it is often called when he speaks to *Abraham*, *Gen. xvii. 8.* and so *Isaac* calls it, *xxviii. 4.* and *Jacob* also, *xxxvii. 1.* And so it might be called, not only with respect to *Abraham*, *Isaac*, and *Jacob*, but also to their Posterity; because of the near Union that is between Fathers and Children. Thus God is said to have given to these three Patriarchs (as the famous Primate *Usher* observes) the Land of *Canaan* for an Inheritance, *Psal. cv. 11.* which was not fulfilled to them, but to their Posterity. And as the Possession of Posterity is attributed to the Fathers, so upon the same ground, he thinks the Peregrination of the Fathers is attributed here to the Children, *Chronol. Sacra, cap. viii.*

Ver. 5. *And I have also.*] This Verse also begins with the same Particle *vegām*; and must be translated *altho'*, if the former Interpretation be right. Or else those words [*by my Name Jehovah was I not known to them*] must come in by a *Parentthesis*; and both these Verses be connected with what goes before, [*appeared unto Abraham, Isaac, and Jacob, by the Name of God Almighty*] to whom he so appeared, as to make a Covenant with them, which he perfectly remembred, and having taken notice to what condition they were reduced, was now come to deliver them.

Ver. 6. *Say unto the Children of Israel, I am the LORD.*] Tell them, I will now show that I am what this Name imports, *ver. 2.*

*And I will bring them from under the burdens of the Egyptians.*] The heavy Oppressions under which you groan, *ver. 5.*

*And I will rid you of their bondage.*] They were mere Slaves, and lay also under such insupportable Loads, as made it impossible for them to deliver themselves; but it was to be the sole Work of God.

*And I will redeem you with a stretched out Arm.*] This word *redeem* implies their Servitude, from which he rescued them by a Power superior to *Pharaoh's*, or any Power on Earth; as appears by the following Story:

*And with great Judgments.*] When God first promised this Deliverance which *Moses* was

about to effect, he told *Abraham*, *I will judge that Nation*, which oppressed them, *Gen. xv. 14.* That is, punish them (which is one Office of a judge) according to their Deservings. This now he intended to perform (and thereby show himself to be *Jehovah*) and that, in a most terrible manner; by inflicting, not only very grievous, but many Plagues upon them. For *Greg. Nyssen* observes, that all the Elements, the *Earth*, the *Water*, the *Fire*, and the *Air*, were all moved against the *Egyptians*, *οἷον ἡς σεαυτοῦς ὑποχρεῖται*, as an obedient Army, *L. de Vita Moſis, p. 173.* Thus *Judgments*, and *to judge*, are used in many places for Punishing; *Psal. ix. 17. Prov. xix. 29. 2 Chron. xx. 12.*

Ver. 7. *And I will take you to me for a People.*] By the right of Redemption before mentioned.

*And I will be to you a God.*] He was so before, but now after a peculiar manner.

*And ye shall know that I am the LORD your God, &c.*] By seeing my Promises to *Abraham*, *Isaac*, and *Jacob*, fulfilled.

Ver. 8. *And I will bring you unto the Land, concerning which, I did swear to give it, &c.*] Two things were promised to *Abraham* in that *Vision* mentioned *Gen. xv.* First, That he would deliver his Seed from this Nation which oppressed them, *ver. 14.* And, Secondly, That he would bring them into the Land of *Canaan*, *ver. 16.* Both these he now declares should be fulfilled, (the former in the foregoing Verse, and the latter in this) and thereby they should be convinced, that he was indeed *Jehovah*, true and constant to his Word.

*I am the LORD.*] He concludes as he began; having said this twice before, *ver. 2, 6.*

Ver. 9. *And Moses spake so unto the Children of Israel.*] He delivered this Message as he was commanded, which one would have expected should have raised their drooping Spirits: But quite contrary,

*They hearkened not unto Moses.*] They did not believe, or receive what he said, (so *Maimonides*, *More New. P. i. cap. 45.*) or it made no Impression upon them. The Reason follows:

*For anguish of Spirit.*] In the *Hebrew*, because of *shortness of Breath*. They were so extremely oppressed, that they could scarce fetch their breath, (as we speak) or had no heart so much as to think of Deliverance, much less hope for it, but sunk under their Burdens.

*And for cruel Bondage.*] Common Slaves, tho' they cannot deliver themselves, rejoyce to hear the good News that they are likely to be delivered by those who have power and will to do it. But in this Slavery they were used so cruelly, that they were quite dejected and incapable of any Comfort. So the *LXX* translate the foregoing words (*for anguish of Spirit*) *ἐξ ἀλγοςφυχίας*, out of *Faint-heartedness*; they being quite dispirited.

Ver. 10. *And the LORD spake unto Moses, saying.*] It is likely that *Moses* finding the *Israelites* so regardless of what he said, went to the usual Place where he was wont to have recourse to the Divine Majesty, (see *ver. 22.*) to receive new Directions what to do.

Ver. 11. *Go in, speak unto Pharaoh King of Egypt, &c.*] The *L O R D* bids him go again to



to *Pharaoh*, and renew the Demand he made before, *ver. 1.*

*Ver. 12. And Moses spake before the LORD.]* This Phrase *lipne Jehovah*, before the LORD, plainly denotes that God appeared to him in a visible Majesty, as I observed above, *ver. 1.* and see *xi. 4.*

*Behold, the Children of Israel have not hearkened to me, how then shall Pharaoh hear me?* Their Faint-heartedness disheartened *Moses* also, and made him unwilling to renew his Address to *Pharaoh*. And there seems to be good reason in what he says; if the Children of *Israel*, whose interest it was to give ear to him, did not believe him, what hope was there that *Pharaoh* should comply against his Interest?

*Who am of uncircumcised Lips.]* This Reason he had alledged before, and was fully answered (*iv. 10, 11, &c.*) and therefore ought not to have been repeated now. For his being of *uncircumcised Lips* signifies no more than that he was an ill Speaker, and wanted Eloquence: It being the manner of the *Hebrews* to call those Parts *uncircumcised*, which were inept to the Use for which they were designed, and cannot do their Office. Thus *Jeremy* saith of the *Jews*, that their *Ear was uncircumcised*; and adds the Explication, *they cannot hearken*, *Jer. vi. 10.* In like manner, *uncircumcised Lips* are Lips that cannot utter words; as *uncircumcised in heart*, *Jer. ix. 26.* are such as cannot understand. *St. Stephen* puts both together, *uncircumcised in Heart and Ears*, *Acts vii. 51.* Perhaps *Moses* thought it some disparagement to him, that he was not able himself to deliver his Mind in a handsome manner to *Pharaoh*; and therefore mentions this again, to move the Divine Majesty to *circumcise his Lips* (as they speak) that is, remove this Impediment.

*Ver. 13. And the LORD spake unto Moses and unto Aaron.]* Here is no express Answer made to this Objection, but it seems to be included in God's speaking to *Moses* and to *Aaron*; whereas before, he had spoken only to *Moses*, *ver. 1, 10.* And it is likely, *Moses* was admonished that the LORD having given him *Aaron* to supply his defect, he ought to be satisfied therewith, and go with him and renew his Address, both to the Children of *Israel*, and also to *Pharaoh*. So these words have respect to both parts of the foregoing Objection.

*And gave them a Charge unto the Children of Israel.]* He laid his Commands upon them, strictly requiring them to obey him. Which is a higher Expression than we meet with before in the foregoing Injunctions (either in *ver. 6,* or *11.*) and makes me think this Verse is not a mere Recapitulation of what had been said, as some take it, but an Enforcement of what he had before commanded.

*And unto Pharaoh King of Egypt, to bring the Children of Israel out of the Land of Egypt.]* I suppose he now gave them authority to threaten him if he did not obey.

*Ver. 14. These are the Heads of their Fathers Houses.]* The principal Persons of the several Families of *Israel*.

*The Sons of Reuben the first-born, &c.]* See *Gen. xlv. 9.* where the Sons of *Reuben* are reckoned up in this very Order; in which they are

here mentioned again, to introduce the *Genealogy* of *Moses* and *Aaron*. Who being chosen by God to be the Deliverers of his People, it was fit to show that they were of the same Stock, tho' not of the eldest Family, of the Children of *Israel*. To whom God promised, when he went down into *Egypt*, that he would surely bring him up again, *Gen. xlv. 4.* that is, in his Posterity: Which would not have been so manifestly the Work of God, if they that were the Instruments of it had not been of his Posterity.

*Ver. 15. The Sons of Simeon, &c.]* They are mentioned for the same reason, and in the same order that they were in *Gen. xlv. 10.*

*Ver. 16. These are the Names of the Sons of Levi, &c.]* Having briefly set down the Heads of the two eldest Families of *Israel*, he enlarges now upon the third, from which he himself was descended.

*Gershon, Kohath, and Merari.]* These three are mentioned also in *Gen. xlv. 11.* as coming with *Jacob* into *Egypt*.

*And the Years of the Life of Levi were an hundred thirty and seven Years.]* He is thought to have lived the longest of all the Sons of *Jacob*: None of whose Ages are recorded in Scripture but only his and *Joseph's*; whom *Levi* survived twenty seven Years, tho' he was much the elder Brother. *Kohath* also, the second Son of *Levi*, attained near to the same Age with himself, *ver. 18.* And his Grandson, *Moses's* Father, lived just so long as *Levi* did, *ver. 20.* Next to *Levi*, the longest Liver of all *Jacob's* Sons was *Naphthali*, if we may believe the Tradition in *R. Bechai*, who saith he lived to the Age of an hundred thirty and three Years; which was the Age of *Kohath*.

*Ver. 17. The Sons of Gershon, Libni, and Shimi, &c.]* These were born in *Egypt*, from whom descended two Families mentioned afterwards, *Numb. iii. 18, 21.*

*Ver. 18. The Sons of Kohath, Amram, &c.]* He had the most numerous Offspring of all *Levi's* Sons, *Numb. iii. 28.* from the eldest of which *Moses* came.

*And the Years of the Life of Kohath were an hundred thirty and three Years, &c.]* He sets down the Age of none but only of *Levi* his great Grandfather, and *Kohath* his Grandfather, and of *Amram* his Father. And *Primate Usher* makes account that *Kohath* was thirty Years old when *Jacob* came into *Egypt*, and lived there an hundred and three Years; and died thirty two Years before *Moses* was born. See *Chronolog. Sacra, cap. xi.*

*Ver. 19. The Sons of Merari, Mebali.]* From this *Mebali* it is thought sprung the famous Singer *Heman* who composed the 88th Psalm, *1 Chron. vi. 33.*

*And Musi.]* From whom descended *Ethan*, who composed the 89th Psalm, *1 Chron. vi. 44.*

*Ver. 20. And Amram took him Jochabed his Father's Sister to wife.]* It must be acknowledged that the *Hebrew* word *Dod* signifies an Uncle: And therefore some would have the word *Dodab* in this place, to signify only his Uncle's Daughter. So the *Vulgar* and the *LXX* translate it. But *Moses* tells us so expressly that she was born to *Levi*



*Levi in Egypt*, (Numb. xxvi. 59.) that it unavoidably follows she was Sister to *Amram's* Father. Which the forenamed great *Primate* maintains (*Cap. viii.* of the same Book) against *Scaliger* and *Peirerius*, who would have *Jochabed* called *Levi's* Daughter, only as *Ephraim* and *Manasseh* are called *Jacob's* Sons. Which would make a very easy Sense (as I observed, ii. 1.) if it would consist with those words in *Numb. xxvi. 59.* *whom her Mother* (for that must be understood) *bare to Levi*; which show she was his Daughter. And thus *R. Solomon* understood it; and so did *Tostatus* and *Cajetan*, and divers others whom our *Usher* there mentions. And see our most Learned *Selden*, *L. v. de Jure N. & G. Cap. ix. p. 584.* Which shows how sincere a Writer *Moses* was, who doth not stick to relate what might be thought in After-ages (when the Law against such Marriages was enacted) a blot to his Family. And it is observable, that he doth not say one Syllable in commendation of his Parents; tho' their Faith deserved the greatest Praise, as the Apostle to the *Hebrews* shows, xi. 23. But *Moses* (as *Jac. Capellus* truly observes, *ad A. M. 2481.*) did not write for his own Glory, but for the Service of God and of his Church.

*And she bare him Aaron and Moses.*] This shows that God exactly fulfilled his Promise of delivering the *Israelites* out of Servitude in the fourth Generation, *Gen. xv. 16.* (*i. e.* the fourth from their Descent into *Egypt*) for *Moses* was the fourth from *Levi*; being his great Grandson.

*And the Years of the Life of Amram were an hundred and thirty and seven Years.*] The very same Age with his Grandfather *Levi*, *ver. 16.*

*Ver. 21. And the Sons of Izhar, Korah, &c.*] He gives an account of his Uncle's Sons, but saith not one word here of his own: Who were not to succeed him in his Place and Dignity, nor to be advanced to any other Office. Such was his Humility, and generous Love to his Country, that he only sought the Good of that, but nothing for his own Family.

*Ver. 22. And the Sons of Uzziel, &c.*] This was another of his Uncles; whose Posterity he mentions, that it might be seen how God blessed the Tribe of *Levi*; notwithstanding the Sin he had committed at *Shechem*, and the Punishment his Father denounced against him for it, *Gen. xlix.* He saith nothing of *Hebron*, another of his Father's Brothers, because perhaps he died childless, or his Children had no Issue.

*Ver. 23. And Aaron took him Elisheba, Daughter of Aminadab, Sister of Naashon, to wife.*] Tho' he says nothing here of himself, yet he relates particularly what concerned *Aaron*; who, he shows, was match'd into an honourable Family, with a Sister of a Prince of the Tribe of *Judab*, chief Commander of their Host when they were come out of *Egypt*, *Numb. i. 7. ii. 3.* The knowledge of this he thought might breed in Posterity a greater Reverence to the Priesthood, which was settled in the Family of *Aaron*.

*And she bore him Nadab and Abihu.*] These two perished in the very first Sacrifice which their Father offered; because they did not take Fire from the Altar, but offered with strange Fire, *Lev. x. 1, 2.*

*Eleazar,*] Who succeeded his Father in the Priesthood (*Numb. xx. 25, &c.*) and assisted *Joshua* in the Division of the Land of *Canaan*, *Josh. xiv. 1. xix. 51. xxi. 1.* From him sprung *Zadok*, and the following High-Priests, till the Destruction of *Jerusalem*, *1 Chron. vi. 4, &c.*

*And Ithamar,*] From whom came *Eli*, and *Abimelech*, and *Abiathar*, (in the time of *David*) in whom this Family was extinct.

*Ver. 24. And the Sons of Korah, &c.*] Tho' he himself perished in his Rebellion against *Moses*, who was his Cousin-German, yet his Family remained (*Numb. xxvi. 58.*) and were famous in the days of *David*; being often mentioned in the Book of *Psalms*.

*Ver. 25. And Eleazar took one of the Daughters of Putiel to wife.*] Who this *Putiel* was, is not certain. *Dr. Lightfoot* thinks he was an *Egyptian* Convert, whose Daughter *Eleazar* married. But I see no good ground for this Opinion, but rather think it more likely, *Eleazar* would marry one of the Race of *Abraham*, being Son to the High-Priest. He was married indeed before his Father was promoted to that Dignity; yet *Aaron* was so great a Man in his own Tribe, (see *iv. 14.*) and married into so honourable a Family in *Israel*, *ver. 23.* that it is not probable he would suffer his Son to match with an *Egyptian* Profelyte.

*These are the Heads of the Fathers of the Levites, &c.*] The great Persons, from whom sprung the principal Families among the *Levites*. He saith nothing of the other Tribes; because his Intention was only to derive his own Pedigree and his Brother *Aaron's* from *Israel*.

*Ver. 26. These are that Moses and Aaron, to whom the Lord said, Bring out the Children of Israel, &c.*] These are the two Persons, to whom God gave Commission to be the Deliverers of their Nation out of the *Egyptian* Bondage. He had mentioned, just before their Genealogy, the Charge God gave them, both to the Children of *Israel*, and to *Pharaoh*, *ver. 13.* And now he goes on to show that they were the Men who were peculiarly chosen by God to discharge that Office; first by going to the Children of *Israel*, which he mentions here, and then to *Pharaoh*, which he mentions in the next Verse.

*Bring out the Children of Israel from the Land of Egypt.*] Assure them of their Deliverance, notwithstanding the Pressures under which they groan.

*According to their Armies.*] Not by a disorderly Flight, but every Family in such good order as an Army keeps, *Exod. xii. 41, 51. xiii. 18.*

*Ver. 27. These are they that spake to Pharaoh, &c.*] Who carried the Message from God to *Pharaoh*, requiring him to let *Israel* go out of *Egypt*, *ver. 1, 2, &c. vi. 13.*

*These are that Moses and Aaron.*] He repeats it again, that all Generations might mark who were the Men that God employed in this great and hazardous Work of demanding the Liberty of the Children of *Israel* from *Pharaoh's* Servitude; and effecting it in such manner, as is afterward related in this Book.

There have been Critical Wits, who made this an Argument, that *Moses* was not the Author of these Books; because it is not likely, they



they imagine he would write thus of himself; but no Body but these Criticks can see an Absurdity in it, that he and his Brother being the Instruments in God's Hand of effecting such wonderful Things, should not let Posterity be ignorant of it, but take care not only to record it, but to set a special Note upon it, that none might rob them of the Honour God bestow'd on them; and he (by whose Direction this was written) might have the Glory of working such mighty Things by such inept Instruments, as *Moses* often acknowledges himself to have been; nor is this more than *Ezra*, *Nebemiah* and *Daniel* say concerning themselves; and St. *John* may as well be deny'd to be the Author of the Gospel which bears his Name, because he saith, *This is the Disciple that testifieth these things, &c.* xxi. 24. And besides this, the History of succeeding Ages shews us the Necessity of this which *Moses* hath said of himself; for if he had not told us what his Progeny was, we see by what we read in *Justin* and *Corn. Tacitus*, and such like Authors, what false Accounts we should have of him; for *Justin*, from *Trogus Pompeius*, makes him (as I observ'd before) the Son of *Joseph*; nay, the Jewish Writers have been so fabulous, that we should have learn'd as little Truth from them, if *Moses* had not told it us himself.

Ver. 28. *And it came to pass on the Day when the Lord spake unto Moses, &c.*] Having finish'd the Account he thought fit to give of himself and of his Brother, whom God was pleased to employ in this great Embassy, he resumes the Relation of it, which he broke off at the end of ver. 13.

Ver. 29. *That the Lord spake unto Moses, saying, I am the Lord, &c.*] This and the next Verse seem to be a Recapitulation of what God said in his last Appearances to him, ver. 2, 10, &c. and of his desire to be excus'd from the Employment on which he was sent, urg'd by two Arguments, ver. 12, 13. where they are related something more largely than they are here in the last Verse of this Chapter; in which he mentions them again, that there might be a clearer Connexion with what God further added for his Encouragement, when he gave him the fore-named Charge, ver. 13. to deliver a new Message to *Pharaoh*.

Ver. 30. *And Moses said before the Lord.*] We read the very same ver. 12. which makes me think this is not a new Objection, but merely a Recital of what he had objected there. See what I have said on the foregoing Verse.

*Behold, I am of uncircumcised Lips, &c.*] See ver. 12.

## CHAP. VII.

Ver. 1. **A**ND the Lord said unto *Moses*.] He receiv'd new Orders from the *Schechinah*, or divine Majesty, before whom he stood, vi. 12, 30.

See.] Mark what I say in answer to all thy Objections.

*I have made thee a God to Pharaoh.*] Therefore why shouldst thou fear to appear before him, who is but a Man? *Moses* is not called absolutely a

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God, but only a God unto *Pharaoh*; which denotes that he had only the Authority and Power of God over him; or rather, he was God's Ambassador, to speak to him in his Name, with a Power ready to execute all that he desired, for the humbling of *Pharaoh*, and punishing his Disobedience to his Message.

*And Aaron thy Brother shall be thy Prophet.*] Let therefore the Uncircumcision of thy Lips be no longer an Objection, for he shall interpret thy Mind, as Prophets declare the Mind of God.

Some slight Wits have from this Place also drawn an Argument, that this Book was not written by *Moses*, but by some other Author long after his Time; because the Word *Nabi*, they fancy, was not now in use to signify a Prophet, as appears, say they, from 1 *Sam.* ix. 9. where it is said, *He that is now called (Nabi) a Prophet, was before-time called (Roeh) a Seer*; which seems to signify that the Word *Nabi* (which *Moses* here uses for a Prophet) was but newly come into Use in *Samuel's* Days; but this is very far from *Samuel's* Meaning, whose plain Sense is this, that he who foretold Things to come, or discover'd Secrets, was anciently called a *Seer*, not a *Prophet*; which signify'd heretofore only an Interpreter of the divine Will; but now they began in *Samuel's* Days to apply the Word *Nabi* (or *Prophet*) to those who could reveal any Secret, or foresee Things future; which had not been the Use of the Word formerly, but it signify'd, as I said, one that was familiar with God, and knew his Mind, and deliver'd it to others, as I observ'd upon *Gen.* xx. 7. where God himself calls *Abraham* a Prophet; as he here calls *Aaron*; and what holy Writer would dare to alter the Word which God himself used? which is far more proper also to this Purpose than either *Roeh* or *Choseb* (which these Men fancy were the Words in use in *Moses's* Time, not *Nabi*) for they do not answer the Intention of God in this Speech concerning *Aaron*; who was not to see, and divine, or to receive Revelations from God, but to be a Mouth to *Moses*, to utter what God reveal'd to him, not to *Aaron*; which is the original Signification of the Word *Nabi*, there being no Derivation of it so natural, that I can find, as that of *R. Solomon's* from the Word *Nub*, which signifies to utter, or to bring forth, *Prov.* x. 31.

Ver. 2. *Thou shalt speak all that I command thee, &c.*] This explains the latter end of the former Verse, that *Moses* should deliver God's Mind to *Aaron*, and *Aaron* should deliver it to *Pharaoh*, requiring him from God to dismiss the Children of *Israel* out of his Country.

Ver. 3. *And I will harden Pharaoh's Heart.*] Or, *but I will harden, &c.* which *Avenarius* translates, *I will permit his Heart to be harden'd*; tho' there is no need of it, for God here only foretels what *Pharaoh* would force him to do (see iv. 21.) after several Signs and Wonders had been wrought to move him to Obedience; for he was so stupid, and harden'd his Heart so often (viii. 15, 32.) that in conclusion God harden'd him, by withdrawing all good Motions from him; and therefore the first time that *Jehovah* is said to harden his Heart, there is a special Remem-

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brance



brance of this, that the Lord had foretold it, ix. 12.

*And multiply my Signs and my Wonders, &c.]* The first Plagues that were inflicted on him proving ineffectual, it was necessary to send more, and greater, that, if it had been possible, his Heart might have been mollified.

Ver. 4. *But Pharaoh will not hearken unto you.]* Or rather, *And Pharaoh shall not hearken to your Demands;* for this was the Effect of his hardening.

*That I may lay my Hand upon Egypt.]* Smite all their First-born, upon which immediately followed their March out of Egypt.

*And bring forth mine Armies, &c.]* All the Tribes of the Children of Israel, which were so multiply'd, that every one of them singly made an Army. See vi. 26.

*By great Judgments.]* That is, grievous Plagues, which he inflicted on them one after another, and thereby made good his Word, that Moses should be a God to Pharaoh, ver. 1. that is, a Judge, as the Word *Elohim* sometimes signifies. See vi. 6.

Ver. 5. *And the Egyptians shall know that I am the Lord.]* Be convinc'd or made sensible that none can withstand me.

*When I stretch forth my Hand against Egypt, &c.]* This was most especially fulfill'd when he smote their First-born, which made them look upon themselves as lost Men if they continu'd disobedient, xii. 33.

Ver. 6. *And Moses and Aaron did as the Lord commanded them, so did they.]* He repeats what he saith of their Obedience to God's Commands, because from this Time forward they no longer disputed, nor made any Objection, but roundly went about their Business.

Ver. 7. *And Moses was Fourscore Years old, &c.]* The Israelites were under an heavy Persecution when Moses was born, and God exercised their Patience (it appears by this) a very long Time, that their Deliverance might be for ever remember'd with the greater Thankfulness and Obedience. Such grave Persons as these were fittest to be employ'd as God's Commissioners in this Affair, for they could not well be thought to be hot-headed Men, who thrust themselves forward into this Embassy without a Warrant. So some of the Jews very judiciously have observ'd, that God made choice of aged Men to work all his Miracles before Pharaoh, and to receive his Revelations, because they were not apt to invent, nor to be under the Power of Fancy at those Years. See *Sepher Cosri*, L. i. §. 83. where Buxtorf notes, that *Aben Ezra* observes upon this Place, *That none besides Moses and Aaron ever prophesied in their Old Age, because they were more excellent than all the Prophets.*

Ver. 8. *And the Lord spake unto Moses and Aaron, saying.]* When they were about to renew their Address to Pharaoh, God was pleas'd again to appear, and give them his Directions in their Proceedings.

Ver. 9. *When Pharaoh shall speak unto you, saying, Shew a Miracle for you.]* It was likely that Pharaoh would, when he was not in a Passion, ask, How shall I know that you come from God with this Message to me? Give me some Proof

of your Authority, and such a Proof as can be done by none but by the Power of God; and therefore God directs Moses what to do in this Case.

*Say unto Aaron, Take thy Rod.]* The same Rod is sometimes call'd *the Rod of God* (iv. 20.) sometimes *Moses's Rod*, and sometimes *Aaron's*, as we find it in many Places, ver. 10, 19. of this Chapter, and viii. 5, 19, &c. because God wrought all the following Miracles by this Rod, which sometimes *Moses* and sometimes *Aaron* held in their Hand; but commonly *Moses* delivered it unto *Aaron*, as an Agent under him, to stretch it out for the effecting of Wonders; for he tells *Pharaoh* in this very Chapter, that with the Rod which was in his Hand he would smite the Waters, &c. ver. 17. and immediately the Lord bad him say unto *Aaron*, *Take thy Rod, and stretch out thy Hand upon the Waters of Egypt*, ver. 19. by which it appears he had deliver'd the Rod unto *Aaron*; for a Rod being the Ensign of Authority, Prophets were wont to carry one in their Hand, in token of their Office; and so did the Egyptian Magicians also, who had every one their Rod ready to throw down, ver. 12. And *Mercury*, whom the Egyptians counted a Prophet (and thence called him *Anubis*) was represented with a Wand in his Hand.

*And cast it before Pharaoh.]* As God had before directed *Moses*, iv. 3, 21.

Ver. 10. *And Moses and Aaron went in unto Pharaoh, and did so as the Lord commanded them.]* At their first Address to *Pharaoh* they only deliver'd their Message, but did nothing to confirm it, v. 1, &c. nor were they commanded now to work any Miracle, unless *Pharaoh* demanded one, which it is likely he did, this second Address to him moving him to ask, How shall I know that you come from God?

*And Aaron cast down his Rod before Pharaoh, and before his Servants.]* The great Men of the Court, who are always supposed to be present where the King was, tho' not mention'd in the foregoing Verse.

*And it became a Serpent.]* See iv. 3. where we read, that *Moses* himself, when this Change was first made, fled from before it, the Sight of it was so terrible; and therefore it is highly probable that *Pharaoh* and his Servants were no less startled at the first Appearance of it. *Artapanus* relates several other Miracles besides this, in *Eusebius's Præpar. Evang.* p. 434, 435, and 441. which I mention, to shew that the Fame of *Moses's* Miracles was spread among the Heathen; who were so far from disbelieving them, that they gave Credit to other false Reports which some ill People had mingled with them.

Ver. 11. *Then Pharaoh also called the Wise Men.]* When he had recover'd the Fright, in which we may well suppose him to have been, he sent some of his Servants to call in those who he thought could cope with *Moses* and *Aaron* in wonderful Works.

*Wise Men.]* This Word is sometimes used in a good Sense; and therefore to shew they were such



such as we now call *Cunning-men*, he joins another word to it, which is never taken in a good sense.

*Sorcerers.*] Which most take to be such as we call *Jugglers*; who cast mists, as we speak, before Mens Eyes, and make things appear otherwise than they really are. For the *Hebrew* word *Gischeph* (from whence comes *Macaschephim*, which we translate *Sorcerers*) signifies to delude the Sight with false Appearances. Sir *John Marsham* puts these two words together, and (by the Figure of *ἑν δὲ δυνάμει*) translates them, *accersivit peritissimos Artis Magicæ*, he called the most skilful Persons in the Magical Art, *Chron. Can. Secul. ix.*

*Now the Magicians of Egypt.*] This is a third word, which seems to be of worse import than the two former. Some translate it *Necromancers*: But it being a foreign word, we cannot determine its particular meaning; tho' in general, no doubt, it signifies Men that by evil Arts performed amazing things; such as *Simon Magus* and *Elymas* in after-times. See *Gen. xli. 8.* and *Bochart* in his *Hierozyicon* (P. ii. L. iv. Cap. 18.) where he hath a large Discourse about the meaning of this word *Chartumim*; which, after all that others have said about it, he thinks comes from the word *Retan*, which in *Arabick* and *Chaldee* signifies *to murmur*, as Magicians were wont to do in their Incantations. So *Hartun* is properly *ἑπαιδης*, an *Inchanter*. And the Name of *'Aetimus* (the same with *Hecate*) he thinks alludes to it; whom Magicians were wont frequently to invoke.

The Names of the principal Magicians at this time among the *Egyptians*, were *Jannes* and *Jambres*, as not only *St. Paul*, 2 *Tim. iii. 8.* but several, both *Jewish*, *Greek*, and *Roman* Writers, tell us. I will mention but one, the Author of *Schalsch Hakkabalab*, who calls them by these Names; and saith, that in our Language we would call them *Jobannes* and *Ambrosius*. The Reader may find a great many more if he please, in *Primate Usher's Annals ad A. M. 2513.* and in *Bochart's Hierozoic. P. i. L. ii. c. 53. p. 645.* *Artapanus* in *Eusebius* calls them, *ἱερεῖς ὑπὲρ Μέρμωρ*, Priests at *Memphis*, whom *Pharaoh* sent to oppose *Moses*.

The Original of which sort of Men seems to have been this: That God being pleased to admit the Holy Patriarchs to familiar Colloquies with him, the Devil endeavoured to imitate him, that he might keep Men in his obedience by pretending Discoveries of secret things to them. And when God was pleased to work Miracles for the confirmation of the Truth, the Devil directed these Men, who were familiar with him, how to invoke his help for the performance of strange things, which confirmed them in their Errors.

*They also did in like manner with their Incantments.*] If the *Hebrew* word come from *iabat*, which signifies a *flame*, (See *Gen. iii. 24.*) it seems to denote such Sorcerers as dazzled Mens Eyes, and then imposed on them by shows and appearances of things which had no real being. But it may be derived from *labat*, which signifies *hidden* and secret; and then denotes those that used secret *Whispers* or *Murmurs*, as

Inchanters did (as *Bochartus* in this place now mentioned interprets it) or such as had secret Familiarity with *Dæmons*, as it is expounded in the *Gemara Sanhedrin, cap. vii. n. 10.* where there are many Examples of the former sort of Incantments, by the deception of the Sight. For instance, *R. Asche* relates that he saw a Magician blow his Nose, and bring pieces of Cloth out of it. And *R. Chajab* saw one cut a Camel in pieces with his Sword, and then set it together again: Which was nothing, saith he, but the delusion of the Eye. Several other Stories are told of the same nature.

*Ver. 12. For they cast down every Man his Rod.*] They were sent for to confront *Moses*, and therefore attempted to do the very same thing that he had done. For they took him for a mere Magician, like themselves; and it was a common thing in ancient times for such kind of Men to contend one with another. And their great study was (as *Gaulmyn* hath observed in his Notes upon *The Life and Death of Moses*, written by a *Jew*, p. 241, &c.) to find out the Genius that attended their Opposer; whom they strove to gain to their side, or to terrify him by a greater and more powerful Angel. And they only were insuperable who had a Deity to their Genius; as *Porphyry* saith *Plotinus* had. Who contending with *Olympius* an *Egyptian*, when his Genius was called, *εἰς αὐτοψίαν*, to appear visibly; there came a God, and not a *Dæmon*: Which made the *Egyptian* cry out, *Μαχίειθ' εἰς θεὸν ἔχων ἢ δαίμονα*, he is happy who hath a God for his Genius, as I suppose it should be interpreted. And thus the *Jewish* Author of *The Life and Death of Moses* fancies that these Magicians, who resisted *Moses*, turned over all their Books to find out the Name of that Deity, by which he did Wonders so much superior to theirs, &c.

*And they became Serpents.*] Not real Serpents, but seeming, as *Josephus* understood it, and several Christian Writers; particularly *Sedulius*, L. iv. *Carm.*

— — — — — imagine ficta,  
Visibus humanis Magicas tribuere figuras.

I omit other ancient Authors, who suppose that as Spirits can assume Bodies like Men, so they can as easily, out of the same Air, make the appearance of a Serpent; just as *Circe* is said in *Homer* to have changed *Ulysses's* Companions into Hogs. But there are those who take these to have been real Serpents, brought hither by the Power of the Devil: Who withdrew their Rods, and put these (which he suddenly transported from some other place) in their room. Which, if it be true, it makes the Power that was wrought by *Moses* the more wonderful; whose Serpent devoured them all.

*But Aaron's Rod swallowed up their Rods.*] The Serpent, into which *Aaron's* Rod was turned, moved towards them, and eat them up. Which was, as I said, the more astonishing, if they were real Serpents of the same bigness (as we may well suppose they would endeavour to bring) with that of *Moses*. However their Serpents (whatsoever they were) could not stand



before his; but were swallowed up, while his still remained. This might have convinced *Pharaoh*, if his Magicians had not made him believe, that they would in time find a Power superior to *Moses*. The *Jews* also imagine *Pharaoh* himself was a Magician; and help'd to get out of *Moses* the Secret whereby he wrought these Wonders. Which were the greater, because *Moses*, no doubt, in conclusion, took this Serpent by the Tail (as God had commanded him, iv. 4.) and it became a Rod in his Hand again. Whereas the *Egyptian* Sorcerers had no Rods remaining to take up, they being vanished with their Serpents. *Greg. Nyssen, L. de Vita Mosi, p. 173.* takes the devouring of their Rods to have been a plain Argument, ὅτι ἐδεμίαν ἀμυντικῶς ἔτε ζωνικὴν πνα δύναμιν ἔχον οἱ τ' γοήτων ῥάβδοι, πλὴν τῆς γήματ', &c. that the Rods, i. e. Serpents of the Magicians, had no vital Power in them able to defend themselves, but were mere Delusions without any real virtue. And here I cannot but take notice of a remarkable Passage in *Numenius a Pythagorean* Philosopher, recorded by *Eusebius, L. ix. Præpar. Evang. Cap. 8.* where he tells us, that *Numenius* (in his third Book περὶ ἀγαθῆς) expressly saith, 'That *Jannes* and *Jambres* were, Αἰγυπῖοι ἱεργεμαπίαι, inferior to none in Magical Skill; and therefore chosen by the common consent of the *Egyptians*, to oppose *Musæus* (as the *Heathens* call *Moses*) the Leader of the *Jews*: Of whom he gives this noble Character, That he was a Man most powerful with God in Prayer, ἀνδρὶ γενομένῳ Θεῷ ἐϋξάδαι δυνατοτάτῳ.' Which is a plain Confession, that he took *Moses* to be, as he is called in these Books, a Man of God; and may serve to shame those, who either believe not this History, or think *Moses* to have been only a great Magician.

Ver. 13. *And he hardened Pharaoh's heart: Or rather Pharaoh's heart was hardened.*] For so we translate this very *Hebrew* Phrase, ver. 22. and I can give no account why we translate it otherwise here. Especially since the *Vulgar* and the *Chaldee* so render it, and the *LXX* also in this Verse, κατέστυεν ἡ καρδία Φαραώ, *Pharaoh's heart grew stiff*; or, waxed strong and stubborn. And ver. 22. ἐσκλήρυνεν ἡ καρδία Φαραώ, *his heart was hardened*. And it is plainly the like form of Speech with that in the next Verse 14. where God himself interprets his own meaning, *Pharaoh's heart βεβήρηται is heavy*, and will not stir. Nor is there in any of these three Verses, the least mention of any Person by whom his Heart was hardened.

That he hearkened not unto them, as the Lord had said.] It is likely upon the first sight of the Serpent, his Heart was inclined to hearken; but seeing the Magicians do the same, it returned to its first bent, and there fixed, notwithstanding *Moses's* Rod devoured theirs. This God had predicted, iii. 19. knowing his wicked Disposition would not yield to any means he should think fit to use for his Reformation.

Ver. 14. *And the LORD said unto Moses, &c.*] It is likely *Moses*, after he had been with *Pharaoh*, and wrought this Miracle, returned to the Place where the Divine Majesty was wont to appear unto him, (vi. 12, 30.) and gave him

an account of what had passed. Whereupon the LORD told him, he saw *Pharaoh* was resolved in his way; and therefore it would be to no purpose to wait to see what would be the effect of the late Miracle: But bid him go the next Morning, and carry a threatening Message to him.

*Pharaoh's heart is hardened, he refuseth to let the People go.*] It is observable that he doth not say, *I have hardened Pharaoh's heart* (and therefore there should have been no such intimation in our Translation of ver. 13.) but *Pharaoh's heart is hardened*. Which can imply no other hardening, than what proceeded from his own settled Resolution not to lose the Service of the *Israelites*.

Ver. 15. *Get thee unto Pharaoh in the Morning.*] Of the very next Day, after he had wrought the foregoing Miracle: And now begins the first of the *Ten Plagues* which God sent upon the *Egyptians*, for disobeying his Ambassadors. Whose Treaty with *Pharaoh* as *Jacobus Capellus* (ad A. M. 2502.) thinks, continued about *Eleven Months*; from the end of Harvest (which he makes account was in our *May*) to the beginning of the next Year: Which is the Opinion of the *Hebrew* Doctors. But our excellent Primate *Usher* thinks that all the following Plagues were inflicted within the space of *One Month*, in such order of time, as I shall observe in the beginning of each of them. And *Bochartus* gives good reason for it, in his *Hierozyic. P. ii. L. iv. Cap. 8.* For we are told here, ver. 7. that *Moses* was *four-score years* old when he began to treat with *Pharaoh*; and *Josh. v. 6.* that they walked *forty years in the Wilderness*. Now if he had spent a Year in inflicting these Plagues, *Moses*, who died just as they were entering into *Canaan*, must have been an hundred and one and twenty years old: Whereas he was but an *hundred and twenty*, as we read, *Deut. xxxiv. 5.* Nor was it suitable to the Divine Goodness to be so long in delivering his People, who were reduced to extreme Misery. It was but just also, that God should follow *Pharaoh*, whose heart was so obstinately hard, with one Plague upon the neck of another; and give him no time to breathe, after one was removed, before another came upon him.

Lo he goeth out unto the water.] God, who knows all things, foresaw his motion beforehand; and speaks as if he then saw him actually going out of his Palace to the River: Either to walk there for Recreation; or to worship the River Nile. For as *Bochart* (whose words these are) observes out of *Plutarch*, ἐδὲν ἔτι πρὸ Αἰγυπτίους ὡς ὁ Νεῖλος, *Nothing was had in such honour among the Egyptians as the River Nile*. If it was so in *Moses's* days, it is not unlikely that he went to pay his Morning Devotions to it. Or, if he were a Magician, as the *Hebrews* fancy, he might be skilled in that which they call ἰδεσμαντεία. For so, he observes, they say in the *Talmud*: and make this the reason of *Pharaoh's* going to the River. Which *Jonathan* follows in his Paraphrase, *Behold, he goeth out to observe Divinations upon the Water, as a Magician*, *Hierozyic. P. ii. L. iv. Cap. 15.*

And



*And thou shalt stand by the River's brink against he come.]* Perhaps *Pharaoh* (as the same *Bochart* observes) had forbid him to come any more to the Court, and so God directs him to take this occasion to meet with him.

*And the Rod which was turned into a Serpent shalt thou take in thine hand.]* To give him the greater Authority, and to put *Pharaoh* in fear at the sight of that Rod, which had lately swallowed up all the *ῥοπαῖα ἔϋλα* (as *Greg. Nyssen* calls them) Magical Staves which encountered him.

Ver. 16. *And thou shalt say, the LORD God of the Hebrews hath sent me unto thee, saying.]* See v. 3. To which add, That it is plain by this whole Story, that all the Messages delivered by *Moses*, and all the Answers which *Pharaoh* returned, were true and formal Treaties of a solemn Embassy (as *Dr. Jackson* speaks) upon which *Moses* was sent to the King of Egypt, from the LORD God of the Hebrews; that is, their King (as he was become in a peculiar manner) under whom *Moses* acted as his Deputy or Viceroy.

*Let my People go, that they may serve me, &c.]* The merciful Kindness of God to an hardened Sinner is here very remarkable, in renewing his Message, and giving him warning of what would come upon him if he did not yield: Whereas he might in justice have inflicted it, without any notice of his Intentions. He sets before him also his Sin, and his Danger in being hitherto disobedient; and behold, hitherto thou wouldst not hear; i. e. thou hast provoked the Divine Majesty, by disregarding several Messages I have brought to thee from him.

Ver. 17. *Thus saith the LORD,]* Attend to this new Message I bring to thee in his Name.

*In this thou shalt know that I am the LORD.]* He had ask'd in a contemptuous way, *Who is the LORD?* and said after a supercilious manner, *I know him not,* (ver. 2.) nor indeed cared to know him, but slighted him and his Messengers; as the word *know not* sometimes signifies, being as much as *not to regard*. Therefore now he bids *Moses* tell him, He would make him know that he was the Omnipotent LORD of the World, by the change of the Waters of the River (which *Pharaoh* perhaps adored) into Blood.

*Behold, I will smite with the Rod that is in mine hand.]* God and *Moses* are represented in this History as one Person (according to what he had said, ver. 1. of this Chapter) and therefore it was the same thing to say, the LORD (whose words *Moses* had begun to recite) will smite, or to say, *I will smite*. See ver. 16. It is to be observed also, that *Aaron* smote the River, ver. 19. but it being by *Moses's* Direction and Order, it was counted his Act; so that he might say, *I will smite, &c.*

*The Waters of the River, and they shall be turned into Blood.]* This Plague was the more remarkable, because, as *Theodore* here observes, they having drowned the Hebrew Children in this River, God now punishes them for it, by giving them bloody Water to drink, *Wisd. xii. 7, 8.* And if they had the same Notions then, that the Egyptians had in future times, the

Plague was the more terrible, because it fell on that which they thought had some Divinity in it; and (as the same *Theodore* observes) was honoured as a God; because it made Plenty, when it overflow'd its Banks.

The Hebrew Doctors add another reason for this Punishment; because the Egyptians had hindered them from their wonted Baptisms, (as the Author of *The Life and Death of Moses* speaks) that is, saith *Gaulmyn*, from purifying themselves in the River by Bathing, after they had lain in of their Children: Which, in the scarcity of Water in that Country, could no where be done but in the River.

Ver. 18. *And the Fish that is in the River shall die, &c.]* Here are three grievous Effects of this Plague: It deprived them of their most delicious Food, for so their Fish were, *Numb. xi. 5.* And took away the Pleasure they had of washing by the River's side, because it stank (both by the death of the Fish, and the corruption of the Blood thro' the heat of the Sun) by which means the Water was made unfit for their Drink.

Ver. 19. *And the LORD spake unto Moses.]* After he had been with *Pharaoh*, and delivered this Message to him.

*Say unto Aaron, Take thy Rod and stretch out thy hand.]* This Warning being despised by *Pharaoh*, who would not relent, God requires them actually to do as he had threatened. And now *Moses* had delivered his Rod to *Aaron*, that he might by his Authority execute this Judgment.

*Upon the Waters of Egypt.]* These are general Words, comprehending all the Particulars following.

*Upon their Streams.]* There were seven Branches into which the River Nile was divided, before it fell into the Sea; which seem to be here understood, being called, *Isa. xi. 15.* the seven Streams, or Rivers, of Egypt.

*Upon their Rivers.]* There were several Cuts made by Art, out of every Stream, to draw the Water into their Grounds: Which seem to be here meant by Rivers.

*And upon their Ponds.]* These were digged to hold Rain-water when it fell, as it did sometimes: And near the River also, they digged Wells, it is likely, which may be here intended.

*And upon all Pools of Water.]* There were, here and there, other Collections of Water; particularly in their Gardens, derived by Pipes from the River, into Cisterns.

*In Vessels of Wood, or of Stone,]* Wherein Water was kept in private Houses for their present Use.

Ver. 20. *And Moses and Aaron did so, as the LORD commanded, &c.]* This first Plague our Primate *Usher* makes account was inflicted about the 18th Day of the sixth Month; which, in the next Year, and ever after, became the twelfth Month. *Artapanus* tells this Story otherwise; but it is evident he had heard of it among the Gentiles: And *Ezekiel* the Tragedian relates it all right, together with the following Miracle: See *Euseb. Præpar. Evang. l. ix. cap. xxix. p. 442.* Nor is there any thing more frequent in the Roman Story (as *Plinius* observes, *l. ii.*



L. ii. *Alnet. Quæst. cap. xii. n. 12.*) than Relations of Rivers of Blood flowing out of the Earth; Pits full of Blood, Showers of Blood, and Waters of Rivers changed into Blood, &c.

*And he lift up the Rod, and smote the Waters that were in the River, &c.]* Here is mention only of smiting the Water in the River. And it is likely, that only the Waters of the River were turned into Blood (as it here follows) at the first lifting up of his Rod; and then all the rest of the Waters mentioned in the precedent Verse.

Ver. 21. *And the Fish that was in the River died, &c.]* All the Effects of this Plague which were threatned, ver. 18. (see there) immediately following. The first of which was the death of the Fish; which perished in such great numbers, that the River stank, &c.

*And there was Blood throughout all the Land of Egypt.]* The Waters were in all places turned into Blood, except perhaps the Land of Goshen: which is not comprehended under the Land of Egypt.

Ver. 22. *And the Magicians of Egypt did so with their Incantments.]* See ver. 11. In some of the Pools or Lakes of Water they made an appearance of the like Change: Which made Pharaoh think his God was as powerful as the God of the Hebrews. The Land of Goshen, as I said, might possibly be free from this Plague; as it was certainly from several of the rest; (viii. 23. ix. 4, &c.) and some fancy the Magicians had Water from thence, to show their Power upon. But I cannot think it probable that they made Pharaoh stay so long: And one may as well say they had it out of the Sea, or out of the Pits that the People digged, ver. 24. as *Aben Ezra* conjectures, and *Justin Martyr*, *Quæst. & Resp. xxvi. ad Orthodox.* But there is no need of any of these Conjectures, if it be granted (as the History leads us to conclude) that Moses did not in a moment change all the Waters of the Country, but only those of the River (as I said on ver. 20.) and afterwards by degrees all the rest; when the Magicians had tried their Art upon some of them. Which Moses also turned into real Blood; so that neither they, nor any body else, was able to drink of them.

*And Pharaoh's heart was hardened.]* The very same words in the Hebrew, which we had before, ver. 13. where they should have been translated (I there observed) as they are here; and also in viii. 19.

*Neither did he hearken unto them, as the LORD had said.]* iii. 19. This was more apt to move his Heart than the former Miracle, because it continued longer, ver. 25. and the Magicians could not by all their Spells, or Skill in Sorcery, remove this Plague in all that time. See next Verse.

Ver. 23. *And Pharaoh turned and went unto his House.]* It seems that upon this refusal to hearken unto Moses's Monition (ver. 15, 16, &c.) God sent this Plague that very Morning before he got home to dinner. So that there was not time to fetch Water from distant Places; but the Magicians exercise their In-

chantments upon some Ponds, which were not as yet turned by Moses into Blood.

*Neither set he his heart to this also.]* Here is the reason why his Heart was not moved by this Miracle. He did not seriously consider what Moses had done, and examine the Difference between the Effect of his Power, and that of the Magicians. Which was the cause that his heart was hardened (as we read before) as all Mens are, who will think of nothing but only to have their own Humour satisfied.

Ver. 24. *And all the Egyptians digged round about the River for Water to drink, &c.]* The whole Country was forced to try to get Water to quench their thirst by this great Labour. How it succeeded we are not told; but it is likely they found clear Water, by Percolation thro' the Earth. For Moses smote only the Pits that were then in being when Aaron stretched out his Rod; which had no effect upon those which were digged afterwards. Why they did not fetch it from Goshen, if there was any clear Water there (as we cannot but think there was, for the use of the Israelites) is not easy to determine. Their Pride perhaps would not suffer them, till they had tried other ways to supply their wants.

Ver. 25. *And seven days were fulfilled, after that the LORD had smitten the River.]* The Rod of Moses could effect nothing without the LORD, by whose Power this Change was made in the Waters: Which lasted seven Days before this Plague was removed. By which means they were convinced that all the Waters were really corrupted: And they felt the heavy Effects of it, in a grievous Stench, and perpetual Labour in digging Pits all about the River. Whether Pharaoh at last begged to have this Plague removed, or no, we are not told. It is likely he was so obstinate, that he would not stoop to ask this Favour of them; which might be the reason it lasted so long, to see whether he would be moved to humble himself so far. To which, when he would not yield, God took it away to make room for another Stroke; or, as some think, it continued together with the Plague of Frogs, and were both removed upon his Petition.

~ It is a weak Conjecture of the Hebrew Doctors, from these Words, that all the ten Plagues lasted seven days apiece; which is plainly contrary to the Story.

#### C H A P. VIII.

Ver. 1. **A**ND the LORD spake unto Moses.] Who attended upon the Divine Majesty, we may reasonably suppose, every day, to know his Pleasure. And after the seven days (mentioned ver. 25. of the foregoing Chapter) were fulfilled, the LORD commanded him to address himself again to Pharaoh, and to threaten him with a new Punishment: Which was inflicted upon the 25th Day of the sixth Month, and taken away the Day after, ver. 10.

*Go unto Pharaoh, and say unto him, Thus saith the LORD, &c.]* The very same Message, in effect,



effect which he had deliver'd to him before, v. 1. vii. 16, 17.

Ver. 2. *And if thou refuse to let them go, behold, &c.*] He again threatens the Plague before he inflicts it, both that *Pharaoh* might know it came not by Chance, but by the determinate Counsel of God, and that he might prevent it, by Repentance and Submission to God's Command.

*I will smite.*] This Word commonly signifies, in the Scripture Language, *to kill*; but here, only *to afflict grievously*. See *Psalms lxxviii. 45.* where *to destroy them*, signifies *to annoy them*.

*All thy Borders.*] Every Part of his Country, to the utmost Extent of it, *i. e.* in all Places where the *Egyptians* dwelt; for it is not likely the *Israelites* were infested with them. See *ver. 4.*

*With Frogs.*] The Hebrew Word *Tsapbadéa* signifies, as *Aben Ezra* thinks, an *Egyptian Fish*, which some will have to be a Crocodile, as *Gaulmyn* observes in his Annotations on the Life and Death of *Moses*, p. 256. but this is undoubtedly false, for they could not infest them in that manner as is describ'd in the next Verse.

Ver. 3. *And the River shall bring forth.*] Under the Name of the River is comprehended all the Streams, Ponds, Lakes, and other Waters in *Egypt* (as appears from *ver. 5.*) for most of them came, one way or other, out of the River, they having little Rain in *Egypt*.

*Frogs abundantly.*] The *Nile* naturally produc'd Frogs, but such great Abundance of them as filled the Country was miraculous, especially being produc'd on a sudden; and their going out of the River and Fields into the Cities and Houses, &c. was still more miraculous.

*Which shall go up.*] Out of the River, which lay lower than the Land.

*And come into thine House, &c.*] This explains, what he meant by *smiting* in the foregoing Verse, *viz.* inflicting a fore Plague, more grievous than the former, for that spoiled only their Water, but not their other Liquors; whereas this made them uneasy Day and Night in every Place, whether they sat, or walk'd, or lay down, or did eat and drink; for their very Dough (as we translate the Word of this Verse in the Margin) was infested with them as soon as they had kneaded it; and so was their Drink in all likelihood as soon as it was pour'd into their Cups; nay, they got into their Ovens; so that for the present, I suppose, they could not bake their Bread.

Ver. 4. *And the Frogs shall come up both upon thee and upon thy People, &c.*] They came not merely into their Houses, but crawl'd upon their Persons. And here it is observable, that this Plague is limited to the *Egyptians* (*Pharaoh*, his People, and Servants) the *Israelites*, one would think by these Words, being excepted from it.

Ver. 5. *And the Lord spake unto Moses, say unto Aaron, &c.*] No doubt *Moses* deliver'd the foregoing Message unto *Pharaoh*, but he it seems turn'd away, and would give no Answer; for here immediately follows a new Order (which God perhaps gave *Moses* upon the Spot, as we

speak, before he return'd Home) to inflict the Plague he had bid him threaten.

Ver. 6. *And Aaron stretched forth his Hand.*] He, as the Minister of *Moses* (who was to him as God, *iv. 16.*) inflicted this Plague upon *Egypt*.

*Over the Waters.*] He did not go to every Place where there was Water, but stood by the River and stretch'd his Rod over it, towards every Part of the Country (as *Aben Ezra* rightly explains it) and immediately God effected what *Moses* had denounc'd.

*And the Frogs came up and cover'd the Land of Egypt.*] That is, there were vast Numbers of them came up, for they did not so cover the Land but there was room for more, which the Magicians counterfeited; the *Jews* think here was *mensura pro mensura*, like for like, as we speak; for they say it was a Piece of their Bondage, that the *Egyptians*, when they pleased, sent them a fishing, and now God made the River spawn nothing but Frogs, whose very croaking, others of them think, put the *Egyptians* in mind of the Cries of the poor Children, whom they barbarously murder'd.

Ver. 7. *And the Magicians did so with their Enchantments, &c.*] They should rather have shewn their Skill in removing the Frogs, or destroying those which *Moses* had brought, which one would think *Pharaoh* expected from them; for they being unable to do this, he betook himself to *Moses*, whom he intreats to take them away; which he would never have done, if their Power had not quite fail'd, and been unable to give him any Relief. So *Aben Ezra* observes, *He called for Moïses, because he saw the Magicians had only added to the Plague, but could not diminish it.*

Ver. 8. *Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the Frogs, &c.*] He that had proudly said not long ago, *Who is the Lord?* &c. *ver. 2.* now says, *Intreat the Lord, &c.* This was an Acknowledgment that the Lord sent them, and that he only had Power to remove them. In the former Plague he did enough to make *Pharaoh* know he was the LORD, vii. 17. but this had that Effect upon him for the present, which made him earnestly intreat those whom he had scorn'd, to become Intercessors to God for him and his People.

*And I will let the People go, that they may do Sacrifice unto the Lord.*] This was not his settled Resolution, but the present Danger made him consent to it; for if the Frogs had continu'd long there had been no living in the Country, as appears from what we read in *Athenæus*, out of *Heracledes Lembus* (*Lib. viii. Deipnos. Cap. 2.*) who says, the whole Country of *Pæonia* and *Dardania* were cover'd with Frogs, which God rain'd down from Heaven in such abundance, that the Houses and High-ways were full of them; they spent some Time in killing of them, and by keeping their Doors shut they made a shift for a while to bear this Calamity; but when it did no good, but *πάντα κατέκλυε*, &c. all their Vessels were full of them,



them, and they mingled themselves with their Meat, whether boil'd or roast, and they could tread no where but upon Frogs, they left their Country, being forc'd to it also by the Stench of the Frogs when they dy'd.

They that would see more of this out of several other Authors, may consult *Bonfrerius* upon this very Place, and *Bochartus* in his *Hierozyic*. P. ii. L. v. Cap. 2. p. 661, &c.

Ver. 9. *And Moses said unto Pharaoh, Glory over me, when shall I intreat for thee?*] Do thou appoint the Time when I shall pray for thee, as *St. Hierom* translates it, and so doth the *Syriack*, and *Onkelos*, and the LXX, who differ from the *Hebrew* Text in Words only, not in Sense; for by adding the Word *saying* (as we do in *Judges* vii. 2. where there is the same Expression) this Paraphrase of *Bochart* is very proper (*Hierozyic*. P. ii. L. v. Cap. 2.) “Tho’ it belongs not to thee to determine the Time of thy Deliverance, which depends wholly upon the Will and Pleasure of God, yet I, who am his Minister, give thee Leave to take so much upon thee, as to prescribe what Time thou pleasest for the Removal of this Plague.” For thus he thinks *Moses’s* Words are to be translated, *Glory over me, by telling me when I shall intercede for thee, &c.* *Moses* saw perhaps that *Pharaoh* was much addicted to Astrologers, who fancy’d all Things here below to be govern’d by the Motion and Influence of the Stars, and therefore would have him name his Time, that he might be satisfied there was no Day nor Hour under such an ill Aspect, but he could prevail with God, at any Moment he thought good to pitch upon, to deliver him.

*Bonfrerius* I think hath express’d in short the literal Sense of the *Hebrew* Words, *Tibi hunc honorem deferro, ut eligas quando, &c.* I will do thee the Honour, that thou may’st assign the Time. And our *Dr. Jackson* still shorter, *Glory over me*, that is, faith he, *you shall command me.*

Ver. 10. *And he said, to-morrow.*] But why not on that very Day? All Men naturally desiring to be instantly reliev’d from their Sufferings. Perhaps he thought (as we said before) to try *Moses’s* Power, believing the next Day not to be so lucky as the present, on which *Moses* had condescended to his Request; or it might now be towards Night when he called for *Moses*, who he thought would expect some Time to pray to God for what he desired.

*Be it according to thy Word.*] Thou shalt have thy Desire.

*That thou may’st know there is none like unto the Lord our God.*] May’st no longer depend upon thy Magicians and their Gods, being convinc’d that our God alone, whom we call *Jehovah*, can wound and heal.

Ver. 11. *And the Frogs shall depart from thee, &c.*] This demonstrated the Power of *Moses* with God, that he could as certainly foretel the Removal of the Frogs, as he had done the bringing them upon the Land.

Ver. 12. *And Moses and Aaron went out from Pharaoh.*] To the Place it is likely where *Moses* was wont to attend upon the divine Majesty.

*And Moses cried unto the Lord because of the Frogs.*] In the *Hebrew* the Words are, *cry’d to him about the Business* (or the Matter) *of the Frogs* which God had sent upon *Pharaoh*; or as *Aben Ezra* understands it, *concerning the Frogs*, which he had promised *Pharaoh* should be removed; as if the Words should be translated thus: *He cry’d unto the Lord concerning what he said about the Frogs, and appointed unto Pharaoh*; for so the Word *Sham* in xv. 25. signifies to *appoint* or *propose*; and so the LXX here translate the Words (which we render, *had brought against Pharaoh*) *ὡς ἐπαγγέλλο φεραῶν*, *as he had appointed to Pharaoh.*

Ver. 13. *And the Lord did according to the Word of Moses.*] So powerful was he with God in Prayer, as the Heathens themselves observ’d from this Story. See what I observ’d out of *Numerius*, vii. 12.

*And the Frogs died, &c.*] The *Egyptians* could not kill them, but God took away their Breath, yet not removing them from the Places where they were, but leaving them dead there; as appears by what follows.

Ver. 14. *And they gathered them together on Heaps.*] That they might carry them it is likely into the River, and so they might go down into the Sea; God could have dissolv’d them into Dust (if he had pleas’d) or swept them into the River from whence they came, or made them quite vanish in an Instant; but he would have them lie dead before their Eyes, as a Token they were real Frogs, and no Illusion of their Sight.

*And the Land stank.*] This was a farther sensible Evidence that they were real Frogs.

Ver. 15. *But when Pharaoh saw that there was Respite.*] That he was freed from the great Strait in which he was, for the *Hebrew* Word for *Respite* signifies *breathing* or *Enlargement*, and makes the Sense to be this, that when the Burden that press’d him was taken off, so that he could take his Breath, he was of another Mind, &c.

*He harden’d his Heart, and hearken’d not unto them, &c.*] Was not so good as his Word (ver. 8.) but return’d to his former Resolution, not to let *Israel* go; which Resolution grew so much more stubborn and obstinate than it had been before, by how much the Plague of the Frogs had soften’d his Heart, and inclin’d it to yield to God, more than the two former Miracles had done.

Ver. 16. *And the Lord said unto Moses, say unto Aaron.*] The Lord seems to have given *Pharaoh* no Warning of this Plague, but to have inflicted it immediately upon the Removal of the Frogs, viz. on the Twenty-seventh Day of the Sixth Month; for his Breach of Faith was such an high Provocation, that he deserved no other Treatment, but a more notable Judgment.

*Smite the Dust of the Land, that it may become Lice.*] Some would have the *Hebrew* Word *Cinnim* to signify *Gnats*, or some such Kind of Creature; thus many of the Ancients understand it; and *Artapanus* calls it *ζών η αἰών*, a flying Sort of living Creature, which made such Ulcers by its biting as no Medicine could cure. See *Eusebius*, L. ix. *Præpar. Evang.* p. 425. But *Bochartus*



*Bochartus* hath sufficiently proved that our Translation is right; and that out of the very Text. For Gnats, and such like Insects, are bred in Fenny places; but these were brought out of the Dust of the Earth.

Ver. 17. *Aaron stretched out his hand with his Rod.*] He still is the Instrument to execute all the Judgments which *Moses* denounced; as he was his Mouth to deliver all the Messages he carried to *Pharaoh*.

*And smote the Dust of the Earth, and it became Lice.*] This showed the Lice were not a natural Production; for they come out of the Sweat and Filth of Mens Bodies, and of other Living Creatures.

*In Man and Beast.*] This proves they were Lice; which stick fast both to Men and Beasts. Whereas Gnats, though they sting sorely, cannot be said to be *in Man and Beast*: for they are a most restless Creature, continually buzzing about, and never settling constantly in one Place. And there were various Sorts of these Lice: for Beasts do not breed the same that Men do: nor have all Beasts alike; but some are peculiar to Horses, others to Oxen, others to Sheep, and others to Swine and Dogs.

*All the Dust of the Land became Lice.*] That is, nothing could be seen but Lice, where Dust was before. Or, Lice were mingled every where with the Dust.

*Throughout all the Land of Egypt.*] Not of *Goshen* (it is very probable) which was inhabited mostly by *Israelites*.

Ver. 18. *And the Magicians did so, &c.*] Attempted and endeavoured to do so; by using their wonted Invocations and Rites of Incantation. For the common Saying among the *Jews* is very frivolous, That *Dæmons have no power over Creatures so small as Lice*. The meaning of which, *Gaulmyn* thinks, they themselves did not understand; which, according to the Principles of the ancient Magick, was this; That all Animals had a particular *Genius* presiding over them, by whose Assistance their Worshippers could do any Thing among that Sort of Creatures. But this is meant only of perfect Animals, not of Insects (among whom they reckon'd *Lice*) which had no such heavenly Power waiting on them. But if there had been any such Notions then, these Magicians sure would have understood it; and not fruitlessly have attempted that, which they had no hope to produce.

*But they could not.*] Though they had counterfeited the former Wonders; yet here a stop is put to their Power, so that they themselves confess their Weakness.

*So there were Lice upon Man, and upon Beast.*] This seems to suggest, that since they could not produce any new Lice, they attempted to remove those, which *Moses* had brought upon the Country. But they failed in that also: for notwithstanding all that they could do, both Men and Beasts were pestered with Lice. The *Hebrews* say (in *The Life and Death of Moses*) that this Plague was inflicted upon the *Egyptians*, for another Piece of Oppression which they exercised on the *Israelites*: to whom they said, *Go sweep*

*our Houses, and sweep our Streets, &c.* therefore God made Lice to cover the Earth a Cubit deep. But this favours too much of their fabulous Invention. It is more pertinent to observe, that though we read of particular Persons, who, for great Crimes, were punished with the Plague of Lice, (See *Huetius*, L. ii. *Quest. Alnetanæ*, cap. xii. n. 12.) yet we do not find in any Story a whole Nation infested with them; and that both Men and Beasts, without Exception: the Magicians themselves, in all likelihood, being sorely afflicted with them: which made them cry out as here follows.

Ver. 19. *Then the Magicians said unto Pharaoh, This is the Finger of God.*] The same with what is called in other Places of Scripture, *the Hand of God*, Psal. cix. 27. that is, his Power. There are those (particularly *Bochartus*) who think these Magicians did not by these Words, give Glory to God: but thought to save their own Credit with *Pharaoh*, by telling him, that it was not *Moses* or *Aaron*, who were too hard for them, but a Divine Power superior to them all. To this Purpose *Jonathan*. But they ought then to have been sensible that the Power which they dealt withal, was far from being Supreme: being unable to assist them upon all Occasions. And, no doubt, God intended to confound them, by taking that Time to disable them, when they least expected it. For why should not their Power have extended to such a small Thing as this, when they had done greater? But God would not let them always abuse *Pharaoh* with their Illusions; and gave them a Check, when they thought themselves most sure of Success.

*And Pharaoh's Heart was hardened.*] One would have rather expected to have heard, that his Heart began to relent, when he saw his Magicians not only puzzled, but quite baffled; so that they owned *Moses* acted by a Power above theirs. But this it was, not to stick to the good Resolutions which had lately been wrought in him, ver. 8. from which he not only revolted, but grew more resolute not to yield to God. The Effect of which was this further Induration: it being natural for evil Men, who resist the Means of their Cure, to grow worse and worse affected.

This Miracle also of the Lice, being more loathsome to *Pharaoh*, than terrible, might happily be the Reason (as *Dr. Jackson* conjectures) that he did not intreat *Moses* and *Aaron* to pray for him, as he had done upon the Sight of the Frogs; and as he straightway did after he felt the next Plague of the Flies.

I cannot but add also this further Reflection of his (*Book x. on the Creed*, Chap. xl.) that though *the Finger of God* was very remarkable in producing the Lice, which the Magicians could not, yet it was no way remarkable in hardening *Pharaoh's Heart*. For it is neither said, nor intimated, that *the Finger of God hardened it*; but *Pharaoh's Heart was hardened*, that is, remained obstinate. The Cause of which was his *not hearkening to them*, as it had been before, ver. 15.



Ver. 20. *And the LORD said unto Moses, rise up early in the Morning, and stand before Pharaoh.*] As he had ordered him to do, before he sent the second Plague, *ch. vii. 15.*

*Lo, he cometh forth to the Water.*] This confirms what was said there, that in the Morning it was usual with him to walk out by the River, either for his Refreshment, or for his Devotion. Perhaps, that after washing, he might worship the Rising Sun. For *Moses* is commanded to rise up early in the Morning, and present himself before him.

*And say unto him, Thus saith the LORD, let my People go, &c.*] The same Message he had often sent him, (*ch. vii. 16, 17. viii. 1.*) together with an Admonition and Warning of his Danger; which God had not given him before the last Plague, *ver. 16.*

Ver. 21. *Behold, I will send swarms of Flies upon thee, &c.*] The Hebrew Word *Arob* being generally thought to come from a Word which signifies to *minge*, Interpreters commonly think it denotes a *Mixture* of several Sorts of Creatures. And some take it, as we seem here to do, for all Manner of Flies; which *Aquila* calls γάρμιναι, *all Sorts of Insects*. Others take it, as it is in our Margin, for a *Mixture of noisome Beasts*: and so the Author of *The Life and Death of Moses*; God sent *Lions, Wolves, Bears, and Leopards*, and such like wild Beasts, which killed not only their Cattle in the Field, but their Children in their Houses. And so *Josephus* expounds it, ἀνεία παύσινα καὶ πολύλεπα. But *Bochartus* hath confuted this Notion, by very good Arguments, in his *Hierozyicon*, P. ii. L. iv. Cap. 15. where he shows no Words have more Significations than the Hebrew Word *Arab*; which signifies not only to *minge*, but among many other Things, to *obscure* and *darken*. From whence the Even-time is called *Ereb*. And therefore, with great reason, he approves of the LXX. Version, who translate it κορόμβια, a *Flesh-fly*, very bold and troublesome; being not easily drove away: which infests *Dogs* very much, especially about the Flaps of their Ears. Some take it for that large black Fly, which fastens upon Beasts, and sucks their Blood, called *Arob* from its black Colour: as *Oreb* from thence signifies a *Crow*. And so *Philo* describes this Fly, called *Cynomya*, that it is as impudent as a Dog; and makes its Assaults with great Violence, like a Dart; fastening its Teeth so deep in the Flesh, and sticking so close, that it makes Cattle run mad.

This Plague the *Jews* say (in the forenamed Book of *The Life of Moses*) was sent upon the *Egyptians*, because of the hard Service they made the *Israelites* undergo, in feeding their Cattle.

Ver. 22. *And I will sever in that Day the Land of Goshen, in which my People dwell, &c.*] Here now the distinguishing Mercy of God to the *Israelites* is plainly expressed; which is to be understood in the foregoing Plagues. And the Hebrew Word, as well as the *Chaldee*, signifies, *I will make a wondrous Difference*. So *Jonathan*, in that Day *I will work a Miracle in the Land of Goshen*: For indeed it was a marvellous Thing, that Countries so near one another, should be in such a different Condition at the same Time.

And it was the more wonderful, because there was such Store of Cattle in *Goshen*, whose Dung is apt to breed Flies.

*That thou mayest know, that I am the LORD in the midst of the Earth.*] Who governs all Things here below; or that have a special Care of my People. For so *Bochart* understood by *Earth*, the Land of *Goshen*. In the *midst* of which God is said to be, because he defended and delivered them from this fore Calamity, which their Neighbours suffered. For thus this Phrase is used in many Places, *Deut. vii. 22. xxiii. 14. Psal. xli. 6, &c.* And thus *Conr. Pellicanus* seems to have understood this Passage, which he interprets, you shall know that *I am the LORD, and Prince of this Country*.

Ver. 23. *I will put a Division between thy People and my People, &c.*] It is repeated again, because it was a remarkable Thing, and denoted the *Israelites* to be God's peculiar People; for whom he had a singular Favour. Which is the Reason that this Mercy is called here a *Redemption* (as the Word in the Hebrew signifies, which we translate *Division*) because God exempted and delivered the *Israelites* from those Flies, which forely infested all the rest of *Pharaoh's* Dominions.

*To morrow shall this Sign be.*] The Finger of God was so remarkable in the last Plague, (*ver. 19.*) that his contemptuous Disregard of it was very provoking: So that God would forbear no longer than till the next Morning, before he scourged him with his new Judgment. Which was very grievous and noisome, as appears by the following Words; especially by his Willingness to grant more than he had done before, that he might be rid of it.

Ver. 24. *And the LORD did so.*] Here is no mention of *Aaron's* stretching out his Rod, (as at other Times) but this was done immediately by God himself: That the *Egyptians* might not imagine there was any secret Virtue in the Rod; but ascribe all to the Divine Power.

This Plague was threaten'd about the 28th Day of the *sixth* Month; and inflicted on the 29th; and removed on the 30th.

*And there came a grievous Swarm of Flies, &c.*] Or, a vast Number of Flies: For so the Word *Caved* (which we here translate *grievous* or *heavy*) is used in *Gen. i. 9.* See there.

*And the Land was corrupted by reason of the Swarm of Flies.*] We are to understand here, by the Land, the *Inhabitants* of the Land; whose Blood these Flies suck'd, and left such a Poison in it, that their Bodies swell'd, and many of them died. So the Psalmist understood it, *lxxviii. 45.* There is something like this recorded in Heathen Stories; particularly they say, that when *Trajan* made War upon the *Agarans*, he was so assaulted with Flies, when he sat down to eat, that he look'd upon them as sent by God, and desisted from his Enterprize. And that whole Countries have been infested with them, appears from a Number of Gods that were worshipped, because they were supposed to have drove them away, 'at *Acaron* and several other Places mentioned by the Learned *Huetius* (in the Place above quoted) from whence came the Names of *Jupiter*, Ἀπόμωθ and Μωάδης, and of *Hercules*, Μωάγης, &c.



Ver. 25. *And Pharaoh called for Moses and Aaron, &c.]* Sent a Messenger to call them to him.

*Go ye, sacrifice to your God in the Land.]* He had consented to let them sacrifice, when he last sent for them, ver. 8. but he named no Place: and also quickly repented of the Concession. But now he determines it in the Land of *Goshen*; where he grants them Licence to offer public Sacrifice. But this *Moses* tells him (in the next Verse) was not fit for them to accept; nor was it what God demanded.

Ver. 26. *And Moses said, It is not meet so to do.]* Besides that this is not the Thing that God requires, it is not prudent, because it is not safe for us to do it.

*For we shall sacrifice the Abomination of the Egyptians to the LORD our God.]* There is no Indication, that I can find, of any such sottish Idolatry now among the *Egyptians*, as was, it is certain, in after Ages, but what seems to be suggested in this Place; which learned Men have generally interpreted, as if the Sense was this: *We must sacrifice to our God, Oxen, Sheep, and Goats, which the Egyptians worship and adore: and that would be such an abominable Thing in their Account (to kill their Gods) that it would give them the highest Provocation.* Thus both the *Chaldee* Interpreters, the *Syriack*, *St. Hierom*, and others: which *Bochartus* himself approves of in his *Hierozyic. P. i. L. ii. cap. 34.* and 53. and more largely, *P. ii. L. iv. cap. 17.* But there is an Objection lies against this Interpretation, that long after *Moses's* Time, the *Egyptians* themselves did offer all the fore-mentioned Creatures to their Gods: For *Herodotus* relates (in his *Euterpe, cap. xli.*) after what Manner they sacrificed an Ox in his Time: and though some Parts of the Country abstained from Sheep, yet they sacrificed Goats; as, on the contrary, others abstained from Goats and sacrificed Sheep. See upon *Gen. xliii. 12.* Therefore it may be a Question, Whether these Words do not refer only to the Rites and Ceremonies of sacrificing; and to the Qualities and Condition of the Beasts which are offered: about which the *Egyptians* in after Ages were very curious. For the same *Herodotus* tells us (in the same Book, *cap. xxxviii.*) how the Sacrifices were examined by the Priest, and none allowed to be offered, but those which had his Mark upon them. And so *Plutarch* (in his Book *de Isid. & Osir.*) that the *Egyptians* thinking *Typho* to have been red, sacrificed only such Oxen as were of a red Colour: making such an accurate Scrutiny, ὥτε καὶ μίαν ἔχον τεῖχα μέλαιναν ἢ λευκὴν ἀδύλον ἡγείσθαι, that if a Beast were found to have one Hair black or white, it was judged unfit for Sacrifice. The forenamed *Herodotus* indeed saith, they would not sacrifice Cows, because they were sacred to *Isis*: which shows that in his Time, there was great Superstition about such Creatures; so that none durst offer the least Violence to them. But, as we have no Evidence, that in the Days of *Moses* they were infested with such Opinions, so their sacrificing such Creatures, as the *Jews* did long after his Days, and all Mankind had done from the Beginning, seems to be a Prejudice against that Sense of the Words, which is

generally put upon them. But there were so many various Ways of sacrificing in the World, that it is very probable the *Egyptians* differed very much from the *Israelites*; who might offer also (it's likely) such Creatures as the *Egyptians* thought unclean; whereby they might be enraged at their Profaneness.

*Maimonides* fancies the *Egyptians* worshipped the Sign or Constellation called *Aries*; and that this was the Occasion of this Speech: for which I can see no Reason, *More Nevachim, P. iii. cap. xlv.*

*And will they not stone us?] We cannot gather from hence, that there was such a Punishment among the Egyptians, as stoning Men to Death. For he doth not speak here of Punishment by their Laws; but of what might happen from a popular Fury.*

Ver. 27. *We will go three Days journey into the Wilderness, &c.]* So God had directed them; and it was not lawful for them to sacrifice in any Place, but where he appointed. *Philo* gives this Reason why they were to go into a solitary Place, there to receive Commands from God about Sacrifice, and all other Parts of his Worship; because God intended to give them a Law different from those of other Nations, or rather quite opposite unto them. In which there were so many singular Rites, that they would have offended other People, and seemed to them profane, if they had exercised them among them, *De Vita Moses, p. 615.* And thus *Corn. Tacitus* understood the Design of *Moses*, not to bring the *Israelites* to as near a Conformity as he could with the *Gentiles* (which some now in these Days fancy) but to keep them at the greatest Distance from other Nations, by opposite Rites of Worship. His Words are remarkable, *Lib. v. Histor. Cap. iv. Moses, quo cibi in posterum Gentem firmaret, novos ritus, contrariosque cæteris mortalibus indidit. Profana illis omnia, quæ apud nos sacra: rursum concessa apud illos, quæ nobis incesta.*

Ver. 28. *And Pharaoh said I will let you go, that you may sacrifice to the LORD your God in the Wilderness.]* He doth not say expressly they should go three Days Journey, as was demanded; which hath made some think this was but a nigardly Concession of *Pharaoh's*, who intended to deceive them with general Words. But *Moses* understood it otherwise, as appears by his Acceptance of the Grant.

*Only you shall not go very far away.]* No further than three Days Journey.

*Intreat for me.]* This indeed is added so quickly, and as it were with the same Breath, that he granted their three Days Journey; that it may make one think it was the least Part of his Intention to permit that, but only to get rid of this Plague. Which if it had continued long, the *Egyptians* must have left their Country, to preserve themselves. Several People having been forced by Flies to quit their Habitations, as many ancient Authors inform us, mentioned by *Bonfrerius* and *Bochartus*.

Ver. 29. *And Moses said, Behold, I go out from thee, and I will intreat the LORD that the Swarm of Flies may depart, &c.]* He was not more ready to desire, than the LORD and his Servant *Moses* were to grant, the total Removal



of this Plague; which was sent for his Reformation, not his Destruction; if he would have duly considered it.

*To morrow.]* Yet he would not pray that he might be released from it presently; but let him lie a while under the smart of his Rod; that he might be truly humbled, and deal no more deceitfully with him, as he feared he would.

*But let not Pharaoh deal deceitfully any more, &c.]* He had promised fair before, *ver. 8.* but broken his word; which made this solemn Caution the more necessary, lest he should be guilty of such false dealing again.

*Ver. 30. And Moses went out from Pharaoh, and intreated the LORD.]* He gave Pharaoh a good Example of Stedfastness, by making good his Promise immediately, which he gave him in the beginning of the foregoing Verse.

*Ver. 31. And the LORD did according to the word of Moses.]* Here was punctual performance on God's part, of what was agreed between him and Pharaoh, in the foregoing Treaty.

*There remained not one.]* This was a greater Miracle than that of removing the Frogs; for they remained in heaps and stank, *ver. 14.* But these were all swept away (by a mighty Wind, perhaps) either into the Sea, or into the Desarts of *Lybia.*

*Ver. 32. And Pharaoh hardened his heart at this time also, &c.]* This is here made an act of his own; as it was no doubt in all the former Refusals to let them go, *ver. 15, 19.* And he hardened his Heart, by not *hearkning*, or not regarding what they had done, as the Word is used and translated, *ch. ix. 21.* That which made him not to hearken or regard, was his excessive Pride and Covetousness; for he thought it a dishonour to submit to *Moses*: and he was very loth to lose the Service of so many Slaves, which was really more worth to him, than all the Land they possessed in *Egypt.*

## C H A P. IX.

*Ver. 1. THEN the LORD said unto Moses.]* See *ch. vii. 1.*

*Go in unto Pharaoh.]* It seems now he went to the Palace.

*And say unto him, Thus saith the LORD, &c.]* He sends the same Message to him he ordered at the first (*v. 3.*) and had continued ever since, *ch. vii. 16, &c.*

*Ver. 2. For if thou refuse to let them go, and wilt hold them still.]* If thy covetous, griping Humour, make thee still resolve to detain them in their Slavery.

*Ver. 3. Behold.]* This Word, as in most other Places (as *Dr. Jackson* notes) is here a *special Character* of the speedy Execution of the Plague threatened, and of the remarkable manner of its Execution.

*The hand of the LORD is upon thy Cattle, &c.]* That is, he will smite them, (which is done by the *Hand*) and is just ready to do the Execution. Here is no mention of *Aaron's Rod*, no more than in the foregoing Plague, and for the same reason. See *ch. viii. 21.*

*A very grievous Murrain.]* That is, a great Plague or Pestilence (as we call it, in Mankind) of which abundance of Cattle shall die. For so the Word *Caved* (which we translate *grievous*) is used for *numerous*: See *ch. viii. 24.* But the greater the Number was that died, the more *grievous*, no doubt, was the Calamity: God intended to deal more severely than formerly with him, because he had been guilty of a fraudulent Contempt of his former solemn Monition, *ch. viii. 29.*

*Ver. 4. And the LORD shall sever between the Cattle of Israel and the Cattle of Egypt, &c.]* See *ch. viii. 22.* This was the greater wonder (as the Word imports) because the *Israelites* and *Egyptians* were mingled together in the Land of *Goshen*; and their Cattle breathed in the same Air, and drank of the same Water, &c. By which it appeared this Pestilence was not natural; but proceeded, as was said before, from the Hand of God.

*Ver. 5. And the LORD appointed a set time.]* That they might know this Stroke came from him.

*Saying, to morrow the LORD shall do this thing in the Land.]* This Plague was threatened upon the *first* day of the *seventh* Month (which afterwards was changed into the *first* Month of the Year) and inflicted on the *second* Day.

*Ver. 6. And all the Cattle of Egypt died.]* Some surviv'd, it is plain from *ver. 19.* Therefore the meaning is, either all that were in the Field, (*ver. 3.*) not those in the Cities or Houses: or rather, a great many of all sorts of Cattle, as *Drusus* expounds it, *Omne genus*, all kinds; as the Word *all* must be expounded, *ver. 26. Vide Lib. ii. Animadvers. cap. xviii.*

*But of the Cattle of the Children of Israel died not one.]* Of any sort whatsoever.

*Ver. 7. And Pharaoh sent, and behold there was not one of the Cattle of the Israelites dead.]* We do not find that he sent to make any such Enquiry in the former Plagues. It is likely he slighted what they said, and would not do them the Honour to seem to believe them. *Moses* also had said nothing of this Difference God would make between the *Israelites* and them, till the last Plague; when the Flies were so busy and vexatious, that it made Travel uneasy: as it was likewise in the two other before that, when they could tread upon nothing but Frogs, or Lice.

*And the Heart of Pharaoh was hardened.]* One would rather have expected to hear that it relented, because he took the pains to satisfy himself that every thing foretold by *Moses* was come to pass: which looks as if he meant, upon the Truth of that Information, to alter this Course. This Plague likewise was much heavier than all, or most of the preceding; which were rather more noisom and terrible (as *Dr. Jackson* speaks) than detrimental to Pharaoh and his People. For we do not read before this time of the Death of any useful Creatures, except Fishes, when the Waters were turned into Blood: And that Calamity was not so universal neither, being only in the River (and some think only near the Court) as this Murrain, which was all over the Country, and did them



a far greater Mischief. But having accustomed himself to do Evil, he grew still more obstinate and hardened in Pride and Covetousness. For he doth not so much as pray to be delivered from this Plague; which had done all the Execution, he thought, that was design'd; and he intended perhaps to repair his Loss out of the Flocks and Herds of the *Israelites*, which haply might make him less affected with this Wonder than he had been with some of the former.

Ver. 8. *And the LORD said unto Moses and Aaron.*] The former Plague having so little moved his proud and stubborn Heart, the Lord instantly, without any further Message to him (as being now in *Process of Sentence*, says Dr. *Jackson*) commands them to bring another Judgment upon the *Egyptians*, more dreadful and noisom than any of the rest had been.

*Take to you handfuls of Ashes of the Furnace.*] In which *Pharaoh* had made them labour (*Deut.* iv. 20.) which moved God to punish him and his People with this Plague, for their cruel Usage of his People there.

*And let Moses sprinkle it.*] The *Jews* think God employed *him* only in executing this Judgment, being much heavier than all the foregoing. But both he and *Aaron* being commanded to take Ashes (in the Words foregoing) as we read they did, *ver.* 10. it is more probable they both sprinkled: And so the Meaning is, let *Moses* (as well as *Aaron*) sprinkle it.

*Towards Heaven.*] To show that the Plague came from thence.

*In the sight of Pharaoh.*] That he might be convinced of it.

Ver. 9. *And it shall become small Dust, in all the Land of Egypt, &c.*] Instead of these Ashes which they threw up into the Air, there came down a small *Sleet* (as we call it) like that of Snow, or the Hoar-frost, which scalded the Flesh of Man and Beast, and raised a Blister in every Part upon which it fell. The Poison of which penetrating into the Flesh, made sore Swellings, like those we now call *Buboes*. In-somuch that, as *Philo* understood it (*L. i. de Vita Mosi*) they were full of Blotches from Head to Foot. Certain it is, that the *Hebrew* Word *Schechin* signifies an Inflammation, that made a Tumour or Boil (as we translate the Word, *Levit.* xiii. 18, 19.) which turned into such a grievous Ulcer, that *Moses* speaks of it afterwards as an unusual Plague, which he calls the *Botch of Egypt*, *Deut.* xxviii. 27. Dr. *Lightfoot* indeed observes, that in the Book of *Job* (ii. 7, 8.) it signifies only a burning Itch, or an inflam'd Scab: an intolerable dry Itch, which his Nails could not scratch off, but he was glad to make use of a Potsherd to scrub himself. But then he confesses, that this *Schechin* here spoken of, was higher than that, having Blains and Boils that broke out with it; which *Job's* had not. So that the *Egyptians*, he thinks, were vexed with a double Punishment at once; aching Boils, and a fiery Itch. But our Interpreters take it otherwise, and say that *Job* also was smote with Boils; which in conclusion, perhaps, had a Scab that itched very much.

Ver. 10. *And they took Ashes of the Furnace, &c.*] This Plague was inflicted about the third Day of the *seventh* Month, according to Archbishop *Usher's* Computation; who thinks it probable (as many others do) that from hence the Tale was spread among the Heathens, that the *Egyptians* drove the *Israelites* out of *Egypt* because they were scabby, lest the Infection should spread all over the Country. For they endeavoured, in future Ages, to make it be believed, that what befel themselves, was a Plague upon the *Israelites*.

Ver. 11. *And the Magicians could not stand before Moses, because of the Boils, &c.*] This Plague seized on them, as well as the rest of the *Egyptians*, and that in the Presence of *Pharaoh* (as these Words seem to import) which perfectly confounded them. For though, since the Plague of *Lice*, which they could not counterfeit, we read of no Attempt they ventured to make, to vie Miracles with *Moses* and *Aaron*, yet they still continued about *Pharaoh* (it appears from this Place) and endeavoured to settle him in his Resolution, not to let *Israel* go; persuading him, perhaps, that though *Moses* for the present had found out some Secret beyond their Skill, they should at last be too hard for him. But now, being on a sudden smote with these Ulcers, they were so amazed, that we do not find they appeared again to look *Moses* in the Face. For now, as the Apostle speaks, *their Folly was manifested to all Men*, 1 Tim. iii. 8, 9. in that they could not defend themselves from this terrible Stroke; which publickly seizing on them before *Moses*, in the Sight of *Pharaoh* and all his Servants, rendred them so contemptible, that we never hear more of them.

Ver. 12. *And the LORD hardened the Heart of Pharaoh, &c.*] If we suppose that the Magicians, who had hitherto confirmed *Pharaoh* in his Obstinacy, were forced to withdraw in great Confusion, when they were smitten with the Boils; one would have thought the next thing we should have heard, would have been that *Pharaoh* relented. But here is not the least token of that mentioned in this History, but rather the express contrary; that God was so angry with him, that he himself hardened his Heart, which he had never done before. This hardening therefore, which is said to be God's doing, was something sure very extraordinary. Yet it was not an Infusion of any bad Qualities or ungodly Resolutions into *Pharaoh's* Heart, but only that God did not vouchsafe him those Convictions that might have softened him, and gave him up to his own Heart's Lusts; and likewise ordered Things so to fall out, that he should hereafter be made by them more and more obdurate. For he had hardened himself against *five* Plagues; therefore God leaves him to himself, and resolves he shall continue in his Hardness. Accordingly he doth not so much as desire to be freed from this Plague, no more than he had done in the former, which was nothing so grievous. The Effect of such Induration is well expressed by *Dev. Chytraeus*, in these Words: *Cor induratum est, quod nec compunctione scinditur, &c.* 'An hardened Heart is neither cut by Com-punction, nor softened by any sense of Piety. ' It



‘ It is neither moved by Prayers and Intreaties, nor yields to Threatnings, nor feels the Smart of Scourges. It is ungrateful for Benefits; treacherous to Counsels; fullen to Judgments; shameless to Things most base; fearless of Dangers; forgetful of Things past; negligent of Things present; improvident for the future. In short, it neither fears God, nor reverences Man.’

*As the LORD had spoken unto Moses.]* The Margin of our Bible directs the Reader to *ch. iv. 21.* where God saith, *I will harden, &c.* See there; (and *iii. 19.*) And observe, that all along from thence to this Place, it is very often said, in the close of the former Plagues, that *Pharaoh's Heart was hardened as the LORD had said,* (*ch. vii. 13, 22. viii. 15, 19, 32.*) But this is the first time that it is said, *the LORD hardened the Heart of Pharaoh, as he had spoken unto Moses.* Which different Close gives us to understand, that now, after the Plague of Blains, the Sentence of Destruction was irreversibly denounced against him; and God resolved to dispose Things so, that he should not repent, but run headlong to his Ruin.

*Ver. 13. And the LORD said unto Moses, Rise up early in the Morning.]* That he might speak with *Pharaoh* before he went abroad; or at his going out of his Palace.

*And stand before Pharaoh, &c.]* Present thyself unto him, with the same Message that I have often sent to him. See *ch. v. 3. vii. 16, &c.*

*Let my People go, that they may serve me.]* But why doth he send any more Messages to him, may some say, after he had hardened him, and knew he would not submit? To which *Dr. Jackson's* Answer is very apposite; That God dealt with *Pharaoh* just as he had done with the poor oppressed *Israelites*, after *Moses* had delivered his first Message to him. *Pharaoh* immediately forbids his Task-masters to give them any Straw, and yet required the same Tale of Bricks, which they made when they had Straw enough. The Lord in like manner demands the same Obedience of *Pharaoh*, after he had deprived him of Understanding, and of all good Motions, which he had demanded of him before, or at the first Exhibition of his Signs and Wonders. And this is that which gave occasion to the Question we find, *Rom. ix. 19. Why doth he yet find fault?* To which there needs no further Satisfaction in this Place.

*Ver. 14. For I will at this Time.]* For now I will begin to send more terrible Plagues upon thee, one after another, till I have destroyed thee.

*Send all my Plagues.]* All that I have resolved to inflict, as *Menochius* truly expounds it: *Not all that I am able, but all that I design to send for thy Destruction.*

*Upon thine Heart.]* Such as shall make thy Heart ake (as we now speak) not only afflict thy Body and Goods, but fill thy Soul with Terror, or Grief, or Rage.

*That thou mayest know there is none like me in all the Earth.]* To teach thee, by sad Experience, that my Power is superior to all other. To which another Reason is added in the next Verse, that all the World might see the same.

And a third, *ch. x. 2.* that *Israel* might learn to worship him alone, and teach their Children to do so likewise.

*Ver. 15, 16. For now I will stretch out my Hand, that I may smite thee, and thy People with Pestilence, &c.]* I do not see how this Translation can be maintained; for we do not read that God, after this, sent a new Pestilence upon *Pharaoh*; and the Hebrew Word *Deber* signifies nothing else. This therefore must needs refer to the Time past: and the Sense of these three Verses (*14, 15, 16.*) must be this; *I will send more Plagues on thee, and on thy Servants* (as was threatned, *ver. 14.*) *for the Truth is, I had now stretched out my Hand to destroy both thee and thy People by my late Pestilence, wherewith you had all been cut off, had it not been that I reserve you for further Punishments: for which very cause I made thee to stand, when thou wast falling* (i. e. kept thee from dying) *that I might send more Plagues upon thee, and make thy Destruction more notorious to all the World.* See *Paulus Fagius*, and *Theod. Hackspan*, and *Fr. Junius* also, who translate these Words, *I had smitten thee and thy People with Pestilence* (i. e. when he destroyed their Cattle with a Murrain) and then *hadst thou been cut off from the Earth*, as it follows in the end of this Verse; that is, when the Boils broke out upon the Magicians.

*Ver. 16. And in very deed for this cause have I raised thee up.]* In the Hebrew the Words are, *I have made thee stand*; that is, preserved thee alive, when the Pestilence would have cut thee off, as the Murrain did thy Cattle; if I had not kept thee from perishing then, that I might destroy thee in a more remarkable manner. And thus the LXX understood it, when they translated it *διατηρήσας, thou hast been preserved*, that is, from Destruction. With which the Apostle agrees, though he doth not here follow their Translation, *ἐξέγεγες, I have raised thee*, i. e. from the foregoing Sicknes, (*Rom. ix. 17.*) spared thee in the midst of malignant Ulcers.

*For to show in thee my Power.]* By sending more dreadful Plagues upon him, and at last overwhelming him in the Sea.

*And that my Name may be declared throughout all the World.]* If *Pharaoh* and his People had all perished by the Pestilence, when the Cattle did, or died when smitten with Blains; the Terror of God's powerful Displeasure had not been so visible to all the World, as it was in overthrowing the whole Strength of *Egypt* in the Red Sea.

*Ver. 17. As yet exaltest thou thyself against my people, &c.]* In these Words he returns to finish his Message begun *ver. 13.* which he concludes with this Expostulation, which upbraids him with his senseless Obstinacy. Which, in other Words, may be thus paraphrased: *Dost thou still* (notwithstanding all that I have done to humble thee) *proudly insult over my people, and resolve to keep them in Bondage?*

This Expostulation, which is very sharp and cutting, may seem to some unseasonable, now that God himself had hardened him, and taken his Understanding from him; though before nothing could have been more proper, while there was a possibility of penetrating his Heart. But God



God cannot lose his Right to demand that Obedience, which Men have made themselves unable to pay: and it was but just he shou'd be upbraided with his Obstinacy, even when he could not comply, because he had brought upon himself this Punishment, of stupid Insensibility. See *ver. 13.*

*Ver. 18. Behold, to morrow about this Time.]* As his Destruction was determined, so it was to come speedily upon him; and therefore there was but one Day between this Plague and the former.

*I will send a very grievous Hail.]* Great Hail-stones, falling very thick, as we speak.

*Such as hath not been in Egypt since the Foundation thereof.]* Since it hath been inhabited. This shows that though Rain was not frequent in *Egypt*, yet sometimes they had both Rain and Hail also. Otherwise there could not have been a Comparison made between this and former Hail, if there never had been any at all.

*Ver. 19. Send therefore now, and gather thy Cattle, &c.]* It appears by the next Verse, that though *Pharaoh* and his *Grandees* could not be moved by all these Judgments, yet there were some Persons in the Court, who were better disposed, for whose sake God gives this Warning of their Danger, that they might avoid it.

*Ver. 20. He that feared the Word of the LORD among the Servants of Pharaoh, &c.]* That which is opposed to this in the next Verse is, *He that set not his Heart unto the Word of the LORD*; or, as we translate it, *regarded it not*: i. e. did not attend to what was said and done by *Moses*, and seriously consider it. Unto which the *Fear of God* moves all those who are possessed with it; and *serious Consideration* will not fail to work in Men the Fear of God and of his Judgments.

*Ver. 21. And he that regarded not the Word of the LORD, &c.]* This was the Cause of the Ruin of all that perished; they did not set themselves to consider the irresistible Power of him, who inflicted such terrible Judgments upon them, as *Moses* threaten'd. For at last they grew so stupid, that they could not consider; but were perfectly infatuated.

*Ver. 22. And the LORD said unto Moses, Stretch forth thy Hand.]* With his Rod in it, as it is explained in the next Verse; and as he had directed on other Occasions, *ch. viii. 16, 17.* where it is said, *Aaron stretched out his Hand with his Rod.*

*Towards Heaven.]* To show the Plague was sent from God.

*That there may be Hail on all the Land of Egypt, &c.]* Here he more fully expresses the Damage it would do, both to Men and Beasts, and to the *Herb of the Field*, which comprehends all the *Trees*, *ver. 25.*

*Ver. 23. And Moses stretched forth his Rod.]* Sometimes *Aaron* did it; but it was at the Command of *Moses*, and as his Minister; who sometimes did it himself, and was commanded by God so to do, *ver. 22.* He gave warning of this Plague about the *fourth* Day of the *seventh* Month, and inflicted it upon the *fifth*, and removed it the *sixth*. The Author of *The Life and Death of Moses*, fancies that God sent this

Plague to punish the *Egyptians* for the Drudgery they imposed upon the *Israelites*, in making them till their Fields for them.

*And the LORD sent Thunder and Hail, &c.]* It was no wonder there should be *Thunder*; but the Claps of this were far more terrible, than any that had been heard before in that Country. As the *Hail* also was more ponderous, and came down with a greater Force, and was mixed with Fire. Which the Author of the *Book of Wisdom* observes (*Chap. xvi.*) as a Thing unusual. And herein consisted the Miraculousness of this Plague; That whereas other Storms of *Hail* generally reach but a little Way (sometimes not a Mile) this spread it self over the whole Country, *ver. 25.* And Flashes of *Lightning* were not only mingled with it, but *Fire* ran upon the Ground, and killed their Cattle, (*Psal. lxxviii. 48.*) when at the same Time, all the Land of *Goshen*, though a Part of that Country, felt nothing of this Storm, *ver. 26.*

*And the LORD rained Hail upon the Land of Egypt.]* This is repeated to show that it fell as thick as Rain, and was not a mere Shower, but a continual Hail: and that this was the principal Part of this Plague, being alone mentioned *ver. 22.* and *26.* (whereas nothing is said of *Thunder* or *Fire*) and put in the first Place by the *Psalmist*, both in *lxxviii. 48.* and *cv. 32.*

*Ver. 25. And the Hail smote, &c.]* That is, killed every Man and Beast that was in the Field, *ver. 19.*

*And smote every Herb, and broke every Tree of the Field.]* Especially their Vines and Fig-trees, as the *Psalmist* tells us, *lxxviii. 47. cv. 33.* Very great Hail-stones have fallen in several Countries; some of a prodigious Bigness (as credible Historians relate) whereby some living Creatures have here and there been killed: but none ever made such a general Destruction as this Storm did. Yet we are not to understand it as if no green Thing escaped, nor a Bough of any Tree was left: but the Meaning is, that a great many of every Kind were destroyed: though some, as appears by the following Chapter, still remained.

*Ver. 26. Only in the Land of Goshen, &c.]* So that the *Egyptians* that lived among them, fared the better, (it is thought) at this Time for their sake.

*Ver. 27. And Pharaoh sent and called for Moses and Aaron.]* This is no more than he had done several Times before, (*ch. viii. 8, 25.*) but it may seem strange he should do it now, after the *LORD* had hardened his Heart. The clearest Account of it is, that he acted now as a Man distracted and frightened out of his Wits; which made him rave and cry out for Help, in very passionate Words, without any serious Meaning.

*I have sinned this Time, &c.]* The Meaning is not, that he had not sinned before; but, *I now acknowledge my Offence, and the Justice of God in punishing the Wickedness of me and of my People.* Which Confession doth not argue any Tenderness of Heart; but was extorted by the horrible Fright he was in of being undone, if he did not make some Submission.



Ver. 27. *Intreat the LORD (for it is enough).]* Or, beseech him that what I have already suffered may suffice.

*That there be no more mighty Thundrings and Hail.]* The Words import frightful Claps of Thunder, which sounded as if God was angry with them; especially since the Hail fell like Thunder-bolts upon their Heads, and struck those down that walk'd abroad. This was the Reason that he beg'd their Prayers: For he and his Servants could not always continue within Doors; and while the Hail lasted, there was no Safety abroad.

*And I will let you go.]* Not quite away; but three Days Journey into the Wilderness, as they desired.

*And ye shall stay no longer.]* He promises to dismiss them immediately.

Ver. 29. *And Moses said unto him, as soon as I am gone out of the City.]* By this he demonstrated the great Power of God, who he knew would protect him, from receiving any Harm by the Thunder, Lightning and Hail, which killed all others that went abroad into the Fields.

*I will spread forth my Hands unto the LORD.]* This was an ancient Posture of Supplication, in all Nations (as many learned Men have shown) whereby Men declared, that God is the Giver of all good Things; and that they hoped to receive Help from him. For our Hands are the Instruments, whereby we receive any Gift that is bestowed upon us.

*That thou mayest know, how that the Earth is the LORD's.]* Have a Demonstration (which was sufficient to make him know) that the LORD governs all Things: as appeared by the ceasing of this dreadful Storm, upon Moses's Prayers to God, as well as by the pouring of it in such Violence upon them.

Ver. 30. *But as for thee and thy Servants, I know that ye will not yet fear the LORD God.]* The generality of the Court he knew would continue as obstinate as their Prince; though some of them had some Sense of God, and of his Judgments, as we read ver. 20.

Ver. 31. *And the Flax and the Barley were smitten, &c.]* From hence our learned N. Fuller gathers, that this fell out in the Month of *Abib*, as Archbishop *Usher* observes in his *Annals*. For it appears by *Pliny* and others, that *Barley* began to ripen in those Countries in *March*; but *Wheat* not till *April*. *Herm. Conringius* differs from this Account a little; for he thinks (in his Treatise *De initio anni Sabbatici*) that this Hail fell in the Month of *February*; Flax being sown here, and among the *Romans*, from the Calends of *October* to the 7th of the *Ides* of *December*, as he observes out of *Columella*.

Ver. 32. *But the Wheat and the Rye were not smitten: for they were not grown up.]* In the *Hebrew*, they were *hidden*; i. e. were as yet under Ground, as *Kimchi*, and from him *Junius* and *Tremellius* expound it. But that cannot be the Meaning; for there was but a Month's difference between the Growth of Wheat and of Barley to maturity. And therefore *Bochartus* hath more truly expounded the Meaning (*Hierozoic. P. ii. L. iv. c. 3.*) that they were not yet

reared: and so being tender and flexible, yielded to the Stroke of the Hail, and received less Harm than the Barley which was in the *Ear*, and the Flax which was *bolled*.

Ver. 33. *And Moses went out of the City, &c.]* As he had promised, ver. 29.

*And the Rain was not poured out.]* It seems there was Rain together with the Hail and Fire: which made this Plague still the more wonderful. Or, by Rain must be understood, the Shower of Hail which the Lord rained from Heaven, ver. 18. which Sense is confuted by the next Verse.

Ver. 34. *And when Pharaoh saw that the Rain, and the Hail, and the Thunder were ceased.]* As soon as the Storm was over, and the Heavens clear again.

*He sinned yet more, and hardened his Heart, &c.]* That which should have made him acknowledge the Power of God (which was as apparent in stopping the Hail, as in pouring it on his Country) made him the more contumacious. For seeing this Danger over, he fancied there would be no more.

Ver. 35. *And the Heart of Pharaoh was hardened, &c.]* Continued in Hardness; for God would not soften it, having resolved still to harden him, as he had began to do, ver. 12. and did now, *ch. x. 1.* For he neither moved his Heart to remember his Confession, and his Promise, ver. 27, 28. nor continued the Means which extorted that seeming Repentance from him. But by granting his Desire, to have this Stroke removed, suffered him to return to his wonted Obstinacy.

## CHAP. X.

Ver. 1. *AND the LORD said unto Moses, Go in unto Pharaoh.]* Perhaps Moses might think, that after seven Messages delivered to him, and as many Plagues for his Refusal, and God's Declaration that he had hardened his Heart, it was to no Purpose to make any new Address unto him. Which it is likely he would have forborne, if he had not received this express Command from God to go to him again.

*For I have harden'd his Heart, &c.]* This is rather a Reason why he should not go; and therefore the Particle *ki* is not to be translated *for*, but *although*, as it many times is used in these Books, and then the Sense is clear; *Although I have harden'd his Heart*, yet let not that hinder thy going to him, but still importune him; because I intend to take Occasion from his refusing to obey me, to work greater Signs and Wonders, for your Benefit (as it follows in the next Verse) and for his Ruin.

*That I might shew these my Signs before him.]* The Signs he speaks of, were those already done since he harden'd him, and those which were to follow. For he had threaten'd, when he said he would harden Pharaoh's Heart (*ch. vii. 3.*) to multiply his Signs and Wonders in the Land of Egypt.

Ver. 2. *And that thou mayest tell.]* The LXX. translate it, that ye may tell; for he speaks to Moses,



*Moses*, as sustaining the Person of the whole People of Israel.

*In the Ears of thy Son; and thy Son's Son.]* All future Posterity.

*What Things I have wrought in Egypt.]* This may refer to the Ten Plagues, which he inflicted on the Egyptians.

*And my Signs which I have done among them.]* The turning of his Rod into a Serpent, and two other Miracles, mentioned at his first Mission, are called Signs, ch. iv. 8, 9. and see vii. 9, 10.

*That ye may know how that I am the LORD.]* That there is no other God but me.

Ver. 3. *And Moses and Aaron came in unto Pharaoh.]* As God had commanded Moses, ver. 1.

*Thus saith the LORD GOD of the Hebrews.]* This is the Style wherein they began to deliver their Message to him, and which they continued all along, ch. v. 1, 3. & vii. 16, &c.

*How long wilt thou refuse to humble thy self before me?] We meet not with this chiding Question in any of the former Messages; which was most proper now that he had so often refused to yield, or instantly revolted from his seeming Submissions.*

Ver. 4. *Behold, to morrow.]* This Word *behold* denotes the speedy Execution of a remarkable Judgment, see ch. ix. 3. and, according to the Computation before mentioned, it was threatened on the seventh Day of the Month *Abib*, to be executed the next Day.

*I will bring the Locusts into thy Coasts.]* The Hebrew Word *Arbeh* comes from *rabah*, which signifies to be multiplied: For there is no living Creature multiplies more than this. Whence they are said (in the next Verse) to *cover the Face of the Earth*: And the Psalmist, speaking of them, saith, they came *without number*, Psal. cv. 34.

Ver. 5. *And they shall cover the Face of the Earth, &c.]* So that nothing could be seen but Locusts: See ver. 15.

*And they shall eat.]* How devouring they are, and destructive to the Fruits of the Earth, *Vossius* shows at large, L. iv. de Orig. & Pr. Idol. c. 19. and *Bochartus*, P. i. L. iv. Hieroz. c. 3. whole Countries having been laid so bare by them, in a few Hours, that it hath brought a Famine upon the Inhabitants. See *Pliny*, L. xi. Hist. Nat. c. 29.

*The residue of that which is escaped, &c.]* By this it appears, that as the Wheat and the Rye escaped the Stroke of the Hail, ch. ix. 31. so the Trees were not broken, but some Boughs remained.

*And shall eat every Tree, &c.]* These Creatures spare not the very Bark of the Trees, eating all Things that come in their way; as *Pliny* testifies in the forecited Place, *Omnia morsu erodentes, & fores quoque tectorum.*

Ver. 6. *And they shall fill thy Houses, &c.]* The Author of the Book of Wisdom, ch. xvi. 9. seems to think that they killed Men and Women. But that Mistake, it is likely, arose from ver. 17. which may have another Interpretation: See there. Tho' if the Locusts died in their Houses, the Stench of their dead Bodies was so offensive

that it often bred the Pestilence, as *Bochartus* observes, P. i. Hieroz. L. iv. c. 3, 5.

*Which neither thy Fathers, &c.]* They exceeded all that had been seen (and they were a frequent Plague in those Countries) either in Bigness, or in Number, or in both. That is, all that had been seen in Egypt: For in other Countries perhaps there might have been as large; if *Pliny* may be believed, that in India there had been some seen three Foot long. The Jews, in the Book called *the Life and Death of Moses*, fancy these to have been of such a vast Bulk, that *their Jaw-teeth were like those of Lions*. But it's likely *Moses* speaks here only of their Multitude. For the Prophet *Joel* hath such an Expression, when he speaks also of their being without Number, *Joel* i. 6. *Whose Teeth are the Teeth of a Lion*: i. e. they devoured all Things greedily and speedily.

*And he turned himself, and went out from Pharaoh.]* Either *Moses* did not stay for an Answer, knowing he would give him none better than formerly; or *Pharaoh* answered so churlishly, that *Moses* hastily turned about (as the Words seem to import) and went away in some Indignation.

Ver. 7. *And Pharaoh's Servants said.]* Some of his Counsellors, or Courtiers, who feared the Word of the LORD, ch. ix. 20. Or, perhaps, the whole Court began now to be sensible of their Danger.

*How long shall this Man.]* They seem to speak contemptibly of *Moses* to please *Pharaoh*, who they were afraid would not like their Counsel, unless they flattered him.

*Be a Snare to us?] The LXX and the Vulgar translate it, be a Stumbling-block: i. e. lay before us the Occasion of our falling into one Calamity after another; or, involve and intangle us in so many Mischiefs.*

*Knowest thou not yet, that Egypt is destroyed?] Dost thou not consider, that so many Plagues have ruined our Country?*

Ver. 8. *And Moses and Aaron were brought again unto Pharaoh, &c.]* Upon this Advice he commanded them to be called back again; and consented to let them go, with some Limitations, to which *Moses* could not agree.

*But who are they that shall go?] In the Hebrew the Words are, but who and who? that is, name the Particulars. For his Covetousness would not suffer the whole Nation to go; but he would keep some fast in his Hands, as a Pledge for the Return of the rest.*

Ver. 9. *And Moses said, We will go with our young and our old, &c. with our Flocks, and with our Herds, &c.]* The Reason of this large Demand is given in the end of this Verse. They did not know what, and how often they must sacrifice to the LORD; and therefore it was necessary their Flocks and Herds should go with them. And they being to hold a Feast unto the LORD, none of them were to be absent from the Solemnity.

*Hold a Feast unto the LORD.]* It appears from ch. v. 1, 3. that it was to be a Feast upon a Sacrifice, of which every one was to be a Partaker.



Ver. 10. *And he said unto them, Let the LORD be so with you, as I will let you go, &c.*] Most take this for a Form of Imprecation; as if he had said, *I wish you may prosper no better, than I will accord to your Desire.* But some look upon it as an Irrision or Jeer; as if he had said, you trust in the LORD, *let him do all he can to deliver you, as I am resolved to keep you here.* This justifies the Truth of their Observation, who say that *Pharaoh*, at the first, behaved himself like a proud fantastick Humourist, who slighted all that *Moses* said or did; but since the Plague of Murrain on the Cattle, and Blains upon the Egyptians, like a fantastick distracted Bedlam, who raved, as if his Brains had been blasted (to use Dr. Jackson's Phrase) with the Fumes of his scared Conscience.

*Look you to it, for evil is before you.*] It is uncertain whether he meant *evil* that they designed against him, or which he designed against them: The former best agrees with what follows; as if he had said, *You intend a Rebellion*; therefore I will let none but the Men go. Or, more plainly, *it is visible you design some evil*; i. e. you have conspired to be gone, and make a Revolt. Or, it is plain and manifest by your very Countenances, that you intend some evil. If we take it the other way, for *evil* which he threatened to them, the Meaning must be, *Mark what I say, I will take a Course with you, unless you be content to go and sacrifice upon my Terms*; i. e. the Men only.

Ver. 11. *Not so.*] You shall not have your Will.

*Go now ye that are Men and serve the LORD, for that you did desire.*] So he interprets their Demand, ch. v. 1. pretending that Women and Children needed not to attend upon Sacrifices.

*And they were driven out from Pharaoh's Presence.*] It is likely he said, *I have no more to say to you*; or, *you know my Mind, and therefore get you gone*; and then commanded his Officers to thrust them out of Doors; which they did with some Violence. This shows he was in a Fury; which made him neither regard God nor Man; but reject the good Counsel his own Servants had given him (ver. 7.) as well as the Commands which *Moses* from God had delivered to him.

Ver. 12. *And the LORD said unto Moses, stretch out thine Hand, &c.*] Upon this, the LORD immediately ordered *Moses* to execute the Judgment he had denounced; which, as I said before, was threatened about the seventh Day, and inflicted upon the next, and removed on the ninth Day of *Abib*. Compare ver. 4, 13, 19.

Ver. 13. *And Moses stretched forth his Rod over the Land of Egypt.*] See ch. viii. 6.

*And the LORD brought an East Wind, &c.*] Though the Hebrew Word *kadim* doth properly signify the East, yet it is sometimes used for the South, as *Bochart* hath demonstrated, P. ii. Hieroz. L. i. c. 15. and so the LXX. here understood it. For though in *Arabia*, which lay East of *Egypt*, there were great Store of Locusts, yet not such Numbers as were in *Ethiopia*, which lay South of it, and abounded with them more than any Country in the World. Some People

there lived upon nothing else but Locusts; which were brought thither in the Spring, about the Vernal *Æquinox*, in vast Quantities; partly by the western, and partly by the southern Winds, as the same *Bochart* shows out of good Authors, L. iv. c. 3. And now it was about that Time of the Year when, by a Wind blowing from those Parts, they were brought into *Egypt*. See *Psal.* lxxviii. 26.

Ver. 14. *And the Locusts went up over all the Land of Egypt.*] Being lifted up by the Wind (as *Pliny* speaks) they fly in the Air in a great Cloud, which now it seems spread it self over all the Land of *Egypt*, *solicite spectantibus populis*; &c. (as the same Author speaks) People looking on them in great Fear, lest they fall down and cover their Country; as the Words following tell us they did here in *Egypt*.

*And rested in all the Coasts of Egypt.*] After they had hovered a-while in the Air over the whole Country, they came down and settled upon the Ground in every Part of it.

*Very grievous were they.*] By their vast Numbers: For so the Word *caved*, I have often observed, signifies; and so the *Vulgar Latin* here translates *innumerable*.

*Before them there were no such Locusts, &c.*] See ver. 6.

*Neither after them shall be such.*] i. e. Not in the Land of *Egypt*, though in other Countries there might; particularly in *Judea*, when God brought this Plague upon it, *Joel* i. 2.

Ver. 15. *For they covered the Face of the whole Earth, &c.*] The Word in the Hebrew, which we translate *Face*, signifying properly the Eye, it induced *Onkelos* to translate this Passage, *they covered the Sun*, which is the Eye of the Earth; that is, there was such a thick Cloud of them before they fell, that they darkened the Sun; as when they were fallen, *they darkened the Land*, as it here follows: Or, the Meaning is, there were such Numbers, that they not only covered the Earth, but the Sun also. For many Authors mention such prodigious Clouds of them, as have so thickened the Sky, that the Day hath been turned into Night. See *Bochart*, P. ii. Hieroz. L. iv. c. 5.

*And they did eat every Herb of the Land, &c.*] See ver. 5.

Ver. 16. *Then Pharaoh called for Moses and Aaron in haste.*] This Dr. Jackson not improperly calls, *another raving Fit*, or *phrenetical Symptom*, into which this new Calamity threw him.

*I have sinned against the LORD your God, and against you.*] Whom he had lately caused to be driven out of his Presence (ver. 11.) but now humbles himself before them, more than he had done at any Time before: For this was such a Plague as all Men accounted a manifest Token of the Divine Displeasure. According to that of *Pliny*, Lib. xi. c. 29. *Decorum iræ pestis ea intelligitur.* This is taken for a Plague of the Anger of the Gods; or, as some Copies have it, *Mira pestis, a wonderful Plague* sent from above.

Ver. 17. *Now therefore, forgive, I pray you, my Sin only this once, &c.*] Nothing could be spoken more humbly, and seemingly penitent, than



than this Supplication; which includes in it also a Promise never to offend again. But there was no Sincerity in it, being the effect only of a great Fright, which extorted this Confession and Submission from him, without any serious meaning to continue in this Resolution. 'Thus we all naturally think of repenting (as *Pellicanus* here piously reflects) when we are in great straits; nay, and promise it too, till we are out of danger; when we perform little of what we promised, as our whole Life testifies.'

*That he may take away from me this Death only.]* We cannot gather from hence, that the Locusts killed Men and Women, as the Hail did: For the Fields, and the Trees, &c. are said to die; as well as Men, *Gen. xlvii. 19. Job xiv. 8, &c.* But the Locusts, destroying the Supports of Life (by eating up the Corn, and the Grass, &c.) might, by consequence, be said to kill the People. In both which regards *Pharaoh* might call them deadly Locusts.

Ver. 18. *And he went out from Pharaoh, and intreated the LORD.]* Both *Moses* and *Aaron* were called to *Pharaoh*, and therefore now went both out: But one only is mentioned, viz. *Moses*; because by his Prayers this Plague was removed.

Ver. 19. *And the LORD turned.]* This is supposed to be done the next Day, as I observed *ver. 12.* according to what is said, *ch. viii. 29.*

*A mighty strong West-wind.]* Strong Winds are the only Remedy to free a Country from this Plague, as *Pliny* hath observed; for if they die in those Fields on which they settle, the Air is so corrupted by the Stench that it breeds pestilential Diseases.

*Which took away the Locusts, and cast them into the Red Sea.]* That which we call the Red Sea, the *Hebrews* call the Sea of *Suph*, i. e. of Flags; as we translate the Word *Suph* in the second Chapter of this Book, *ver. 3.* because it was full of a certain Weed (which the *Latins* call *alga*, and the *Greeks* *φυκίον*) which some Travellers have affirmed to be of a red Colour, and to make the Water appear as if it were red also: From whence some fancy it was called the Red Sea. Certain it is, it had the *Hebrew* Name of *Suph* from hence; there being such abundance of this Weed in that Sea, that the Inhabitants of the Coast, plucking it up out of the Water, and laying it in heaps to be dried by the Sun, it becomes so compact, that they build Houses of it, as *Bochartus* hath observed in his *Phaleg*. L. iv. c. 29. But it is most likely to have had the Name of the Red Sea from this; that what the *Hebrews* called the Sea of *Suph*, the nearer Neighbours called the Sea of *Edom*, from the Country which it washed, viz. *Idumea*, 1 Kings ix. 26. Numb. xxi. 4. From whence the *Greeks*, who knew not the Reason of the Name, called it *ἐρυθρὴν θάλασσαν*, the Red Sea; because *Edom*, in *Hebrew*, signifies Red, as we find *Gen. xxv. 29.* Now this Sea (which late Writers call *Sinus Arabicus*) lies East of *Egypt*, and therefore a West Wind was most proper to drive the Locusts thither.

*There remained not one Locust in all the Land of Egypt.]* The Power of God appeared no less

in sweeping them all away, than in bringing them upon the Country; for both were done at the instance of *Moses*.

Ver. 20. *But the LORD hardened Pharaoh's heart, &c.]* See *ch. ix. 12.* He left him to himself; and did not move him to persist in his late good Resolution.

Ver. 21. *And the LORD said unto Moses.]* He left off now to treat with *Pharaoh*; and only proceeds in the Execution of the Sentence of utter Destruction, which he had decreed against him.

*Stretch out thine Hand towards Heaven.]* See *ch. ix. 22.*

*That there may be Darknes over the Land of Egypt.]* So that they should not see any Thing at Noon-Day.

*Even Darknes that may be felt.]* In the next Verse he calls it *thick Darknes*; which was made, I suppose, by such clammy Fogs that they sensibly affected the *Egyptians*.

Ver. 22. *And there was thick Darknes in all the Land of Egypt three Days.]* Some think, that during this *three Days* Darknes the *Israelites* were circumcised; when the *Egyptians*, by reason of the great Horror they were in all that Time, could take no advantage of them. And so Dr. *Lightfoot* expounds *Psal. cv. 28.* *They rebelled not against his word*, but submitted to be circumcised. For the words seem to signify some special Piece of Obedience, which they then performed. The Author of *The Life and Death of Moses*, will have it, that they punished and cut off several wicked People among the *Israelites* themselves; which they did at this Time, that the *Egyptians* might not know it, and rejoice at it. But that which is more certain, is, that if the former Plague ended on the *ninth* Day, this Judgment was ordered upon the *tenth* of the Month *Abib*. On which Day they begun to prepare for the Passover, by taking up the Lamb which was to be then slain *four* Days after. And God appointed this to be the *first* Month of the Year, which hitherto had been the *seventh*, *ch. xii. 2, 3, 4.*

Ver. 23. *They saw not one another.]* We may well look upon this as an Emblem of the Blindness of their Minds, which was so great, that they had not the least discerning of their approaching Destruction. Some of the *Romans* mention such Darknes for a short Time, as was counted prodigious by *Livy* and *Julius Obsequens*: Particularly at the Death of the Emperor *Carus*, there was such a Mist, that one Man could not know another: (See more Examples in *Huetius*, L. ii. *Alnet. Quest. c. 12. p. 203, &c.*) But of such a Darknes as this, which continued to obscure all Things *three Days* together, there is no Record, but in this sacred Story; which no Man hath the least Reason to disbelieve, it being as easy for God to continue it for three Days, as for one Hour; there being also a very great Reason for it, both to punish the *Egyptians*, and relieve the *Israelites*.

*Neither rose any from his Place.]* None stirr'd out of their Houses; for they could not see one another within Doors; no, not by the Help of a Candle, or a Fire, as the Author of the *Book of Wisdom* understood it, *ch. xvii. 5.* where he also



supposes, that they were affrighted with Apparitions; and their own evil Consciences were also a great Terror to them, while they remained Prisoners so long in dismal Darknes. And the *Psalmist* justifies him, in part, when instead of mentioning this Plague of Darknes (as he doth the rest which were inflicted on the *Egyptians*) he saith God sent evil Angels among them, Psalm lxxviii. 49.

But all the Children of Israel had Light in their Dwellings.] Whereby they were enabled to go about their Business, and get all Things ready for their Departure, without any notice of the *Egyptians*, much less any hindrance from them; who were in a Mist, and could not see what they were doing.

Ver. 24. And Pharaoh called unto Moses.] He was so terrified by the horrible Apparitions he had seen, that at the End of the three Days of Darknes, he sent a Messenger to call Moses: For before that Time none could find their way to him. Or perhaps, the Meaning may be, that in his raving fit he called for Moses, as if he had been near him.

And said,] When Moses came he made his former Confession a little larger, but had not the Heart to comply intirely.

Go ye, serve the LORD; only let the Flocks and the Herds be stayed, &c.] It was a perfect Infatuation to higgler (as we speak) with Moses, and still drive his Bargain as low as he could, when he was reduced to such Distress, that he was upon the Brink of Destruction. But this was the Effect of his Covetousness, which was incurable; and would not suffer him to part with them, but still to keep a Pawn for their Return to his Servitude.

Let your little ones go with you.] His Blindness made him think this a great Condescension, because he had denied it before, ver. 10.

Ver. 25. And Moses said, Thou must give us also Sacrifices and Burnt-offerings, that we may sacrifice, &c.] The Difference between Sacrifices and Burnt-offerings, see ch. xviii. 12. As they were to sacrifice to the LORD their God, which was the Service he required, so they were to hold a Feast unto him; at which both Sacrifices and Burnt-offerings were necessary.

Ver. 26. Our Cattle also shall go with us.] i. e. Therefore we cannot leave our Cattle here, because we must use them in Sacrifice, &c.

There shall not an Hoof be left behind.] i. e. The smallest Thing. For this was a proverbial Speech in the Eastern Countries, as appears by the like Saying among the *Arabians*; which was first used about Horses, and afterwards translated to other Things; Present Money even to an Hoof: That is, they would not part with an Horse (or any other Commodity) till the Buyer had laid down the price of it, to a Farthing, as we now speak. Or, according to the present German Language, the Hoof may be put for the whole Beast; and the Meaning be, we will not leave so much as one behind us. So *Conr. Pellicanus*.

For thereof must we take to serve the LORD our God.] To offer Sacrifice to him.

And we know not with what we must serve the LORD, &c.] Who was to appoint his own

Sacrifices: As he afterwards did, when they came into the Wilderness.

Ver. 27. But the LORD hardened Pharaoh's Heart, &c.] He did not incline Pharaoh to comply with this motion, but suffered him to persist in his obstinate Resolution, not quite to part with them: See ver. 20.

Ver. 28. And Pharaoh said unto him, Get thee from me.] This sounds, as if he intended again to have him driven from his Presence (as ver. 11.) so soon did he forget his own humble Confessions and Supplications to him, ver. 16, 17. and returned to his frantic Rage and Fury against him.

Take heed to thy self, see my Face no more: For in that Day thou shalt see my Face, thou shalt die.] A Speech more foolish than proud (as Dr. Jackson observes) to come from a Man whom the LORD had so much impoverished, and so often humbled; and given sufficient Proofs of his Power, not only to bring greater Plagues immediately upon him, but to cut him off.

Ver. 29. And Moses said, Thou hast spoken well, I will see thy Face again no more.] That is, unless I be called for; as one would think he was: Because Moses did deliver one Message more to him, ch. xi. 4, 8. Though we may suppose he delivered it now; or, that he did not deliver it himself, but by some other Person. But that doth not agree with the last Words of ver. 8. of the next Chapter. And we read also, ch. xii. 31. that Pharaoh called for Moses and Aaron by Night: Who perhaps did not go, but only receive his Message.

## C H A P. XI.

Ver. 1. AND the LORD said unto Moses.] It is uncertain when the LORD spake this. I suppose it was as soon he came out from Pharaoh, at the End of the three Days Darknes; which continued the eleventh, twelfth, and thirteenth of the Month Abib; and on the fourteenth, in the Morning, Moses received this new Revelation.

Yet I will bring one Plague more upon Pharaoh and upon Egypt.] The killing of their First-born; which was the last Plague inflicted on them in Egypt.

Afterwards he will let you go hence, &c.] Not only consent to dismiss you intirely; but be earnest with you, and urge you to depart. So we find it came to pass, ch. xii. 31, 33.

Thrust you out altogether.] Perfectly and completely, with some kind of compulsion.

Ver. 2. Speak now in the Ears of the Children of Israel.] Give order therefore to the Israelites, as I formerly promised to direct, ch. iii. 21, 22.

And let every Man borrow of his Neighbour.] See ch. iii. 21, 22. Unto which this may be added, that some of the antient Fathers look'd upon this as a piece of Justice, that they should be paid their Wages for the Labour they had undergone, in the Service of the Egyptians, which God orders in this manner. So *Eusebius*, in his *Anchoratus*; Num. cxii, cxiii. where he gives this account of the Israelites spoiling the Egyptians, that they had served



served them a long Time for nothing (he makes Account 215 Years) and therefore ἐν τῷ δίκαιον καὶ ἀδίκῳ, &c. was it not just, both before God and Man, that their Wages should be paid them before they left the Country? See *Petavius* on that Place. And *Hæres.* lxvi, lxxi, lxxxiii. and *Irenæus*, L. iv. c. 49. *Tertull. adv. Marcion*, L. ii. c. 20. And so the Author of the *Book of Wisdom* took it, *ch.* x. 17. where he saith, the Lord gave the *Israelites* the Goods of the *Egyptians*, μισθὸν καὶ ἰσχυρὰν ἀνταρῶν, the Reward of their Labours. See more, *ch.* xii. 35.

Ver. 3. *And the LORD gave the People Favour in the Sight of the Egyptians.*] According to his Promise, *ch.* iii. 21.

Moreover the Man *Moses* was very great, &c.] This seems to be given as a Reason, both why the Court durst not meddle with *Moses*, tho' he had brought so many Plagues upon them; and why the People were forward to grant the *Israelites* what they desired, because they all highly esteemed him, and had him in great reverence, as a Person that had extraordinary Power with God: From whence some think it credible, that their Posterity might give him Divine Honours, as is reported by some antient Writers.

Ver. 4. *And Moses said, Thus saith the LORD.*] It is manifest (from *ver.* 8.) that these Words were spoken from the LORD to *Pharaoh*, but it is a great Question when they were spoken. It is commonly thought that *Moses* said this when he last parted with *Pharaoh*, and told him, he would see his Face no more, *ch.* x. 29. And then the first Words of this Chapter must be translated in the Time past, the LORD had said unto *Moses*, that he would bring one Plague more upon the *Egyptians*; which he now denounced to *Pharaoh*, because he said he should not have the Liberty of being admitted to him again. Or else *Pharaoh*, contrary to his peremptory Resolution, sent once more to speak with *Moses*; as it is plain he did after the First-born were slain, *ch.* xii. 31.

About Midnight.] About the Midst of the following Night. For they having kept the Passover, in the Evening of this *fourteenth* Day of *Abib*, the First-born were slain in the Middle of that Night. Not precisely (the *Hebrew* indicates) but it might be a little before or after Midnight. See *Theodorick Haspan*, of such kind of Speeches. *Disput. de Locut. Sacris*, N. iv.

Will I go out.] By an Angel, who was sent from the SCHECHINAH (which resided in some part of the Land of *Goshen*) and ordered to go and do this Execution.

Into the midst of Egypt.] Perhaps he means the Royal City, where he began this Execution; and then smote the whole Country round about.

Ver. 5. *And all the First-born in the Land of Egypt shall die.*] This was the forest Plague that had been hitherto inflicted; nothing being so dear to Parents as their Children, especially their First-born.

From the First-born of *Pharaoh*, &c.] i. e. From the highest to the meanest Person in the Kingdom.

That sitteth upon his Throne.] It is uncertain whether this relates to *Pharaoh*, or to his First-

born. The LXX seem to incline to the former, having left out the Pronoun *his*, and simply translated it, *That sitteth upon the Throne*. But the *Chaldee* determines it to the latter, by translating it, *Who is to sit upon the Throne of his Kingdom*; i. e. to be *Pharaoh's* Successor, the Heir of the Kingdom of *Egypt*.

The Maid-servant that is behind the Mill.] None were more miserable than those Slaves, whose Work it was to turn a Mill with their Hands, and grind Corn perpetually; especially when they were condemned to this in a Prison, nay, in a Dungeon; that so we are to understand this, appears from *ch.* xii. 29. The antient Comedians often mention this; and we find an Instance of such Drudgery in the Story of *Samson*, *Judges* xvi. 21.

Ver. 6. *And there shall be a great Cry throughout the Land of Egypt, &c.*] The Calamity being general in every House, it made a general and very loud Lamentation; Men, Women, Children, and Servants, bewailing the Loss of the prime Person in the Family.

Ver. 7. *But against any of the Children of Israel, shall not a Dog move his Tongue, &c.*] A great Wonder! that when so many thousand People were upon their March, with abundance of Cattle, &c. not a Dog should stir; who, though never so gentle, yet commonly bark when they hear the least Noise, especially in the Night. All Travellers know this.

That ye may know how that the LORD doth put a Difference between the Egyptians and Israel.] This was indeed a plain Testimony of God's special Care and Providence over the *Israelites*; that when there was such a great Cry throughout all the Land of *Egypt* (*ver.* 6.) all was quiet, still and silent among them.

Ver. 8. *And all these thy Servants shall come down to me, &c.*] You that now forbid me to come to you (for *Pharaoh* himself is included, it appears from *ch.* xii. 31, &c.) shall be forced to come to me, and submissively intreat, nay, press me to be gone, &c.

Come down.] It was a descent from that part of *Egypt* where the Court was, unto *Goshen*; though it may simply signify, *Come to me*.

Get thee out, and all the People that follow thee.] In the *Hebrew* the Words are, *that is at thy Feet*; that is, *to the very last Men*. For they that bring up the Rear, as we speak, or march last after their Commander, are said in Scripture to be *at their Feet*; as *Wagenfeil* hath observed in his Confutation of *R. Lipman's Carmen Memorialc*. See *Gen.* xlix. 10.

And after that I will go out.] When you shall think I oblige you to leave your Country.

And he went out from *Pharaoh* in a great Anger.] It moved the meekest Man on Earth to a just Indignation (which, 'tis likely, he expressed in his Countenance and Behaviour) to see *Pharaoh* remain so stupidly insensible, as not to regard this Threatning, which he might well think would be as certainly executed, as all the rest had been.

Ver. 9. *And the LORD said unto Moses, Pharaoh shall not hearken unto you.*] That is, I told thee at the first how it would be, and the Reason of it, *ch.* iii. 19, 20. Of which it was very proper



proper to put *Moses* in mind at this Time, when he was going to fulfil the last part of those Words; *after that* (after this last Plague) *he will let you go*.

*That my Wonders may be multiplied in the Land of Egypt.*] That he might do one Wonder after another, 'till he had finished *Pharaoh's* Destruction. See *ch. vii. 3*.

Ver. 10. *And Moses and Aaron did all these Wonders before Pharaoh.*] This seems to be a Summary of what hath been said hitherto, concerning the wonderful Plagues of *Egypt*; which as God designed to inflict upon that Country, so he did, by *Moses* and *Aaron* as his Instruments.

*And the LORD hardened Pharaoh's Heart, so that he would not let the Children of Israel go, &c.*] The Obstinacy of *Pharaoh*, under several severe Judgments, is so notorious, that it need be no wonder that the LORD himself hardened his Heart, so that he would not suffer the People to depart, 'till what is here threaten'd was executed upon him. There is nothing more agreeable to the Rules of Justice, than to inflict heavy Judgments upon contumacious Offenders; and no Punishment heavier than to let them undo themselves by their own Wickedness, and blindly run on, without any stop, in their evil Courses unto utter Ruin. This was the Case of *Pharaoh*; of which the Heathen had a broken Notion, when they said, *Quos Jupiter vult perdere, prius dementat*: Those whom God intends to destroy, he first infatuates.

#### C H A P. XII.

Ver. 1. **A**ND the LORD spake unto *Moses and Aaron, &c.*] We are not told here when the LORD spake this to them; but it is very likely it was on the *tenth* Day of this Month, before he brought the Plague of Darkness on the Land; wherein he gave the *Israelites* opportunity to prepare for their Departure; and then he changed this Month from the *Seventh* (as it was before) to the *First*, as it here follows.

Ver. 2. *This Month.*] Which in process of Time was called *Abib*, *ch. xiii. 4. ch. xxiii. 15*. because then the Corn was eared, and grew towards Ripeness (for *Abib* signifies an *Ear of Corn*) and was in after Ages called *Nisan*, *Nehem. ii. 1. Esth. iii. 7*. which is a *Chaldee* Word, denoting this to be the Month wherein they went out to War; from *Nissin*, which signifies Ensigns or Banners (as *Bochart* probably conjectures) which at that Season were usually advanced, *viz.* in the Spring Time. So the *Hebrews* understand that Place, *2 Sam. xi. 1*.

*Shall be unto you the Beginning of Months.*] i. e. The principal Month of the Year.

*It shall be the first Month of the Year to you.*] And therefore was hereafter to begin the Year. Which is a plain Intimation that the Year had another Beginning before this Time, which was in the Month they called *Tisri*, about Autumn; but was now translated unto the Spring. And so we find that all the antient Nations began their Year, after their Harvest and Vintage, which

were the Conclusion of their Year. But from henceforward the *Jewish* Computation was from this Month of *Abib*; at least, as to their Feasts and Things sacred; tho' their Civil Year still began where it did before; for after this, we find the old Account continued, as appears from *ch. xxiii. 16*. where the Harvest is said to be in *the End of the Year*. And yet the Author of *Meor E Najim* (as *Guliel. Vorstius* shows in his Observation upon *R. D. Gans*) affirms, that the antient *Hebrews* followed this new Account from the Time of their going out of *Egypt*, till the Building of the Temple (in all their Contracts and Affairs using this *Æra* of *Exodus*, in Memory of that illustrious Deliverance) as after that Time till the Captivity of *Babylon*, they dated all their Writings from the Building of the Temple.

Ver. 3. *In the tenth Day of this Month.*] This is a Law which hath respect to all future Ages, as well as to this present Time, that they should begin to prepare for the Passover four Days before; for which the *Jews* give such Reasons as these, *viz.* It was necessary when they went out of *Egypt* to make this Preparation, lest a Multitude of Business, when they were pressed to be gone in haste, should have made them neglect it. And it was necessary afterwards, that they might more narrowly observe if there were any Blemish in the Lamb; and that they might be put in mind to dispose themselves for so great a Solemnity.

And it is observable, that our blessed Saviour (the true Paschal Lamb) came to *Jerusalem* on this very Day (*viz.* the *Tenth* of *Nisan*) four Days before he was offered, *John xii. 1, 12*. Yet there are those who think, that this Precept was peculiar to this Time of their Departure out of *Egypt*; for they that came, in after Ages, out of all Parts of the Country to worship God at this Feast, could not so well observe it, unless we suppose them to have come some Days before to *Jerusalem* (as 'tis certain some did, *John xi. 55*.) or to have sent before-hand thither, to have a Lamb prepared for them, which is not unlikely.

They also, who think the *Egyptians* now worshipped such kind of Creatures, imagine withal, that this Day was chosen in opposition to them; who, because the Sun enter'd then into *Aries*, began on this Day the solemn Worship of this Creature, and of that celestial Sign. Thus the Author of the *Chronicon Orientale*, in express Words: *This was the Day in which the Sun entered the first Sign of Aries, and was most solemn among the Egyptians.* And therefore God commanded the *Israelites* to sacrifice that Creature which they worshipped. But there is no Certainty of this, nor of what the Author of *Tzeror Hamor* observes, that the Feast of the *Egyptians* being at its height on the *fourteenth* Day, God ordered the killing of this Lamb at that Time, which was the greatest Contempt of their *Coniger Ammon* (whom they worshipped then with the greatest Honours) showing he could be no God, whom the *Israelites* eat.

*They shall take to them every Man a Lamb.*] The Word *Seh* signifies a *Kid* as well as a *Lamb*, *Numb. xv. 11. Deut. xiv. 4*. and it is evident, from



from the *fifth* Verse of this Chapter, that they might take either of them for this Sacrifice. But commonly they made choice of a Lamb, as the fittest of the two, being of a more mild and innocent Nature. They that are of opinion the *Egyptians* now worshipped such Creatures; imagine also this was ordained to preserve the *Israelites* from their Idolatry, by commanding them to kill such Beasts as they adored. So *R. Levi ben Gersom*, God intended by this to expel out of the Minds of the *Israelites* the evil Opinion of the *Egyptians*, &c.

*A Lamb for an House.*] Some translate it for a Family. But that is not true: For as Tribes were divided into Families, so were Families into Houses; and when many Lambs were few enough for a whole Family, some Houses were so small that they could not eat one, and therefore were to call in the Assistance of their Neighbours, as it follows in the next Verse.

Ver. 4. *And if the Household be too little for the Lamb, let him and his Neighbour, &c.*] They were not to be fewer than ten Persons, nor more than twenty, to the eating of one Lamb: At which Meal, Men, Women and Children, Masters and Servants (if circumcised) were entertained, and every one did eat a Piece, at least as big as an Olive, if we may believe the Hebrew Doctors.

*Every Man, according to his eating, shall make your count for the Lamb.*] That is, every Master of a House shall take such a number of Persons to him, as will be sufficient for the eating of the Lamb.

Ver. 5. *The Lamb shall be without Blemish.*] In the Hebrew, perfect, or without Defect. There are ten Blemishes mentioned in *Lev. xxii. 22, 23, 24.* which made a Sacrifice unfit for the Altar. About which the Heathen themselves were very curious, as I noted above out of *Herodotus*; who relates how exact and scrupulous the *Egyptian* Priests were in their Scrutiny, whether a Beast were fit to be offered. See *ch. viii. 26.*

*A Male.*] Because the Male was counted more excellent than the Female, *Mal. i. 14.* and therefore all whole Burnt-offerings (which were the most perfect sort of Sacrifices) were to be Males only, *Lev. i. 3, 6.* From hence this Custom (as *Bochart* thinks) was derived to the *Egyptians*, who offered only Males, as he proves out of *Herodotus*, *P. i. Hieroz. L. iii. c. 33, 50.* But whatsoever the *Egyptians* did, the *Romans* did otherwise: For *Servius* saith (in *Aeneid. viii.*) *In omnibus sacris feminini generis plus valent victimæ*; that Sacrifices of the Female-kind were of greatest Value in all their holy Offices. Such different Fancies there were in the World in After-Ages: But what Opinions they had in *Moses's* Time, none can certainly resolve.

*Of the first Year.*] It doth not signify that the Lamb was to be a Year old (for then it was incapable to be offered) but under a Year old. It was fit for Sacrifice at eight Days old, though not before, *ch. xxii. 30. Lev. xxii. 27.* (which Laws, *Maimonides* saith, were observed in the paschal Lamb, as they were in the daily Sacrifice, *Exod. xxix. 38. Num. xxxviii. 3.* and in others, *Lev. xxiii. 18, 19.*) and so it continued fit from

that Time till it was a Year old; after which it was not accepted. For which *Bochart* gives a very likely Reason in the forenamed Book, *P. i. L. ii. c. 50. p. 585.*

Ver. 6. *And ye shall keep it unto the fourteenth Day of the same Month.*] When it was to be offered to God by all the People; as our Saviour was upon the very same Day. Which the *Jews* expected, as appears by a memorable Passage which *Andr. Masius* (in *Josh. v. 10.*) quotes out of that Tract in the *Talmud* called *Rosch Hasbanah*, where they say it was a famous and old Opinion among the ancient *Jews*, that the Day of the New Year, which was the beginning of the *Israelites* Deliverance out of Egypt, should in future Time be the beginning of the Redemption by the Messiah. Which was wonderfully fulfilled in our Lord and Saviour; who keeping the Passover the Day before the Rulers of the *Jews* observed it, it fell out that he, the true Lamb of God, was offered on that very Day, which *Moses* here appointed for the offering this typical Sacrifice.

*And the whole Assembly of the Congregation of Israel shall kill it.*] God here grants a Liberty to any Man among the *Israelites* to kill the Passover. Which Act did not make him a Priest (whose Work it was to offer the Blood) for in other Sacrifices any Man that brought them might do the same, *Lev. i. 3, 4, 5.* And this is given as a Reason why the People did not kill the Passover in *Hezekiah's* Time, because they were unclean; and therefore the *Levites* had the Charge of it, *2 Chron. xxx. 17.*

But besides this, *Moses* seems to mean that all the Company who were to eat, were to be present at the Sacrifice; by which means the whole Assembly of the Congregation of *Israel* were engaged in this Service. And this was exactly also fulfilled in our blessed Saviour (whom the Apostle calls our Passover) against whom the Priests, and Scribes, and Pharisees, and all the People, conspired to take away his Life.

*In the Evening.*] In the Hebrew the Words are (as is noted in the Margin of our Bibles) *between the two Evenings.*] The first of which began when the Sun began to decline from its Noontide-Point, and lasted till Sun-set. Then began the second Evening, and lasted till Night. Between these two Evenings, about the middle of them, was the Passover offered. For after the offering of Incense, they began on this Day to kill the daily Evening Sacrifice, between two and three in the Afternoon (a little sooner than on other Days) and having finished that, and trimmed the Lamps (as *Maimonides* in his Treatise on this Subject, *Cap. i. Sect. 4.* describes the Order of it) they went about the Paschal Sacrifice, which continued till Sun-setting. That is, there were about two Hours and a Half for the Dispatch of all the Lambs. For the daily Evening Sacrifice, and all belonging to it, being over in an Hour's time (by half an Hour after three) all the rest of the Day till Sun-set (which was two Hours and a half at this time of the Year) remained for the killing of the Paschal Lambs. See *Bochart, Hieroz. P. i. L. ii. c. 50. p. 558.* and our Learned Dr. *Lightsfoot*, in his *Gleanings on Exodus*. Now our three a Clock in the Afternoon being the same with the *Jews* ninth



*ninth Hour*, it is evident our Blessed Saviour offered up himself to God for our Redemption about the same time that this Lamb was slain, for their Deliverance out of *Egypt*, Mark xv. 34, 37.

Ver. 7. *And they shall take of the Blood.*] Which was the Means that God now appointed for their Preservation.

*And strike it.*] By dipping a Bunch of Hyssop into it, ver. 22.

*On the two Side-posts.*] Upon which Folding-doors moved. For from thence, *Bochart* thinks, they had their Name in the *Hebrew*.

*And on the upper Door-posts.*] The *Hebrew* Word *Maskeb* is no where to be found, but in this Chapter; and its carrying in it a Signification of *looking through*, may induce us to think they had Lattices at the top of their Doors, through which they could peep, to see who knock'd, before they opened them. Both these were sprinkled with the Blood, but not the Threshold, lest any body should tread upon it; which had been profane, this being an holy thing. This striking or sprinkling of the Blood upon the Posts, seems to have been peculiar to the first *Passover*, at their going out of *Egypt*, and not to have been used in After-times, when there was not the same occasion for it, viz. to distinguish their Houses from the *Egyptians*, for their Preservation from the destroying Angel.

*In the Houses wherein they shall eat it.*] In which the whole Nation was gathered together, and so all delivered.

Ver. 8. *And they shall eat the Flesh in that Night.*] For it was not lawful to let any of it remain till the Morning, ver. 10. And the *Hebrews* say, they were to eat it after they had supped, and were well filled with other Meat.

*Roast with Fire.*] Neither raw, nor sodden (as it follows in the next Verse) for it might be sooner roasted than sodden: and they were in haste to be gone, when it was offered.

*And unleavened Bread.*] Partly to put them in mind of their Hardships in *Egypt* (for unleavened Bread is heavy and unfavoury) and partly to commemorate their Deliverance from thence in such haste, that they had not time to leaven it, ver. 39. *Deut.* xvi. 3.

*And with bitter Herbs.*] They were used for the same end, to put them in mind of their *hard Bondage* in *Egypt*, which made *their Lives bitter* to them, ch. i. 14. *Maimonides* says, there were five of these Herbs, whose Names he mentions: but it is hard for us to tell what they were. That great Man *Bochartus* hath given some GuesSES at them; and thinks the first of them was *wild Lettice*, which is extreme bitter. See *Hierozyic.* P. i. L. ii. c. 50. p. 603, &c. and his *Canaan*, L. ii. c. 15. p. 857.

Ver. 9. *Eat not of it raw.*] i. e. Half-roasted, when some of the Blood remains still in it. So *Maimonides* expounds it: and see *Hottinger* in his *Smegma Orient.* p. 169. For it doth not seem necessary to forbid them to eat it quite raw, Mankind generally abhorring such Food; unless we suppose there were such barbarous Customs now, as there were in After-times; when in some of the Gentile Feasts (particularly those

of *Bacchus*) which had their Original in *Egypt* (as *Herodotus* tells us, L. ii. c. 49. and *Plutarch* also, L. de *Isid.* & *Osir.*) they tore the Members of living Creatures in pieces, and did eat them, the Blood running about their Mouths, as *Julius Firmicus* observes. But the Opinion of *Theodoret* seems to me probable (*Serm.* x. Περὶ χριστοῦ) that, in old time, the wicked Demons were in love with the Sacrificing of Men to them: But when they say Mankind began to abhor such Sacrifices, and to abstain from them, as abominable Cruelty, then they invented τὰς διαμασιγώσας καὶ ἀμωπυίας, &c. Scourgings and Whippings, Eating of raw Flesh, and of other such like Rites, *Tom.* iv. p. 625.

*Not sodden at all with Water.*] It seems superfluous to say sodden, or boil'd *with Water*, there being no other way of boiling Things. But the *Hebrew* Word *Bashal* signifying to *roast*, as well as to boil, according as the matter is, *Moses* takes away that Ambiguity, by adding *with Water*; and also by expressly naming the opposite to it, *but roast with Fire*: Which was ordained in opposition to some Gentile Customs in the Eastern Countries (if they were so antient as the Times of *Moses*) where they boiled the Flesh of their Sacrifices, when they prayed to their Gods against Drought, by the scorching Heat of the Sun. So *Athenæus* relates out of *Philocorus*, that the *Athenians* did, in their Sacrifices to the *Ægy*, who came, in all likelihood, from the *Egyptian Horus*, which signifies *Apollo*, or the Sun. The *Zabii* also were wont to boil Kids in Milk.

*Roast with Fire.*] Contrary to the manner in all other *Peace-Offerings*, whose Flesh, that was allowed to be eaten, either by Priest or People, was to be sodden; even in the Feast of the *Passover*, as we read expressly, 2 *Chron.* xxxv. 13. where these Things are accurately distinguished. And *Maimonides* gives this as the Reason of it (why they are commanded to *eat it roasted*) because they went out in great haste, and had not time to boil it, P. iii. *More Nev.* c. 46. Some of the *Gentiles* in After-times *roasted* their Meat in the Sun, as *Heliodorus* tells us, lib. i. *Ethiopic.* And some *Grecian* Women (as *Plutarch* tells us) did the same in their Feast called Θυσιοποιία.

*His Head with his Legs, and the Purtenance thereof.*] They were to roast the Lamb whole, to avoid perhaps the Superstition of the *Gentiles*, who were wont to rake into the Bowels of their Sacrifices, to make curious Observations; and also (in the *ἑμωπυία* of *Bacchus*) thought themselves full of their Deity, when they eat the Entrails of their Sacrifices, with the Blood running about their Mouths, as *Arnobius* tells us.

Ver. 10. *And ye shall let nothing of it remain until the Morning.*] This was a Law about *Eucharistical Sacrifices*, Lev. xxii. 30. and before that, Lev. vii. 15. (only there is an Exception in the two following Verses, 16, 17. for Sacrifices that were a *Vow*, or a *voluntary Offering*) by which God provided that Holy Things should not be in danger to be corrupted, or put to profane Uses; and that they might not lose their just Estimation: as even common Meat doth, which is not so much valued, when it is kept



kept till the next Day; for Men desire that which is fresh and newly dressed.

In this *Paschal* Sacrifice also it was the more necessary it should not remain, lest they should have been forced, either to carry it away with them, which might have been troublesome; or if they left it behind them, it might have been profaned, and exposed to contempt by the *Egyptians*, or at least have been corrupted, which would not have beseemed so holy a Meat. Besides, there might have been danger also of turning such Reliques to superstitious Uses, as the brazen Serpent was; God working as great a Deliverance by the one, as by the other. And this we may the rather think, because it is certain the ancient Idolaters were wont to save some Part of their Sacrifices for superstitious Purposes, as appears from *Baruch* vi. 27. *Herodotus* testifies the same concerning the ancient *Persians*, L. i. c. 132. which the *Hebrews* might have been easily inclined to do, if they had left any Remains of this Sacrifice, which had such wonderful Effects for their Preservation.

*And that which remaineth of it till the Morning ye shall burn with Fire.*] We read in *Macrobius* of such a Custom among the ancient *Romans*, in a Feast called *Protervia*; where the Manner was (as *Flavianus* there saith) *ut si quid ex epulis superfuisset, igne consumeretur*; that if any Thing was left of the good Cheer, it should be consumed with Fire, L. ii. *Saturnal. cap. 2.*

Ver. 11. *And thus shall ye eat it.*] He here orders the Habit and Posture wherein they should partake of the *Passover*; which was like Travellers, or like those who were going about some laborious Work. So the three following Particulars plainly import.

*With your Loins girt.*] They wearing long and loose Garments, in the Eastern Countries, it was necessary to tie them up, and gird them about their Loins, whensoever they either went a Journey, or undertook, as I said, any great Labour; that so their Garments might not be an Impediment to them, as they would have been, if they had hung down about their Heels. See 2 *Kings* iv. 29.

*Your Shoes on your feet.*] Many fancy this refers to the antient Custom of putting off their Shoes (which God now forbids) when they went to eat, lest they should make the Beds dirty on which they lay leaning. But *Bochart* hath demonstrated that this Custom was not so antient; but that in *Moses's* Time, and after, they sat at their Tables as we do now; of which there are many Instances in the Book of *Genesis*, and elsewhere. And therefore it is more likely the *Jews* were wont to go without Shoes, when they were in *Egypt*; for antiently Men did so; and that being an hot Country, there was no need of them. And besides, they were so oppressed, that they may well be supposed to want many such Conveniencies of Life. But now God commands them to put on Shoes, being to travel a long Journey. See his *Hierozaicon*, P. i. L. ii. c. 50. p. 508.

*And your Staff in your Hand.*] Still the Posture of Travellers, who never went without a Staff; both to support them in slippery Places, and to

defend them against Assaults; *Gen. xxxii. 10.* They seem now to have eaten the Lamb leaning on their Staves; and therefore stood all the Time as Men ready to depart. But these were Things peculiar only to that *Passover* which they kept in *Egypt*; afterwards they were not tied to them.

*Ye shall eat it in haste.*] As Men expecting every Moment to begin their Journey. This was the Foundation of many of the Laws about the *Passover*, as *Maimonides* observes, P. iii. *More Nev. c. 46.*

*It is the LORD's Passover.*] To be kept in Memory of his wonderful Mercy in sparing the *Israelites* when he destroyed the *Egyptians*; and delivering them from their cruel Bondage.

Ver. 12. *For I will pass through the Land of Egypt this Night.*] See *ch. xi. 4.*

*And will smite all the First-born, &c.*] A most grievous Judgment; all Children being very dear to their Parents, especially their First-born; and those more especially who are their only Children, as it is likely they were too many in *Egypt*. It was the forer Plague also, because no Man's Children were spared, that he might comfort his Neighbours; but they were all at the same Time bewailing their Loss. It is not certain by what Sort of Death they were smitten; but it was sudden, and extinguish'd them all in the same Moment.

*And against all the Gods of Egypt I will execute Judgment.*] And so *Moses* tells us he did, *Numb. xxxiii. 4.* From whence it appears, that the *Egyptians* were Idolaters in *Moses's* Days; and the *Jewish* Doctors will have it, that all their Idols were destroyed this Night. So *Jonathan* in his *Paraphrase*; *Their molten Images were dissolved and melted down; their Images of Stone were dash'd in pieces; their Images made of Earth were crumbled into bits, and their Wooden ones reduced to Ashes.* Of the Truth of which we cannot be assured; tho' we meet with it not only in *Pirke Eliezer*, c. 48. but in the Author of *Dibre ha-jamim*, &c. or, *The Life and Death of Moses*: Whose Words are these; *All the First-born, both of Man and Beast, were smitten; the Images also and Pictures destroyed; whereupon the Jews borrowing Gold, Silver, and Garments of the Egyptians, they went away laden with Riches, according to what God said to Abraham, Gen. xv. 14. That Nation whom they shall serve, will I judge; and afterward shall they come out with great Substance.* This the Heathen seem to have understood (for this Story reached them) as if they had carried away the Gold and Silver and Garments of the *Egyptian* Idols: For so *Trogus* reports it (in *Justin*, L. xxxvi. c. 2.) that when *Moses* led the *Israelites* out of *Egypt*, *Sacra Egyptiorum furto abstulit*; he stole away the holy Things of the *Egyptians*, which he makes the Reason why *Pharaoh* pursued them. *Artapanus* also in *Eusebius* saith, that most of their Temples were overthrown by an Earthquake, L. ix. *Præpar. Evang. c. 27.*

There are those, who by *Elohim* understand nothing but their *Princes* or *Judges*, the great Men of the Kingdom, upon whom the Judgment



ment of God was now executed. But another Place in this Book, *ch. xx. 23.* plainly determines it to signify *Images*.

*I am the LORD.]* There is no other God but me; as he had said he would make both the *Israelites* and *Pharaoh* also to know, *ch. x. 2. xi. 7.*

*Ver. 13. And the Blood shall be to you for a Token.]* Or a *Sign*, by which the *Israelites* were assured of Safety and Deliverance from the destroying Angel. Of which token, if we may believe *Epiphanius*, there was a Memorial preserved even among the *Egyptians* themselves, tho' they were ignorant of the Original of their own Rites. For at the *Æquinox* (which was the Time of the Passover) they marked their Cattle and their Trees, and one another, *ἐν μίλταις*, with red Oker, or some such Thing, which they fancied would be a Preservative to them.

*And when I see the Blood.]* Wheresoever my Angel finds this Blood upon the Door-posts.

*I will pass over you, &c.]* Here is the Reason of the Name of *Pesach*, as the *Hebrews* call it; or *Pischa*, or *Pascha*, as it is called by the *Chaldees*; because God ordered his Angel to pass over, or pass by the Children of *Israel*, and not to smite any body in their Families, when he smote every First-born of the *Egyptians*, *ver. 23.*

*Ver. 14. And this Day shall be unto you for a Memorial.]* To preserve in mind God's wonderful Works, which he made to be remember'd, *Psal. cxi. 4.* that is, ordered and disposed Things in such a Manner, that they should not be forgotten; particularly, by instituting a Festival Solemnity upon this Day, as it here follows.

*And you shall keep it a Feast to the LORD, &c.]* Called the Feast of the Passover; the Rites of which are all manifestly contrived to preserve a Memory of the Benefits they now received.

*An Ordinance for ever.]* To the End of that *Oeconomy*; for it often signifies only a long Duration, as *Deut. xv. 17.* and here imports no more, but that they should keep this Ordinance, not only now, but when they came into the Land of *Canaan*.

*Ver. 15. Seven Days shall ye eat unleavened Bread.]* The seven Days following the Feast of the Passover were observed as a distinct Festival, and called *The Feast of unleavened Bread*, *ver. 17.* because no Bread that had any Leaven in it, might be eaten all that Time. Which the *Jews* expound thus; not that they were bound to eat unleavened Bread all those seven Days (which was necessary only on that Night when the Passover was killed) but only not to eat leavened Bread. That was utterly unlawful; but they might eat Rice, or parched Corn, or any such Thing. See *Patavius in Epiphan. Hæres. lxx. n. 11.*

At their March indeed out of *Egypt* they were forced to eat unleavened Bread (having none else to eat) not only for seven Days, but for a whole Month; that is, from the *fifteenth* of the first Month, to the *fifteenth* and *sixteenth* of the next; when God gave them *Manna* and *Quails*, *ch. xvi. 1, 12, 13.* But Necessity, as I said, compelled them to this; they having nothing else to support them in the Wilderness during

that Time; because, thro' haste, they were constrained to bring their Dough out of *Egypt* unleavened, *ver. 39.*

*Even the first Day ye shall put leaven out of your Houses.]* Which they searched with great diligence the Evening before, that the smallest Crumb might not be left behind: So their Doctors tell us, particularly *Maimonides* in his Treatise on this Subject. See *Buxtorf. Synagog. Judaic. c. 17.*

*That Soul shall be cut off from Israel.]* See concerning this *Cereth* (or cutting off) which is often mentioned in these Books, *Gen. xvii. 14.* Most think it a Punishment by the Hand of God, and not of Man.

*Ver. 16. And in the first Day there shall be an holy Convocation, and in the seventh Day, &c.]* The first and the last Days of the Feast of unleavened Bread were kept holy (the other five were working Days) because, as God delivered them from their cruel Bondage in *Egypt* upon the first Day, so he overthrew *Pharaoh* and his Host in the Red Sea upon the Seventh.

*No manner of Work shall be done in them.]* No manner of servile Work. See *Lev. xxiii. 7, 8.*

*Save only that which every Man must eat, &c.]* He that did any other Work, was to be beaten. For they equal these Days with the Sabbath in this regard; that whatsoever Work was forbidden on the Sabbath, might not be done on any such Days as these, which they call good Days. But they might provide good Cheer on these Days; tho' not more than could be eaten. See *Buxtorf. Synag. Jud. c. 19.* where he shows at large what Things might be done, and what not on these Days, according to the Opinion of their Doctors.

*Ver. 17. And ye shall observe the Feast of unleavened Bread, &c.]* He repeats it again; because it was a Thing of great moment, to have these seven Days observed intirely, and not only the Passover upon the fourteenth Day in the Evening; that they might every Year think so long of God's great Goodness, in delivering them from their miserable Condition in *Egypt*, as not to let the Sense of so singular a Benefit slip at any Time quite out of their Minds.

*By an Ordinance for ever.]* See *ver. 14.*

*Ver. 18. In the first Month, on the fourteenth Day of the Month at even, &c.]* The Passover was celebrated in the Conclusion of the fourteenth Day of this Month, just before the Beginning of the fifteenth Day; for the next Morning, when the *Israelites*, immediately after they had eaten the Lamb, were hastened out of *Egypt*, was not part of the fourteenth Day, but of the fifteenth; as we read *Numb. xxxii. 3.*

*Until the one and twentieth Day of the Month at even.]* That is, for seven Days (as was said before, *ver. 15.* and again is repeated *ver. 19.*) which began immediately after the Eating the Paschal Lamb, in the End of the fourteenth Day. For if they should be reckoned from the Beginning of the fourteenth Day, there would be not seven, but eight Days of unleavened Bread.

*Ver. 19. Seven Days shall there be no Leaven found in your Houses.]* This still makes the Precept stricter; that they were not only to abstain from



from any Thing leavened, but not so much as to have it in their Habitations. Accordingly the *Jews* tell us of an exact Search which every one was bound to make, with lighted Wax-Candles, lest it should remain in any Corner or Crevise of the House. Their Scrupulosity in this Matter is exactly described by *Buxtorf*, in his *Synag. Jud. cap. xvii. p. 394, &c.*

[*Whether he be a Stranger, &c.*] This is one of another Nation; but had embraced the *Jewish* Religion, by receiving Circumcision. For none else were admitted to eat of the *Passover*, ver. 48. Such a Person was called by the *Greeks*, a *Profelyte*.

Ver. 20. *Ye shall eat nothing leavened.*] This, according to the *Jews*, explains what follows, *In all your Habitations shall ye eat unleavened Bread.* That is, if they eat any Bread at all, it was to be without Leaven: See ver. 15. Accordingly, on the Day before the *Passover*, they were very busy in making Cakes, which they call *Mazzoth*, without any Butter, or Oil, or so much as Salt in them; of mere Water and Flower. Which being very insipid, some made bold (as their Authors tell us) to add Eggs and Sugar; and sometimes the richer Sort made them of mere Almonds; both for the Honour of the Feast (as they pretended) and for the Comfort of sick and infirm People, as well as to render them more pleasant. Yet on the first Day of the Feast they would eat none of these, but only the *Bread of Affliction* (as they called it) made merely of Meal and Water.

Ver. 21. *Then Moses called for all the Elders of Israel.*] Immediately after he had received the Command from God he summoned them to deliver it to the People, that it might be put in Execution. Concerning *Elders*, see *ch. iii. 16.*

*Draw out, and take you a Lamb.*] It is thus expounded by *Jonathan* in his Paraphrase, *Withdraw your Hands from the Idols of Egypt, and take a Lamb to your Families, &c.* By which it appears he thought this was opposed to the Rites of the *Egyptians*: But I know not on what Ground; for the *Israelites* offered no Sacrifices there.

*According to your Families.*] See ver. 3.

*And kill the Passover.*] It belonged to every Man to do it (as was said ver. 6.) and now there was no Priest, as yet, ordained; but every Father of a Family exercised that Office. I need not mention the Manner after which the *Jewish* Writers say it was to be slain.

*The Passover.*] The Hebrew Word *Pesach* signifies principally the Angel's *passing by* the *Israelites*, when he slew the *Egyptian* Children. From whence it came to signify also the *Lamb* that was offered in Memory of this Deliverance; and was a Means of it at this Time. So it signifies here, and in many other Places. And likewise it signifies all the Sacrifices which were wont to accompany this *Lamb*, and were offered to God with it, at this Festival, *Deut. xvi. 2.* And (*lastly*) the Feast it self is called by this Name, *Luke xxii. 1.*

And here it may be fit to note, That the *Lamb* being first killed in *Egypt*, it was killed in every Man's House, for they had no Altar there, nor any other Place where they had liber-

ty to kill it. But after they came to the Land of *Canaan*, it was not lawful to sacrifice it any where, but in the Place which God appointed for his Worship, *Deut. xvi. 2.* From whence *Maimonides* concludes, that whatsoever they did with other Sacrifices, yet this could not be offered in the *High Places*, but only at the *Temple*. And it is likely they did so in the *Wilderness*, the *Tabernacle* being newly erected at the keeping of the second *Passover*, *Numb. ix. 5.*

Ver. 22. *And ye shall take a Bunch of Hyssop.*] So the Leper was to be cleansed, and the House infected with Leprosy, *Lev. xiv. 6, 7, 49, 50, &c.* and so the Prophet *David* prays to be purged from his Sin, *Psal. li. 9.* Whence it is that *Hesychius* calls this Herb *βόλυν ομύχρεα*, an absterfive and purging Herb, because it was appointed by the Law of *Moses* for this Purpose; otherwise there is nothing absterfive in its Nature.

*And dip it in the Blood that is in the Bason.*] The Hebrew Word *Saph*, which is here translated *Bason*, is translated *Cup* in *Zach. xii. 2.* but the *LXX.* and *Vulgar* take it to signify the *Door*, or *Threshold* of the House, where some suppose the *Lamb* was killed. Certain it is, that some of the Vessels of the Sanctuary are called in the plural Number *Sippin* and *Sippoth*, *1 Kings vii. 50.* *Jer. lii. 19.* though the Vessels which received the Blood of the Beast at the Altar of Burnt-offerings, are called by another Name: See *Exod. xxvii. 3.* There were no such now, and therefore they received the Blood at present in a common *Bason* or *Cup*.

*And strike the Lintel, &c.*] Or *sprinkle it*, as many understand it. For there being, as yet, no Altar, the Blood is ordered to be *sprinkled* in this Manner; having in it something of the Nature of a Propitiation: Because, by this *sprinkling* of the Blood, God's Displeasure was turned away from the *Israelites*, when it fell upon those Houses where this Blood was not seen.

*And the two Side-posts.*] See ver. 7.

*And none of you shall go out of the Door of his House.*] The destroying Angel could have discern'd an *Israelite* from an *Egyptian*, though he had met him in the Street: But this was requir'd to teach them that their Safety consisted in being under the Protection of the Blood of this *Lamb*, which was shed to save their Blood from being spilt. Thus in the Flood there was no Safety but in the Ark: Nor could *Rahab* have been saved, when *Jericho* was destroy'd, out of the House where the scarlet Thread was tied.

*Until the Morning.*] When they were importun'd by the *Egyptians* very early (not long after Midnight, ver. 31, &c.) to be gone, with all they had, out of their Country.

Ver. 23. *For the LORD will pass through to smite the Egyptians.*] As he had threaten'd, ver. 12. For he rehearseth to the Elders what God had told him.

*And when he seeth the Blood, &c. the LORD shall pass over the Door, &c.*] So he had promis'd before, ver. 13. *Maimonides* being of the Opinion that the *Zabii* and other Idolaters abhorred the killing of such Creatures, thinks that God ordained this killing of the *Lamb*, &c. both



to purge the Minds of the *Jews* from such false Opinions; and make Profession of the contrary; and to persuade Men that that Action, which they accounted deadly, preserv'd from Death; according to these Words, *The LORD shall pass over the Door, &c.* Par. iii. *More Nevoch. cap. xlv.*

Ver. 24. *And ye shall observe this Thing, &c.]* Keep this Feast, by sacrificing a Lamb, and eating no leavened Bread: Though some of the Ceremonies wherewith it was now observed, in After-times were not necessary.

Ver. 25. *When you be come to the Land, which the LORD shall give you, &c.]* This Deliverance is not to be forgotten, when God hath given you Rest in the Land he hath promised you. But there you are most carefully to preserve the Memory of it, by keeping this Feast every Year. And indeed, most think they were not bound to keep it till they came thither; but what they did in the Wilderness the next Year, was by a special Direction, not by virtue of the Command in this Chapter, *Numb. ix. 1, 2, &c.*

*Ye shall keep this Service.]* In all Things, except what was proper and peculiar to their coming out of Egypt.

Ver. 26. *When your Children shall say unto you, What mean you by this Service?] When Children were twelve Years old, their Parents were bound to bring them to the Temple; where, seeing what was done at this Festival, they would be apt to enquire into the Meaning of it. At every Feast also of the Passover, the eldest Person at the Table instructed all the younger Sort, that were there present, in the Reason of this Institution, rehearsing these very Words, as Conradus Pellicanus observes: This is the Sacrifice of the Passover, in Remembrance that the LORD passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered our Houses.*

Ver. 27. *It is the Sacrifice of the LORD's Passover.]* Or, the Sacrifice of the Passover to the LORD; i. e. in honour of the LORD, who passed over the *Israelites*, when he smote the *Egyptians*. It is frequently called by the Name of a *Sacrifice*, *ch. xxiii. 18. xxxiv. 25. Deut. xvi. 4, 5, 6.* and it is called *Corban*; which is a Name given only to those Things which were brought to be offered up to God. See *Numb. ix. 13.* where, as it is called *Corban*, so the same Word is used for *bringing it*, which is commonly used about other Sacrifices. And it further appears to have been properly a *Sacrifice*, by the Rites belonging to it; for the Blood of it was sprinkled by the Priests, *2 Chron. xxx. 16. xxxv. 11.* which, though it could not be done here, because they had no Altar in Egypt, yet the Posts of their Houses (as I observed before) were sprinkled with it; and it had an Effect accordingly.

*And the People.]* To whom the *Elders* (ver. 21.) reported these Things from *Moses*.

*Bowed the Head and worshipped.]* Expressed their Belief of what *Moses* had said, and humbly acknowledged God's Goodness to them.

Ver. 28. *And the Children of Israel went away.]* To their several Habitations.

*And did as the LORD had commanded Moses and Aaron.]* (ver. 1.) They kept the Passover.

*So did they.]* According to all the forenamed Rites belonging to it.

Ver. 29. *And it came to pass that at Midnight the LORD smote, &c.]* According to the foregoing Threatning, *ch. xi. 4, 5.* See there.

*The Captive that was in the Dungeon.]* The Pit, or Hole under Ground. For the *Hebrew* signifies the lowest Part of the Prison. See *ch. xi. 5.*

Ver. 30. *And Pharaoh rose up in the Night, he and all his Servants, and all the Egyptians.]* I suppose the Angel made a great Noise when he came to give the Blow, which made the *Egyptians* start out of their Sleep, and behold the Calamity which was come upon them. Or perhaps the First-born gave such a lamentable Shriek; when they were struck, that it awakened the whole Family.

*And there was a great Cry in Egypt.]* It is no improbable Conjecture, which was made a great while ago by *Fortunatus Scacchus*, in his *Mirothec. Ebaechrism*, L. i. c. 6. that the solemn Feast among the *Egyptians*, wherein they went about with Candles in the Night, seeking for *Osiris* with Tears and great Lamentations, took its Original from *Pharaoh's* rising up out of his Bed at Midnight, and all the *Egyptians* with him; who lighting Candles, and finding their Children dead, bewailed them with loud Cries. And it is not unreasonable to think, as he doth, that *Pharaoh's* eldest Son, who was now slain, had the Name of *Osiris*; whose sudden Death, by this Stroke, all Posterity lamented in one Night of the Year: Which was when the Moon was at full, as he observes out of *Apuleius*; which still confirms this Conjecture, it being at a full Moon when this Slaughter was made, and the *Israelites* delivered out of Egypt.

*For there was not an House, where there was not one dead.]* If there were any Children in it.

Ver. 31. *And he called for Moses and Aaron.]* By some of his Servants, whom he sent to them; as ver. 33. seems to signify.

*By Night.]* He durst not stay till the next Morning, for fear he should have been cut off also before that Time.

*And said, Rise up.]* One would think by this that they found them sleeping securely in their Beds, when this deadly Blow was given to the *Egyptians*.

*And get you forth from amongst my People, both you and the Children of Israel, &c.]* For he was sorely afraid, if they staid any longer, they would bring some greater Mischief upon him.

*Go, serve the LORD, as ye have said.]* He had several Times made this Concession, but was never so much in earnest as now.

Ver. 32. *Also take your Flocks and your Herds, &c.]* Though his Heart had been often hardened, yet this Slaughter of all their First-born made such a deep Impression upon him, that he comes fully up to their Terms, yielding for the present to all they had desired; though he did not continue constant in this Mind, but soon revolted.

*And blefs me also.]* Pray for me, as the *Chaldee* translates it.

Ver.



Ver. 33. *And the Egyptians were urgent upon the People.*] They that brought from Pharaoh a Grant of all the Israelites desired (and others also who had lost their Children) pressed very hard upon them to accept it, and that with all Speed; not out of Love to the Israelites, but for fear they should perish themselves, if they did not leave their Country. Pharaoh especially, seeing his First-born, the Heir of his Crown, struck suddenly dead, had reason to conclude the next Blow would be at his own Life.

*To send them out of the Land of Egypt.*] This shows they were not merely dismissed, but intreated, nay, importuned to depart. Such a Change had this Slaughter, and the general Outcry that followed upon it, made in their Hearts.

*In haste.*] They that were unwilling before to hearken to the Israelites Petition, now make their Petitions to them; and were so glad to be rid of them, that they would not suffer them to delay their Departure; nay, made a Golden-Bridge (as we speak) for their speedy Passage out of Egypt, ver. 35, 36.

*For they said, We be all dead Men.*] They were desirous the Israelites should enjoy their Liberty, rather than they lose their own Lives.

Ver. 34. *And the People took their Dough, before it was leavened.*] They seemed to have newly mixed their Flower and Water together, and kneaded it into a Paste or Dough, as we translate it; but had not put any Leaven into it, nor had Time to make it into Cakes, and bake them.

*Their Kneading-troughs.*] The Hebrew Word comprehends both the Dough, and the Thing wherein it was contained; which, in *ch. viii. 3.* we translate Ovens; and here *Kneading-troughs*, in which their Dough was carried.

*Being bound up in their Cloths.*] The Hebrew Word for *Cloths* signifies any Thing that covers another, or wherein it is wrap'd; as the Dough was in Linen-cloths, it is most likely (for that is usual) to keep it from the cold Air, which was sharp in the Night, and would have hindered its rising.

*On their Shoulders.*] For we do not read of any Waggon or Horses they had, for the Carriage of their Goods out of Egypt.

Ver. 35. *And the Children of Israel did according to the Word of Moses.*] Who had commanded them from God to do as it here follows, (*ch. xi. 1, 2.*) which was their Warrant, and justified the Fact.

*And they borrowed of the Egyptians, &c.*] So most understand it: Though some think it was a free Gift which the Egyptians bestowed upon them, when they were very desirous (as we read before) to have them gone out of their Country; which made them not only intreat, but hire them to depart. So *Jacobus Capellus, ad A. M. 2503.* They that had denied them leave to go away for a few Days (saith he) now press them to depart with all Speed; *quin & precibus Israelitas demulcent, ac donis onerant Aegyptii:* See *ch. iii. 23.* But it is commonly thought, that the Egyptians imagined the Israelites only desired to appear as well adorned as they could before their God, at the great Feast they were to hold in the Wilder-

ness, and so readily lent them these Jewels and fine Clothes to deck themselves withal; which they hoped would be restored to them again, as soon as the Sacrifice was over.

Ver. 36. *And the LORD gave the People Favour, &c.*] As he had promised, *ch. iii. 21.* and see *ch. xi. 3.*

*So that they lent them such Things as they required.*] Though the Men borrowed as well as the Women (*ch. xi. 3.*) yet the Women are only mentioned, *ch. iii. 23.* because they borrowed most; and the Women and Maidens of Egypt might be the more willing to bestow their Jewels and Ear-rings upon them, that they might woo their Husbands, Children and Relations, to be gone with all Speed.

*And they spoiled the Egyptians.*] God hath a supreme Right to all Things; and there was a just Cause why he should transfer the Right of the Egyptians unto the Israelites. See *ch. xi. 2.* Unto which add this Story, which is told in the *Gemara* of the *Sanhedrin*; that in the Time of Alexander the Great, the Egyptians brought an Action against the Israelites, desiring they might have the Land of Canaan, in Satisfaction for all that they borrowed of them when they went out of Egypt. To which *Gibeab ben Kofan*, who was Advocate for the Jews, replied; That before they made this Demand, they must prove what they alledged, that the Israelites borrowed any Thing of their Ancestors. Unto which the Egyptians thought it sufficient to say, That they found it recorded in their own Books; mentioning this Place. Well then, said the Advocate, look into the same Book, and you will find the Children of Israel lived *four hundred and thirty Years* in Egypt: Pay us for all the Labour and Toil of so many thousand People as you imploy'd all that Time, and we will restore what we borrowed. To which they had not a Word to answer. *Tertullian* mentions such a Controversy, or Plea between the two Nations, *L. ii. advers. Marcion.* where he relates this from an ancient Tradition. See *Mr. Selden, L. vii. de Jure Nat. & Gen. c. 8.* Besides this, it is not impertinent to observe, that the Egyptians were declared Enemies to the Jews: Now it is not unlawful to spoil an Enemy; nor ought this, upon that Account, to be called a Theft. This Reason *Clemens Alexandrinus* joins to the former: See *L. i. Stromat. p. 345, D.* But no Body, I think, hath expressed this in better Words, and more full of Sense, than our famous *Dr. Jackson*, Book x. upon the *Creed*, Chap. 40. where considering God as become the King of this People, in a proper and peculiar Manner, and considering also what unsufferable Wrongs the King and People of Egypt had done unto this People of God, who were now become his peculiar Subjects; or *Proprietary Leiges*, he concludes, that this Fact, even by the Course of Human Law, or Law of Nations, was more justifiable, than Royal Grants of Letters of Mart, or other like Remedies are, against such other Nations as have wrong'd their Subjects, or suffered them to be wrong'd by any under their Command, without Restitution, when they solemnly, or by way of Embassy demanded it. In short, whatsoever the Hebrew Women took from the Egyptians, they took and possessed



possessed by the *Law of Reprisal*; that is, by virtue of a special Warrant, granted by the LORD himself, as he was now become, in special, not only the God of his People, but their King.

Ver. 36. *And the Children of Israel journeyed from Rameses.*] Whether this were a City or a Country, the *Israelites* seem in this Place to have made a general *Rendevouz* (as we now speak) it being well known to them; for they were thereabout first planted, *Gen. xlvii. 11.*

*Unto Succoth.*] This Day being the *fifteenth of Nisan*, they began to keep the Feast of Unleavened Bread at this Place, called *Succoth*, from the *Booths* or *Tents* which were here first erected (no Houses being there) wherein they continued while they lived in the Wilderness; and many preferred them before Houses, when they came to *Canaan*. Whence we read so often such Expressions as these; *To thy Tents, O Israel*; or, *They went every Man to his Tent*.

It is an idle Fancy of *R. Solomon* upon this Place, that they travelled this Day 120 Miles, and that in an Hour, because it is said, *ch. xix. 4.* that God *carried them on Eagles Wings*. Some will have this Place called *Succoth*, because the Cloud of Glory began here first to over-spread them.

*About six hundred thousand on Foot that were Men.*] i. e. Were twenty Years old, and upward; all fit for War.

*Besides Children.*] If we reckon all under twenty Years of Age, with all the Women and old Men, there could not be less than *fifteen hundred thousand Persons*. A vast Increase in the Space of a little more than two hundred Years, from 70 Persons that went down into *Egypt*.

Ver. 38. *And a mixed Multitude went up also with them.*] Some think these were only a Rabble that march'd along with them, imagining they would return at three Days End; which, when they saw they did not, they began to mutiny, and quarrelled with *Moses*, &c. as the Author of *Dibre Hajamin* tells the Story. Others think that many *Israelites* had made Marriages with the *Egyptians* (as some it is plain did, *Lev. xxiv. 10.*) who now accompanied them at their Departure, being loth to leave their Relations. But it is most probable they were Proselytes of the Gate (as the *Jews* call them) who had renounced Idolatry, but were not entered into the Covenant, by being circumcised. See *Selden, L. i. de Synedriis, c. 3.* It is uncertain what Number there was of these; but it appears they were a *Multitude*.

*And Flocks and Herds, and very much Cattle.*] Some of which perhaps belonged to the mixed Multitude: For they among the *Egyptians* that feared the LORD's Word, preserved their Cattle from the Stroke of the Hail, which destroyed all that was in the Field, *ch. ix. 20.*

Ver. 39. *And they baked.*] When they came to *Succoth*.

*Unleavened Cakes, &c.*] The Scripture often mentions such Bread, *Gen. xviii. 6. Numb. xi. 8. 1 Kings xvii. 12. for it was not leavened.* They could not stay till it was leavened, being thrust out in haste as they were preparing it, *ver. 33.* which doth not signify that they put Leaven to

it, when they came to *Succoth* (as *Grotius* understands it) for that was inconsistent with the *Feast of unleavened Bread*, which they were commanded to keep, *ver. 15.* and which it is reasonable to suppose they now observed, as well as killed and eat the Paschal Lamb, *ver. 6, 28.*

*Neither had they prepared themselves any Vi-ctuals.*] This justifies what I observed upon *ver. 15.* that they lived a whole Month upon unleavened Bread, till God sent them Manna to eat.

Ver. 40. *Now the sojourning.*] So the *Hebrew* Word *Moshab* most certainly signifies; not merely dwelling (as the *Vulgar Latin* renders it) but dwelling like Strangers, who are not in their own Country. Thus *Abraham* is said to *sojourn*, *Gen. xx. 1.* and *Isaac* and *Jacob*, *ch. xxviii. 4.* And therefore, whereas the *Roman* Copy of the LXX reads here *κατοίκουσιν*, the *Habitation*, the *Alexandrian* Copy hath *παροίκουσιν*, the *Peregrination* or *Sojourning*, as we well translate it.

*Of the Children of Israel.*] These Words comprehend their Fathers, *Abraham*, *Isaac*, and *Jacob*, as is evident from hence; that otherwise *Israel* himself should not be included in this sojourning, who was the Person that brought them into *Egypt*, and lived there with his Family *seventeen* Years: Nor is any Thing more ordinary in Scripture, than under the Name of the Father to comprehend all his Posterity; and likewise, when the Posterity is only mentioned to intend also their Fathers; there being such a near Union between Parents and Children, that they are considered as one Person, *Deut. xxvi. 5, 9. Judges x. 11, 12. Hosea xii. 4.* and many other Places. And therefore the *Samaritan* Copy here rightly reads, *The Habitation of the Children of Israel, and of their Fathers, &c.* which is not to be taken for a Translation of these Words, but an Interpretation. And so some Copies of the LXX had it, as *St. Austin* observes, anciently; and *Drusus* lately mentions an Edition wherein it was thus paraphrased, *αὐτοὶ καὶ οἱ πατέρες αὐτῶν*, *they and their Fathers*.

*Who dwelt in Egypt.*] Here also the *Samaritan* Copy hath it (as an Explication, no doubt, not a literal Translation) *who dwelt in the Land of Canaan, and in Egypt*. And so the *Vatican* Edition of the LXX. *The Habitation of the Children of Israel, which dwelt in the Land of Egypt, and in Canaan*; which is no late Addition, but was in ancient Copies: for *Aben Ezra* testifies, in his Commentary on this Place, that they thus explained it; *Which dwelt in Egypt, and in other Countries*; as *Drusus* observes, in his *Quæstia per Epistolam* 51.

*Was four hundred Years.*] That is, from the Time of *Abraham's* coming from *Charran* into the Land of *Canaan* (when this *Sojourning* began, till their going out of *Egypt*, was just *four hundred and thirty* Years. For from *Abraham's* coming to sojourn in *Canaan*, to the Birth of *Isaac*, was *twenty five* Years; and *Isaac* was *sixty* Years old when he begat *Jacob*; who was an *hundred and thirty* Years old when he went down into *Egypt*: which Numbers put together, make *two hundred and fifteen* Years: And from his Family's coming into *Egypt*, till their Departure, was just as many more. Which agrees perfectly with what the Apostle saith, That the Promise made



made by God to *Abraham* and his Seed, could not be made void by the Law, which was *four hundred and thirty Years* after, *Galat. iii. 16, 17.* Now the first Promise made to *Abraham* was, when God bad him go to *Canaan*, *Gen. xii. 3.* See *Gen. xv. 13.* There are some indeed that reckon their stay in *Egypt* to have been only *two hundred and ten Years*; and then they took in the *five Years Abraham* stay'd at *Charran*, after he left *Ur* of the *Chaldees*, to make up these *four hundred and thirty Years*: Of which Opinion is *Drusus* in the Place abovementioned. But *Josephus* saith expressly, that they departed out of *Egypt*, *διανόστοις πρὸς τοῖς δεκάπεντε ἑξαυτοῖς ὕστερον*, *Two hundred and fifty Years* after *Jacob* came in- to it, *L. ii. Antiq. c. 5.*

All the Difficulties that have been raised by Commentators in the Exposition of these Words, are avoided by this Interpretation; if we admit, that is, only these two *Synecdoche's* (the Figure of Part for the Whole) first, that under the Name of the *Children of Israel*, is comprehended *Israel* himself, with his Father and Grandfather. And, secondly, that their *sojourning* comprehends the whole Time that this Nation dwelt in a Land that was not theirs; half of which Time, at least, was spent in *Egypt*. See *Guliel. Vorstius*, in his Notes upon *Tzemach David*, p. 200, & 205. *Ludov. Cappellus Chron. Sacra*, p. 135. But especially our most learned Primate *Usher*, *Chron. Sacr. c. 8.* where he largely confutes the contrary Opinion; which, if any one desire to see defended, I know none that hath done it better than *Gerhardus J. Vossius*, in his *Isagoge Chronologica Dissert. vii. c. 1. &c.* where he fairly represents the Arguments on both sides; but inclines himself to think the *Children of Israel* dwelt 430 Years in *Egypt*; and endeavours to answer those who assert that Interpretation which I have given, *cap. xii.* But acknowledges ingenuously (*cap. vi.*) that it is the Sense, not only of the ancient *Jews*, but of the ancient Christians (such as *Eusebius*, *Epiphanius*, and *St. Chrysostom* among the *Greeks*, and *St. Hierom*, *St. Austin*, &c. among the *Latins*) and of a vast Number of later Writers.

*Ver. 41. And it came to pass, at the End of the four hundred and thirty Years.*] These Years (says *St. Hierom* in *Galat. iii.*) are to be computed, *ab eo tempore, quo Deus ad Abrahamum locutus est*, &c. from the Time when God said to *Abraham*, *In thy Seed shall all Nations be blessed*, i. e. when he went first to *Canaan*.

*Even the self-same Day it came to pass.*] They all went out on one Day; or, they went out that very Day *four hundred and thirty Years* after *Abraham* came to *Canaan*. So faithful was God in his Promise to his faithful Servant.

*That all the Hosts of the LORD, &c.*] So they are called, for the *LORD* was become their King (as I observed, *ch. iii. 10.*) and now led them forth as their Captain-General. And this Word *Hosts* imports that they went out not confusedly, but in good Order; (see *ch. xiii. 18.*) which is the more wonderful, there being such a vast Number of them (*ver. 37, 38.*) that one would think they could not so soon get together, especially in any order. But *Josephus* hath well resolved this: That *Moses*, having notice of God's Intentions

some Days before (see *ver. 1.*) had disposed them for their Departure, *καὶ διατάξας εἰς περὶελας*, and distributing them into several Companies, had appointed them the Place of general Rendezvous, as we now speak: Or at least directed who should march first, and what order they should observe, that they might not hinder one another in their March.

*Ver. 42. It is a Night to be much observed.*] In the *Hebrew* (as the *Margin* notes) *a Night of Observations*. That is, a very remarkable Night; or a Night in which there were many Precepts to be observed, as some will have it. Or, as *Conradus Pellicanus*, a Night in which the *LORD*, after a special Manner, watched over the *Children of Israel*. For which reason the *Jews* expect their *Messiah* to come in this Night; foolishly imagining he will then find them all most ready to follow him to *Jerusalem*. For they have now corrupted an ancient Tradition, which (I observed before, *ver. 6.*) was remarkably fulfilled in our Saviour's Suffering that very Evening, when the Paschal Lamb was killed, and the *Children of Israel* redeemed from the *Egyptian* Bondage.

*Unto the LORD.*] In honour of him, who had graciously begun to fulfil his Promise made to their Fore-fathers, *ch. vi. 2, 3, 4.*

*This is that Night of the LORD, &c.*] Which God hath commanded to be observed, because they came out at that Season (*Deut. xvi. 6.*) under his Conduct from the *Egyptian* Bondage. Or, it may be called *that Night of the LORD*, because his Power, and Mercy, and Faithfulness to his Promises, so signally appeared that Night.

*Ver. 43. And the LORD said unto Moses and Aaron.*] At the same Time, I suppose, that he instituted the Passover (*ver. 1.*) he added this Caution about it.

*This is the Ordinance of the Passover.*] A further Rule to be observed at this Feast.

*There shall no Stranger eat thereof.*] Several of the *Jewish* Doctors, by the *Son of a Stranger*, understand an Apostate from the Religion of *Israel*, to strange Worship, i. e. Idolatry; as *Mr. Selden* observes, *L. i. de Synedr. c. 12. p. 479.* But it is not to be so restrained, as appears from the next Verse, which is a further Explication of this; wherein he ordains, that no Man who did not embrace their Faith and Religion, should eat of the Passover, tho' he was a Proselyte so far, as to be permitted to live among them. For this being a Commemoration of the great Deliverance bestowed upon the *Israelites*, none but they were to partake of it, unless they would be circumcised, and thereby come into the Covenant made with *Abraham*, which gave them a Title to all the Privileges of his Children; and obliged them, as well as the natural *Israelites*, to give publick Thanks for this Work of their Redemption from *Egyptian* Bondage; to worship and serve their God according as he directed.

*Ver. 44. And every Man-servant that is bought for Money.*] As many were in those Times and Countries; who became their Masters proper Goods, as much as their Cattle.

When



*When thou hast circumcised him, then shall he eat thereof.]* He was not to be circumcised against his Will; but if he refused, after a Year's Trial (as *Maimonides* expounds it) to receive Circumcision, his Master was to sell him again. For it is very unreasonable to think, that he was to be compell'd to be circumcised, as those *Hebrew* Doctors seem to understand it, who say, *That both Master and Servant were forbid to eat of it, till the Servant was circumcised.* See *Selden*, L. ii. *de Synedr.* c. 1. where he shows at large, that, according to the *Hebrew* Doctors, no Man was to be admitted a Profelyte, to partake of the Paschal Lamb, unless his whole Family was circumcised with him, both Children and Servants.

Ver. 45. *A Foreigner.]* The *Hebrew* Word *Toshab* literally signifies a *Dweller* or *Inhabitant*; by which Name those pious *Gentiles* were called who renounced Idolatry, though they did not embrace the *Jewish* Religion, because they were permitted to settle among them, and dwell in their Country, which was not allowed to other Foreigners, who continued Idolaters. See *Selden*, L. ii. *de Jure N. & G.* c. 3. & c. 5. where he observes, *Maimonides* makes this Exception, That no such Persons might dwell in *Jerusalem*, because of the singular Holiness of that City; but any where else they might, without the Profession of Judaism.

*And no hired Servant.]* Some of them were Servants to the *Jews*, and so dwelt in the same House with them; and were called *Hirelings*, when they bound themselves to serve their Masters for three Years; as the *Jews* gather from *Isa.* xvi. 14.

Ver. 46. *In one House shall it be eaten, &c.]* In the first Night wherein this Sacrifice was slain they were enjoined not to stir out of Doors, *ver.* 22. and therefore not to carry forth ought of the *Flesh* abroad into another House. Besides they were in such haste, that they had no Time to send Messengers from one House to another; which *Maimonides* makes the Ground of this Precept, *More Nevoch.* P. iii. c. 46. In after-times also, that Law being in force (*ver.* 4.) that lesser Households, who had not Company enough to eat the Lamb up, should join with some other; it is here explained, that, for maintenance of friendly Society, they should not divide the Lamb, and carry half of it to another House, but all meet together in one, and feast upon it. Which the antient Fathers looked upon as a Figure of the Unity of the Church of Christ.

This seems to be the most natural Interpretation, that it should be eaten under one Roof. But *R. Simeon* saith, That God only bound them to eat in one Company or Society, not in two; but it was lawful for that Family or Society to eat it in two Places, if they pleased, *Halicoth Olam*, P. iv. *Seet.* 3.

*Neither shall ye break a Bone thereof.]* The *Jews* fancy, this Law doth not speak of the lesser Bones; but only of those in which there was some Marrow. So *Maimonides* in his Treatise on this Subject, C. 10. *Seet.* 1. And indeed, being eaten in haste, they could not have Time to break the Bones, and suck out

the Marrow; which in the Place before-named (in his *More Nevochim*) he makes the Foundation of this Precept; which was exactly fulfilled in the true Paschal Lamb; of which this was a Figure, when he was offered for us, as *St. John* observes, *ch.* xix. 33, 36.

Ver. 47. *All the Congregation of Israel shall keep it.]* Women and Children, as well as Men. In after-times indeed, only Men were bound to come up at the three Feasts, *ch.* xxiii. 17. *ch.* xxxiv. 23. *Deut.* xvi. 16. But devout People were wont to carry up their Wives and Children with them, as appears by *Elkanah*, 1 *Sam.* i. 3, 4. and by *Joseph*, who went up with the blessed Virgin, *Luke* ii. 41. And that Place in *Samuel* informs us, that their Sons and Daughters did eat of the Sacrifice.

Ver. 48. *When a Stranger shall sojourn with thee, and will keep the Passover, &c.]* See *ver.* 43, 44.

*No uncircumcised Person shall eat thereof.]* Which is the Reason, some have thought, why they observed no Passover, as far as we can find, after that in the very next Year that followed their coming out of *Egypt*; because they were generally uncircumcised. But this seems to relate to Men of another Nation; who, though they were not admitted to eat of the Lamb, unless they received Circumcision; yet having renounced Idolatry, the *Jews* say they might eat of the unleavened Bread, and of the bitter Herbs.

Ver. 49. *One Law shall be to him that is home-born, &c.]* Nothing could be more equal than this, that no Man should enjoy this Privilege, who was not of their Religion; but whosoever embraced it should partake of the same Benefits.

Ver. 50. *Thus did all the Children of Israel.]* They kept this Passover; and afterwards another, by a special Direction, *Numb.* ix. but afterward, during their stay in the Wilderness, they seem to have omitted it; because they omitted Circumcision, without which (*ver.* 48.) they were not capable to partake of it.

*As the LORD commanded Moses and Aaron, so did they.]* Observed it according to all the Rites here enjoined; though in future Ages several of them were omitted, as peculiar to this Time.

Ver. 51. *And it came to pass the self-same Day, &c.]* On the Day after they celebrated the Passover, they began their March out of *Egypt*. Which was a Thing so notorious, that the Memory of it was preserv'd in Nations far distant from them, tho' the Story was much corrupted, for want of the Knowledge of these sacred Records. For *Strabo* mentions it, (to name no more) but saith the Report was, that the *Jews* were descended from the *Egyptians* (which might be believed by Strangers, because they dwelt so long in that Country) and that *Moses* was an *Egyptian* Priest, who had a certain part of that Country; but being dissatisfied with the present State of Things, forsook it, and many Worshipers of God (*πολλοὶ τριῶν-της τοῦ θεοῦ*) followed him. For he affirmed and taught that the *Egyptians* had not right Conceptions, who likened God to wild Beasts and Cattle:



Cattle: Nor did the *Africans* or *Greeks* conceive of him better, who represented him like to Men: *ἐν γὰρ ἐν τῷ τοῦ μόνου θεοῦ τὸ πρῶτον ἡμεῖς ἀπαύλας* *καὶ γὰρ καὶ ἀλάτταν ὃ καλεῖται ἔσθον καὶ κόσμον.* For there is but this one only God, that which comprehends us all, and the Earth and the Sea, which we call Heaven, and the World, &c. In which Words he makes *Moses* not so foolish as the *Egyptians* and other Nations, but attributes a senseless Opinion to him (that the World, which we see, is God) if this be the right reading of his Words. But I rather think the Place is corrupted, and it should be, *ἐς ἑτοῦ μόνου θεοῦ ὃ ποιῶν τὸ πρῶτον ἡμεῖς, &c.* For this is *Moses's* true Opinion, with which he begins his Books, that he only is God, who made the Heaven and the Earth. And this perfectly agrees with what follows in *Strabo*, That no Image can be made of this God, and therefore a Temple without any Image must be erected to him, &c. Which is not true, if we take the visible World to be God; for the Image of the Heaven and the Earth may be made, as well as of a Man or a Beast. However, it is true which he adds, That *Moses* persuaded many good Men, and brought them into that Country, where *Jerusalem* is the chief City; where they lived a long time happily, *δικαιοπραγῶντες καὶ θεοσεβεῖς ὡς ἀληθῶς ὄντες*, doing justly, and being sincerely religious. Which is a notable Testimony from a Pagan, to be noted *aureis literis*, with Letters of Gold, as *Casaubon* speaks, in his *Annotations* on this Place, L. xvi. p. 760, 761.

CHAP. XIII.

Ver. 1. **A**ND the LORD spake unto *Moses*, saying.] After they came to *Succoth*; where I suppose the *SCHECHINAH* appeared to him, as it had done in *Midian* and in *Egypt*, to direct him in his Conduct.

Ver. 2. Sanctify unto me the First-born.] Separate, or set apart, from common Uses, for I appropriate them to my self, as it follows in the end of the Verse. This Word (*Sanctify*) as our Mr. *Mede* observes, signifies differently in several Conjugations. Sometimes it signifies to devote, and consecrate to the Service of God; and sometimes to use a thing as holy, being already devoted to him. And thus he reconciles this Place, where he bids him sanctify all the First-born, (i. e. look upon them as Things separated to his own Use, and therefore not to be used by them) with another Place, *Lev. xxvii. 26.* where he saith, concerning the First-born, *No Man shall sanctify it, it is the LORD's*; i. e. the LORD hath already set it apart to himself, and therefore no Man is to consecrate that again which God hath already consecrated, that is, taken for his own. See L. ii. de *Sanctuario Dei*, p. 552.

First-born.] There were two sorts of First-born. Some who were the First-born of the Father, called the beginning of his Strength, *Deut. xxi. 17.* The other, the First-born of the Mother, which are called here, *whatsoever openeth the Womb.* The *Hebrews* make a great difference between these two; and say, That to the former sort belong the Prerogatives, both of

having the Inheritance of his Father, and also the Priesthood: but to the latter only belongs one of these Prerogatives, viz. the Priesthood. And they gather it from this very Place, *Whatsoever openeth the Womb* (which is the First-born of the Mother) is mine; i. e. shall be employed in my Service. But instead of these, God took the *Levites* to attend upon him, *Numb. iii. 12.* After which, the First-born were to be redeemed at a certain Rate, which was part of the Priest's Maintenance, *Numb. xviii. 15, 16.* See *Selden de Successionibus, ad Leg. Hebr. c. 7.*

Among the Children of Israel.] Whom this Precept concerned peculiarly, but no other People. Therefore the *Jews* say, that if one of them and a *Gentile* had any Beast in common between them, the First-born was free (as their Phrase is) because it is here said, *among the Children of Israel*, not the *Gentiles.* See *Buxtorf. Synag. Jud. c. 38.*

Both of Man and Beast.] As is further directed and explained, *ver. 12, 13.*

It is mine.] And therefore was to be offered to God, if it were a Male of any Beast; only an Ass was to be redeemed, *ch. xxxiv. 19, 20.* God intended by this Law to teach them (saith *R. Levi Barzelonita*) that the whole World was his, and that Men had nothing in it, but by his gracious Grant; who challenged the First-born of every thing to himself, because all was his. For the First-born Male was dearer to a Man, saith he, than the Apple of his Eye (as no doubt he was) yet he was bound to consecrate him to God. But the plainest Reason of this Law was to put them in mind of God's miraculous Providence, in sparing their First-born, when those of the *Egyptians* were all killed. To which the *Jewish* Doctors add a more antient Right God had to them; being the Persons who sacrificed to God, before Priests were ordained by the Law of *Moses.* So *Onkelos* takes the young Men, *ch. xxiv. 5.* to have been the First-born; and the Priests mentioned, *ch. xix. 22.* (*Aben Ezra* also, upon *Numb. xvi. 1.* saith the same) the Truth of which I shall examine there.

Ver. 3. And *Moses* said unto the People.] God seems to have commanded *Moses*, at the same time he gave this Precept, to repeat here at *Succoth* what he had said to them in *Egypt*, concerning the Observation of the Passover, and of the Feast of unleavened Bread; it being of great moment to have the Benefits hereby commemorated in perpetual remembrance.

Remember this Day, &c.] Which was the first Day of unleavened Bread, commanded to be kept holy, *ch. xii. 16.*

For by strength of Hand the LORD brought you out.] That is, by a miraculous Power; which constrained *Pharaoh* to let you go, much against his Will. So God promised at his first Appearance to *Moses*, *ch. iii. 19.*

There shall no leavened Bread be eaten.] Unleavened Bread was to be eaten on the Passover Night, and afterwards no leavened Bread. See *ch. xii. 15, &c.* where this is represented as the Sense of the *Jews*: But the sixth and seventh Verse following seem to say otherwise.

Ver. 4. This Day came ye out.] In the Morning of this Day they began their March.



*In the Month of Abib.]* This Word *Abib* signifies an *Ear of Corn*; for then Barley began to ear. The *Syriac* Word *bababa* hath something of its Sound, which signifies a *Flower*: And so they here translate it, *The Month of Flowers*. Whence *Macarius* saith, God brought *Israel* out of *Egypt*, ἐν τῷ μῖνι τῶν ἀνθῶν, in the Month of Flowers, when the pleasant Spring first appeared. See *ch. xxiii. 15*.

*Ver. 5. And it shall be when the LORD shall bring thee into the Land, &c.]* From hence they conclude this Precept did not oblige them in the Wilderness; but it was by a special Direction and Command that they observed it the Year after this, *Numb. ix. 1, 2, &c.* See *ch. xii. 25, 50*. In confirmation of which, *Deut. xii. 1*. is alledged, where he begins to recapitulate all the Laws they were to observe in *Canaan*; among which this is one, *ch. xii. 5, 6*. Yet this alone would not have been sufficient to prove this (for he might be thought now only to reinforce his Laws, at their Entrance into *Canaan*) if he had not added, *ver. 8. Ye shall not do after all the Things you do here this Day, &c.* Which supposes, that in the unsettled Condition wherein they were in the Wilderness, they had not kept themselves to all those Rules which follow, and had been formerly delivered.

*Which he swore unto thy Fathers to give thee, &c.] Gen. xv. 18, 19, &c.*

*Ye shall keep this Service in this Month.]* Both the Passover, and Feast of Unleavened Bread, *ch. xii. 25*.

*Ver. 6. Seven Days thou shalt eat unleavened Bread.]* This seems to confute what the *Jews* say, that they were not bound to eat unleavened Bread, but only when they ate the Passover. See *ch. xii. 15*.

*And in the seventh Day shall be a Feast unto the LORD.]* As the first Day was holy (*ver. 3*.) so was the last, (*ch. xii. 16*.) that they might not fail in their Gratitude for so great a Benefit, as they now commemorated.

*Ver. 7. Unleavened Bread shall be eaten seven Days.]* This seems still to make the Injunction plainer, that for seven Days together they should eat unleavened Bread. Which is so often repeated, because this made them sensible, more than any thing else, of the wonderful Hand of God in bringing them out of *Egypt*; which was so sudden and hasty, that they had not time to bake the Dough they had prepared, nor so much as put Leaven to it, *ch. xii. 39*.

*There shall no leavened Bread be seen with thee.]* From whence the *Jews* conclude, That not only all such Bread is to be carefully sought for, and thrown out of their Houses, but all their Vessels that have been used the Year before thoroughly scoured; lest any thing should remain in them, that might give a tincture of Acidity to the Bread that might be made in them. In which Work they spend some Days before the Passover, as *Buxtorf* observes in his *Synag. Jud. c. 17*.

*Neither shall there be Leaven seen with thee, &c.]* For which Cause, as he there observes, they abstain, all the time of this Feast, from all such Things as may possibly have some Leaven in them. As from *Honey* and *Sugar*, which are often adulterated with Flower, &c.

*Ver. 8. And thou shalt shew thy Son in that Day, &c.]* That is, on the first Day of Unleavened Bread it was to be a part of their Religion to instruct their Children in the meaning of their Killing the Lamb, and their Abstinence from Leaven. This the *Jewish* Doctors make one of the *DCXIII*. Precepts, that Parents should tell the whole Story of their going out of *Egypt* on the fifteenth Day of *Nisan*; when every one, according to his Ability, was bound in his own Language to bless and praise the Name of God for all his Miracles, which he wrought for them. They are the Words of *R. Levi* of *Barcelona*.

*Ver. 9. And it shall be for a Sign unto thee.]* These seem to be still the Words, that the Parents were to say to their Children upon the Festivals; whereby they taught them to look upon this Observation as a Token or Memorial of what God had done for their Forefathers, when he brought them out of *Egypt*.

*Upon thy Hand, and for a Memorial between thine Eyes.]* To make thee as sensible of God's Goodness, as of that which thou hast in thy Hand; or of a Thing that is continually before thine Eyes. The *Jewish* Superstition about their *Phylacteries* took its rise from hence, but without any good ground; it being evident he speaks not of tying Parchments, or any thing else, about their Wrists, &c. but of teaching their Children the meaning of their Holy Rites. And so some of themselves have expounded it; particularly the forementioned *R. Levi* of *Barcelona*, who gives this Reason why such abundant Care was taken to have these Things remembered; *Because, saith he, this is the Foundation of our Law and of our Religion: For which Cause, in all our Blessings and Prayers, we commemorate our coming out of Egypt; because it is a Sign to us, and a perfect Demonstration of the Creation of the World, and that our Lord God is the Author of all Creatures, and doth what he pleases, &c. For who but he could change the Course of Nature, and work such great and unheard of Signs as he did? This is sufficient to confute those that deny the Creation of the World, and to establish us in the Belief of God most blessed; and to persuade both that there is a Providence, and that his Power extends to all Things, both in general and particular.* So he. See *ver. 16*.

*That the LORD's Law may be in thy Mouth.]* That their Children might be able to declare to their Posterity the Law of the LORD about these Matters.

*For with a strong Hand hath the LORD brought thee out of Egypt.]* By slaying all their First-born in one Night. See *ch. iii. 19*.

*Ver. 10. Thou shalt therefore keep this Ordinance.]* Of the Passover, and of the Feast of Unleavened Bread.

*In this Season from Year to Year.]* On the fourteenth, and the seven following Days of the first Month.

*Ver. 11. And it shall be, when the LORD shall bring thee into the Land of the Canaanites, &c.]* Under the Name of *Canaanites* he comprehends all the rest of the seven Nations. And these Words seem to import, that the Law of the First-born was not to take place till they came



came into the Promised Land. Yet we find *Numb. iii. 12, 13.* that God demanded all the *First-born* of them, though he took the *Levites* in their stead: And both being numbered, and there being *two hundred seventy three* First-born Males more than there were *Levites* (*ver. 41, 42, 43.*) he required them to be redeemed at *five* Shekels apiece, and the Money to be given to the Priests, *ver. 46, 47, 48.* But perhaps after this, the Law was not observed till they came to *Canaan.*

*Which he sware unto thy Fathers, &c.]* See *ver. 5.*

*Ver. 12. That thou shalt set apart unto the LORD all that openeth the Matrix.]* Here he shows what he means by that *Sanctification* of the First-born, which was mentioned *ver. 2.* and for what End and Reason this was ordained. For that which is called *Sanctifying* there, is here called *setting apart*, or separating it from the rest of that kind of Creatures for another Use, *viz.* to be sacrificed to the LORD: For the Word *beevarta*, which we translate *set apart*, is in the *Hebrew*, *make to pass over*; which is explained *ch. xxii. 30. Thou shalt give it unto me, viz.* to be offered at the Altar.

*The Males.]* The *First-born* are only mentioned, *ver. 2.* but here it is explained to signify only the Males. If a Female came first, and afterward a Male, that Male was not devoted unto God, because it did not open the Womb, a Female coming before it.

*Shall be the LORD's.]* And therefore *set apart* from common Uses, to be employ'd in his Service; that is, every firstling Male of a *Cow*, *Sheep* or *Goat*, was to be offered in Sacrifice; and the Blood being sprinkled on the Altar, the Flesh of them was given to the Priests. See *Numb. xviii. 17, 18.* where what is here briefly delivered, is there more largely explained.

*Ver. 13. And every Firstling of an Ass.]* There was the same Reason for *Horses* and *Camels*; but an *Ass* is only mentioned, because abundance of *Asses* were bred in *Judea*; where there were few *Horses* or *Camels*. And therefore *Numb. xviii. 15.* it is said in general, *The Firstlings of unclean Beasts thou shalt redeem.*

*Thou shalt redeem with a Lamb.]* Which was to be sacrificed to God. If a Man had not a Lamb, he was to give the Price of one. And because all Lambs were not of an equal Price (some being worth more than others) the *Rabbins* say that a *good Eye*, i. e. a liberal Man, gave a Shekel, an *evil Eye* half as much, and a *middle Sort* of Men gave three Quarters. It was to be redeemed also within *thirty Days*.

*If thou wilt not redeem it, then thou shalt break (or cut off) its Neck.]* It was to die one way or other, and not to be employ'd in common Use; but thus to be disposed of, if they would not give a Lamb, or its Value, in Exchange for it; which Men might sometimes be unwilling to do, because *Asses* being so plentiful in that Country, they might not be worth so much as a Lamb. It is no improbable Conjecture of Mr. *Selden*, that from this Law of redeeming *Asses*, the *Gentiles* took up a Fancy, which was common among them, that the *Jews* worshipped an *Ass's* Head. See *L. ii. de Jure Nat. & Gent. c. 1.*

Which was one of their Calumnies also of Christians (whom they took to be the same with the *Jews*) as we read in *Minutius Felix*, *Tertullian* and others.

*All the First-born of Man among thy Children shalt thou redeem.]* See *ver. 11.* Humane Sacrifices were not acceptable to God. For though he once commanded *Abraham* to offer his Son, yet it was not actually done; and here he declares he did not approve of such Sacrifices, by commanding them not to offer their First-born to him, as they did the Firstlings of clean Beasts, but to redeem them. For the Way of the *Gentile* World, even in those Days, was to offer their Children to *Moloch*, as appears from *Lev. xx. 2.* where he orders him to be put to Death, who gives any of his Seed to *Moloch*. The very same Phrase which is used (as I observed *ver. 12.*) concerning sacrificing the Firstlings of their Oxen, &c. And in *Lev. xviii. 21.* he uses both Phrases, saying, *Thou shalt not give any of thy Seed to pass through to Moloch, or to pass over to Moloch.* The very same Word, which we here translate, *ver. 13. set apart.* And it was but necessary to give such Precepts; for, notwithstanding these Prohibitions, the *Israelites* fell into this barbarous Way of Worship, as we read *Psal. cvi. 37, 38.*

Now this Redemption of their First-born was not long after ordered by God himself, who took the *Levites* instead of them (as we read *Numb. iii.*) where a certain Sum of Money was paid for all the rest of the First-born, that were above the Number of the *Levites*; which Sum they, who were born after that Time, paid to the Priest.

Nor was this a Thing unknown to the *Gentiles*. For *Paulus Venetus* saith, *L. i. c. 45.* that the Inhabitants of that Region in *India*, called *Tanguth*, redeemed their Sons with a Ram, which they offered after the Manner of the *Hebrews*; which makes it probable that this Law of *Moses* had reached them, there being several Remainers of the *Hebrew* Language upon those Coasts; as *Huetius* observes in his *Demonstr. Evang. Propos. iv. c. 6.*

*Ver. 14. When thy Son asketh thee in time to come, What is this?] Desires to know the Meaning of this; or whence this Custom of offering or redeeming the First-born Males is derived.*

*That thou shalt say unto him.]* Great Care was taken for the Instruction of Children in the Rites of their Religion; it appears by this, and by *ver. 8.* where they are commanded to teach them the Reason of eating unleavened Bread, as here of their consecrating the First-born.

*That by Strength of Hand, &c.]* See *ch. iii. 19.*

*Ver. 15. And it came to pass, when Pharaoh would hardly let us go.]* Obstinate persisted in his Resolutions to keep us in Slavery, or hardened his Heart (as it may be translated by adding the Word *libbo*) against all the Monitions which had been given him, and the Plagues inflicted on him.

*That the LORD slew all the First-born in the Land of Egypt, &c.]* Which struck such a Terror into him, that immediately he dismissed us, *ch. xii. 30, 31, &c.*



*Therefore I sacrifice unto the LORD all that openeth the Womb, &c.]* Because when he slew all their First-born, he spared ours, *ch. xii. 13, 23, 27.*

*Ver. 16. And it shall be for a Token upon thine Hand.]* By this Means there was a perpetual Remembrance preserved, of God's gracious Deliverance of them, when the First-born of *Egypt* were slain: For nothing else can be meant by these Words, but that they should endeavour, by consecrating their First-born, to keep that Divine Benefit in mind as carefully as if they had put a Sign upon their Hand, or bound it upon their Forehead before their Eyes, to help their Memory. For it is a plain Allusion to those, who having frail Memories, are wont to tie a Thread, or some such Thing, upon their Finger, that they may not forget what they desire to remember; that which is upon their Hand being continually in view, and so not easily forgotten.

*And for Frontlets between thine Eyes.]* Whatsoever be the Original of the Hebrew Word *Totaphot*, which we translate *Frontlets*, it is certain it signifies no more than *Zicaron* in the ninth Verse; a Memorial, or Monument, as the *Vulgar* translates it. And so *Aben Ezra* expounds it, *ke nu Zicaron*, as it were a Memorial, and that *immoveable*, as the *LXX* take it. Yet from hence the *Talmudists* have extracted their *Phylacteries* (or Pieces of Parchment, wherein this and other Texts were written) which they fancied were a Kind of *Amulets* to defend them from Dangers: For so they are said to be in the *Gemara Schabbath*, and therefore used in their Prayers, to drive away evil Spirits, as *J. Braunius*, and many others have observed. I shall only note further, that this Word is found but three times in the Law, and yet the *Vulgar* translates it three several Ways; which shows how little the Original of it is understood, though the Sense of it is plain and certain. See *Petitus*, his *Var. Lectiones*, c. 20.

*For by Strength of Hand the LORD brought us out of Egypt.]* This hath been often mentioned in this very Chapter (*ver. 3, 9, 14.*) and now here repeated again, to make them very sensible, both that they owed their Deliverance entirely to God, and that nothing was too hard for him to accomplish.

*Ver. 17. God led them not through the Way of the Land of the Philistines, &c.]* That was the nearest Way from *Egypt* to *Canaan*, by the *Mediterranean*, to the River of *Egypt* (as the Scripture calls it) and so to *Azotus* and *Gaza*; which was a Journey of not above three Days, as *Philo* says; others say of ten. But certainly it was no great way; for the Sons of *Jacob* went it often to and fro, *Gen. xlii, xliii, &c.*

*Lest peradventure the People repent when they see War, &c.]* The *Philistines* being a very warlike People, would, in all likelihood, have opposed their Passage; and God knew the Temper of the *Israelites* to be so timorous, that they would run away, and rather return to *Egypt*, than fight their Way to *Canaan*. For all People grow cowardly by being kept long in Slavery, which breaks their Spirits, and sinks them as low as their Condition. They fought indeed about forty Days after this with *Amalek*; but it was only

one Battle, and then they were provided with Arms (which they had not now) from the *Egyptians*, whom they found dead on the Seashore. But their base Temper appeared too plainly the next Year, when they heard the Report of the Spies concerning the Inhabitants of *Canaan*; which put the whole Congregation into a Fit of Despair, and made them think of returning to *Egypt*, *Numb. xiv. 1, 2, &c.*

*Ver. 18. But God led the People about.* The Pillar of Cloud mention'd *ver. 21.* in which the LORD was, conducted them in a Way farther about.

*Through the Way of the Wilderness.]* He led them to the right Hand toward the Red-sea, and the Desart of *Arabia*.

*Of the Red-sea.]* See *ch. x. 19.*

*And the Children of Israel went up barnessed.]* Or in military Order: For though it is not likely the *Egyptians* suffered them to have any Arms, yet they did not go away tumultuously, like Fugitives, but march'd like Soldiers, in good Order; and, as in our Margin it is translated, *five in a Rank*: Which is the Interpretation of *Theodotion* anciently, and of *Montanus*, and others lately. But *Hottinger* translates it, *in the Form of an Army*: For the *Arabic* Word *Chamis* (from whence it is likely comes the Word *Chamuschim* here used) signifies *exercitus πενταμεσης*, an Army consisting of five Parts; which are the Front, the main Battle, the right Wing and the left, and the Rear; *Smegma Orient. p. 71.* And so *David Chytraeus* long before him, *quinque agminibus*, in five Bodies, as we now speak. But the Interpretation of *Aben Ezra* seems to be the most proper of all others, who simply expounds it, *girt about their Loins*, i. e. expedite or ready, as *Onkelos* expresses it: For the Hebrew Word *Chomasch*, signifying those Parts that are under the five small Ribs, about which Men were wont to be girt, when they went to fight or to travel; this Word may well be render'd *εὐζωτοι*, *well girt*, as the *LXX* translate it, *Josh. i. 14. iv. 13.* Here indeed they translate it, *πέμνη δὲ γενεᾶ ἀνέβησαν*, *they went up in the fifth Generation* (which *St. Austin* follows) taking *Jacob* for the first, *Levi* the second, *Coath* the third, *Amram* the fourth, and *Moses* the fifth. But as this Exposition doth not agree with the Hebrew Word, which doth not signify the *Fifth*, but *in fives*; so it cannot be said of the Children of *Israel* in general; for all the Tribes were not yet come to the *fifth Generation*. Our *Nic. Fuller* hath a learned Discourse upon this Word, in his *Miscellan. L. v. c. 2.*

*Ver. 19. And Moses took the Bones of Joseph with him.]* And of the rest of the Patriarchs, it is very probable; see *Gen. l. 25.* To which add, that the *Jews* say, every Tribe took Care of the Body of the Founder of their Family. Which is far more likely, than the Story which the Author of *The Life and Death of Moses* tells, that he carried *Joseph's* Coffin out of *Egypt* upon his own Shoulders; it being more probable that some of that Tribe undertook the Care of it. That it was buried in the Bottom of *Nile*, is not affirmed only by him, but by *Jonathan*; though others say in the Banks of *Nile*: And they seem all to have it out of the *Talmud*; where in the *Gemara*



of the Title *Sota*, c. i. *Seet.* 47. they say the Egyptians themselves buried their Relations in the Nile; to make the Waters prosperous; and tell a vain Story, how a Woman called *Serach*, told *Moses* where the Body was, when he was at a loss where to find it, after he had searched for it three Days (as the forenamed Author tells the Tale, while the Jews were borrowing Jewels of Gold and Silver of the Egyptians) and that he called it up from thence, throwing (as he adds) the ineffable Name into the River; which brought it up presently, though in a leaden, or as others say, a marble Coffin.

For he had straitly sworn the Children of Israel, saying, &c.] See *Gen.* i. 25. From whence *Gaulmin*, L. ii. c. 2. *Annot. in Vit. Mos.* not improbably conjectures, that the Custom was derived of carrying the Ashes of their Ancestors into their own Country, first by *Hercules* among the Greeks, and long before by the Egyptians and Chaldeans; whom the Arabians, as he shows, imitated in following Ages.

Ver. 20. And they took their Journey from Succoth.] They stayed but one Day at Succoth (as *Jac. Capellus* supposes) where *Moses* gave the foregoing Directions to them: And, upon the 16th of Nisan, they marched to Ethan.

And encamped in Ephraim.] So called, he thinks, because the Way here was very rugged and craggy.

In the Edge of the Wilderness.] Next to the Red Sea, called the Wilderness of Skur, ch. xv. 22.

Ver. 21. And the LORD went before them.] By the LORD we are here to understand the SCHECHINAH, or Divine Majesty, which appeared to *Moses* in the Bush, ch. iii. 2. when he gave him Commission to bring his People out of Egypt, and directed him all along in his Embassy to Pharaoh, and his Treaty with him, ch. vi. 1, &c. and now appeared in a glorious Cloud to conduct them, and assure them that he would take care of them. For this Cloud was a Symbol of his gracious Presence with them, and special Providence over them: It being an Emanation from him (saith *R. Levi ben Gerson*) which was a Sign (as others of the Jews speak) that God was Night and Day with them, to keep them from all Evil. To which the Prophets allude, *Isa.* lii. 12. *Micah* ii. 13. And though his going before them be not mentioned before this Time, yet it is most likely he appeared in this Cloud as their Conductor from their first coming out of Egypt, and led them to Succoth, and then to Ethan; as he did afterward to their Stations, *Numb.* x. 11, 12, &c. Which doth not signify that God himself moved from Place to Place (for he is always every where) but this Cloud was moved by him from whom it came, as a Token that he was present, by his special Favour, Care and Providence, wheresoever it went.

By Day in the Pillar of a Cloud.] It appeared from Heaven, I suppose, in the Form of a great long Pillar; which below spread it self abroad, and covered the whole Host of Israel. For it is certain, it was not only their Guide, to lead them the Way (as it here follows) but also was a Covering to them, whereby they were assured of the Divine Protection. For so we are informed,

*Numb.* x. 34. xiv. 14. *Psal.* cv. 39. *1 Cor.* x. 1. And I can see no reason to think these were different Clouds, since one and the same would serve both Purposes.

And by Night in a Pillar of Fire.] The same Pillar appeared in the Night like Fire, which in the Day was like a Cloud. The Reason of which follows:

To give them Light.] That they might be able (as the next Words tell us) to travel by Night, as well as by Day. Which made the *Psalmist* say, he went before them all the Night with the Light of Fire, lxxviii. 14. This flaming Light I take to have been a glorious Appearance of Angels from the SCHECHINAH; for they always attend upon the Divine Majesty, who maketh his Angels Spirits, his Ministers a flaming Fire, *Psal.* civ. 4. Some fancy there were two distinct Pillars, as these Words, and the next Verse, seem to import: But it is plain, by other Places, it was but one and the same Pillar, which had these different Appearances. See the next Chapter, xiv. 19, 24. *Deut.* i. 33. Therefore *Salvian* rightly describes it, L. i. de *Gubern. Dei*, where he calls it, *Mobilem columnam nubilam die, igneam nocte, congruas colorum diversitates pro temporum diversitate sumentem; sc. ut & diei lucem lutea obscuritate distingueret, & caliginem noctis flammeo splendore claritatis radiaret.* And see *Greg. Nyssen*, de *Vita Mosi*, p. 175.

Now that the SCHECHINAH, or the Glory of God, was in this Cloud, appears from hence; that it was the same Cloud which afterwards rested upon the Tabernacle, as soon as it was set up, and is called the Cloud of the LORD, *Exod.* xl. 38. *Numb.* x. 34. For the Glory of the LORD was within the Tabernacle, as the Cloud was without it, *Exod.* xl. 34, 35, &c. And it is there also described just as it is here, that it appeared as a Cloud upon the Tabernacle by Day, and as a Fire by Night, ch. xl. ult. And so it is also *Numb.* ix. 15, 16. At Even there was upon the Tabernacle as it were the Appearance of Fire, till the Morning. So it was always, the Cloud covered it by Day, and the Appearance of Fire by Night. And then it conducted them in their Journeys, as it did now, *Exod.* xl. 36. *Numb.* ix. 17, 18, &c. Which shows that this Cloud, which now conducted them out of Egypt, was the very same with that which afterwards settled upon the Tabernacle: And the Glory of the LORD being in that, I make no doubt it was so in this. Which is the Reason that the LORD is said to go before them, and to lead them by this Cloud. For though the LORD of all doth not go from Place to Place, yet this visible Glory, which represented him as in a special manner present with them (and therefore called the Glory of the LORD) did go along with them in the Cloud, to their several Stations, whither they removed.

It is no improbable Conjecture of *Taubman*, in his Notes upon *Virgil*, that from hence it was that the Poets never made a Deity to appear but in a Cloud with a Brightness in it. *Ad hoc exemplum credo Poetas sancivisse nullum Numen mortalibus apparere sine Nimbo. Est autem Nimbus, nubes divina, seu fluidum lumen, quod Decorum capita tingit.*



Ver. 22. *He took not away the Pillar of the Cloud by Day, and the Pillar of Fire by Night, from before the People.*] That is, it continued with them as long as *Moses* lived, till they came to pass over *Jordan* into *Canaan*; when not this *Cloud*, but the *Ark* was their Guide. And it need not seem incredible, saith *Clemens Alexandrinus* (*L. i. Stromat. p. 348.*) that they were thus led by a Pillar of Fire, when the *Greeks* consider that *Thrasylbulus*, they believe, was thus directed, *πῶς ἐωχέτο πεπηγμένον, &c.* by a Fire which went before him, and conducted him in a dark Winter Night through unknown Ways, when he brought back the *Athenian* Exiles to their Country. The Wonder was, that this Fire continued to lead the *Israelites* forty Years in the Wilderness; whereas that of *Thrasylbulus* (if it be true) was but a short Appearance: As that Light also was, which they say shone from Heaven to bring *Timoleon* unto his Port, when he failed to *Italy*.

This Pillar also the same *Clemens* thinks (in the Place now named) signified *τὸ ἀνεκτίσιμον τὸ θεῶν*, that no Image could be made of God. From whence he thinks likewise it was, that the ancient *Heathen*, before they learn'd to make Images, set up Pillars and worshipped them, *ὡς ἀντιτύματα θεῶν*, as Representatives of God. Which *Huetius* hath lately made out in many Examples (in his *Quæstiones Alnetaneæ*, p. 205, 206.) and thinks that from this Pillar, which had two Appearances, the two Pillars were erected to *Hercules* in his Temple at *Tyre*; and two likewise set up in the Temple of the *Sun* in *Egypt*.

#### C H A P. XIV.

Ver. 1. **A**ND the LORD spake unto *Moses*.] Out of the Cloud (where the *SCHECHINAH* was) from whence he afterwards gave all his Laws.

Ver. 2. *Speak to the Children of Israel, that they turn.* They were going directly towards *Horeb*; unto which they ask'd Leave to go three Days Journey; and might have reached it this Night, if they had proceeded forward on the Left-hand into the Wilderness: But by this Order they turned to the Right-hand, into a Road that led them towards the Red-sea; which made *Pharaoh* think they had lost their Way.

*And encamp before Pihabiroth.*] Before the Straits of two great Mountains, full of dangerous Holes; as many think the Word *Hiroth* imports. And *Pi* in *Hebrew* signifying a Mouth, this Word *Pihabiroth* may properly be translated, in our Language, the Chops of *Hiroth*. The former Day they had marched about eight Miles; but now they doubled their Pace, and marched sixteen Miles from *Etham* hither.

*Between Migdol and the Sea.*] Some take *Migdol* to have been a Tower or Fortrefs (for the Word carries that Signification in it) upon the Top of one of the Mountains before-mentioned. But there was a Tower called *Μάγδαλον*, by *Herodotus* and *Hecataeus*, and others; which

*Bochart* probably conjectures was this Place: Certain it is, there was a City in *Egypt* called *Migdol*, *Jerem. xlv. i.* And *Stephanus de Urb.* expressly saith, that *Μάγδαλον* was *πόλις Αἰγυπτίου*; but whether the same with this Place, I cannot determine.

*Over against Baal-zephon.*] This, I doubt not, was the Name of a Town also, or City; as *Ezekiel* the Tragedian expressly calls it: For *Baal* was the Name of a City, *1 Chron. iv. 33.* and it is likely there being more of the same Name, this was called *Zephon*, to distinguish it from some other *Baal* in those Parts; either because it lay North, or had an eminent Watch-Tower in it. There are those indeed, who following the Jewish Doctors (see *Selden de Diis Syr. Syntagm. i. c. 3.*) imagine there was an Image of *Baal* set up by the Magicians of *Egypt*, by *Pharaoh's* Order, near this Arabian Gulf, to hinder the *Israelites* in their Passage. And *Varenius* doth not quite disallow this; for he takes *Baal-zephon* to have been a great Plain, into which they were to enter by the Chops of *Pihabiroth*, in which an Idol was worshipped; which looking from the Red-sea toward the North, was called the Lord of the North, as *Baal-zephon* imports. And *Kircher* seriously maintains, it had a Power of Fascination, to stop the *Israelites* in their Journey, which there is no ground to believe; for such Images made under a certain Constellation, to avert evil Things, &c. were not now in use; being no older, there are good Reasons to think, than the Time of *Apollonius Tyaneus*, who was the first Inventer of them.

Ver. 3. *For Pharaoh will say of the Children of Israel.*] Here he gives the Reason for this Order, that *Pharaoh* might be enticed to pursue them, imagining they were in such Difficulties, that they could not avoid falling into his Hands.

*They are entangled in the Land.*] Perplexed, or dubious, not knowing which way to go.

*The Wilderness hath shut them in.*] They were cooped up, he thought, by the Sea, and by craggy Mountains, which it was impossible for them to pass; especially being incumbered with a multitude of Women, Children and Cattle.

Ver. 4. *And I will harden Pharaoh's Heart.*] He had hardned it before, *ch. ix. 12. x. 1.* but now order'd Things so, that he was more senseless than ever he had been; for having lately felt such a heavy Stroke upon all the First-born, as mollified his Heart for the present, and moved him to let *Israel* go; it was the highest Degree of Infatuation not to fear (as formerly they had done, *ch. xii. 33.*) that the next Blow (if he pursued them) would be at himself and his Followers.

*And I will be honoured upon Pharaoh, and upon all his Host.*] Show my Power and Justice in their Destruction; which would not have been so visible had they died of the Pestilence, when the Cattle died of the Murrain, and *Pharaoh's* Heart was first hardned; as it was by hardning him, so far as to follow the *Israelites* into the Red-sea, where he and his whole Host were overthrown: which made the Terror of the LORD's Wrath manifest to all the World.

That



*That the Egyptians may know that I am the LORD.]* Have the greatest Demonstration of my irresistible Power; *ch. vii. 5.* For the more strange the Infatuation was, which led *Pharaoh* and his Host to such an ignominious Death, the more apt the Hearts of the People that remain'd would be to acknowledge the Hand of God therein.

*And they did so.]* They marched to this Place on the 17th Day of *Nisan*; which was their third Day's Journey. *Jacobus Capellus* thinks they rested this Day, being the Sabbath, and came not hither till the 18th.

*Ver. 5. And it was told the King of Egypt that the People fled.]* Some of the mix'd Multitude that went along with them, (*ch. xii. 38.*) seeing this strange Turn, it is likely, forsook the *Israelites*, and returned to *Pharaoh*, to inform him that they had lost their Way; and were shifting for themselves by Flight into dangerous Places: Or, as it is commonly interpreted, some Spies, which *Pharaoh* had upon them, seeing them leave the Way to *Horeb*, whither they desired to go three Days Journey to offer Sacrifice, concluded they never intended to return to *Egypt*, but would run quite away from them. This News, we may suppose, was brought to *Pharaoh* on the 18th Day.

*And the Heart of Pharaoh, and of his Servants, was turned against the People.]* They had quite forgot their late Fears (*ch. xii. 33.*) which made such a Change in them, they would not suffer the *Israelites* to stay any longer in their Country; but those Fears being vanished, their Minds altered again, and they repented they had dismissed them.

*And said, What have we done that we have let Israel go from serving us?]* What a gross Error have we committed, in losing the Labour of so many Slaves? Covetousness, as I have observed, often had a principal Hand in hardning *Pharaoh's* Heart.

*Ver. 6. And he made ready his Chariot.]* Caused it immediately to be made ready; which we may suppose was done on the 19th Day, when he began to pursue them.

*And took his People with him.]* All that were wont to attend him on such Occasions.

*Ver. 7. And he took six hundred chosen Chariots.]* The best Chariots in *Egypt*, which were always ready prepared for such Expeditions.

*And all the Chariots of Egypt.]* That could be got ready on a sudden; for he had not time to muster all his Force, but made all the haste possible, lest the *Israelites* should get out of the Straits wherein they were, and go so far away that he could not overtake them: For which Reason he pursued them with Chariots and Horsemen, who could make larger Marches than the *Israelites* on foot. The Strength also of this Kingdom consisted in Chariots, which carried Men in them, who fought out of them. And every one knows that *Egypt* abounded with Horses as well as Chariots, and that they were accounted very strong in these, *Isa. xxxi. 1.* yet *Bochartus* thinks all besides the six hundred Chariots Royal, were only Carriages for their Baggage. *Hierozyic. P. i. L. ii. c. 9.*

*And Captains over every one of them.]* This shows there were Men in them, and that to every Chariot there belonged a Troop of Horsemen (we know not of what Number) who were commanded by a Captain. The *Hebrews* say there were fifty thousand Horsemen; the *Arabians* make them as many more.

*Ver. 8. And the LORD hardened the Heart of Pharaoh King of Egypt.]* As he said he would, *ver. 4.*

*And he pursued after the Children of Israel.]* Of all the infatuated Resolutions (to use the Words of a famous Divine of our own, *Dr. Jackson, Book x. chap. 11.*) that either King or People adventured on, the pursuing of the *Israelites* with such a mighty Army, after they had most earnestly intreated and urged them to leave their Country, may well seem to every indifferent Reader the most stupid. And so the Author of the *Book of Wisdom* justly censures it, *ch. xix. 3.* For whilst they were yet mourning and making Lamentations at the Graves of the Dead, they added another foolish Device, and pursued them as Fugitives, whom they had intreated to be gone. Yet *Josephus* gives good Hints, that even this Effect of Divine Infatuation was but such as hath seized upon worldly wise Princes and Statesmen in former Ages, and may hereafter be inflicted upon more.

*And the Children of Israel went out with an high Hand.]* Boldly, and with assured Confidence; not sneakingly, like Slaves or Fugitives. So *Onkelos* understood it, when he translated it *bare-headed*, i. e. confidently, fearing nothing; having been delivered and conducted by the powerful Hand of God; as it is often repeated, *ch. xiii. 9, 14, 16.* unto which some refer this Phrase, and not to the *Israelites*. See *Drusus, L. xvi. Observat. c. 2.*

*Ver. 9. But the Egyptians pursued after them.]* This did not discourage *Pharaoh* and his Servants; who, perhaps, were of the same Mind with the *Syrians*; who fancied the God of *Israel* might not be alike powerful in all Places; but though he was stronger than their Gods in the Hills, yet they might be too hard for him in the Plain, *1 Kings xx. 23.* So the *Egyptians*, who had seen how much superior *Moses* was to their Magicians, might possibly thus reason with themselves (as the same learned Doctor expresses it) 'Who knows whether all this Power was given unto *Moses* to be exercised only within the *Meridian* or *Climes* of *Egypt*; or whether his Commission extend over *Palestine* and *Midian*?' They presumed at least, that the *LORD* God of the *Hebrews*, had not granted *Moses* such a Command over the Armies or Host of Men (though he had done Wonders among reasonless Creatures) as the King of *Egypt* had; because the *Israelites*, they knew, had no Skill in Feats of Arms, no Captains of Infantry, and no Cavalry at all, no Weapons or Engines of War; of all which the *Egyptians* had great Abundance. Upon these, or some such like Presumptions, and vain Collections, they became fool-hardy, and desperately resolute to be revenged upon the Children of *Israel*, for all the Losses they had sustained by their Leaders, *Moses* and *Aaron*.



*All the Horses and Chariots of Pharaoh, and his Horsemen and his Army.]* By this it appears that there were both Horse and Foot, who pursued them; though it is likely the Foot were mounted, to make the greater Speed.

*And overtook them incamping by the Sea, &c.]* On the 20th Day of *Nisan*, towards Evening, they had got within Sight of the *Israelites*, who were just settling their Camp where God directed them (*ver. 2.*) having had no Time to rest themselves after so long a March.

*Ver. 10. And when Pharaoh drew nigh, &c.]* So that the *Israelites* could discern with how great a Force the *Egyptians* were about to attack them.

*They were sore afraid.]* They who had marched hither, with a *high Hand* (*ver. 8.*) full of Alacrity and Courage, now, on a sudden, were so dismay'd, that their Spirits sunk within them: For they had not a settled Confidence and Resolution wrought in them, by all the Wonders God had done for them. But, though whilst they thought *Pharaoh* disheartned to meddle any more with them, they went on boldly; now their Hearts began to fail them, when they saw him at their Backs. For they were unfit for War, weary also, and in a very bad Place.

*And the Children of Israel cried out unto the LORD.]* This had been the proper Remedy against their Fears, if in a thankful Remembrance of what God had often done for them, they had humbly beseeched him to deliver them in this great Strait; which was as easy for him to do, as to work all the Miracles they had seen in *Egypt*. But these Cries seem, by what follows, to have been rather the Effect of Despair, than of Hope in God: Such Shrieks as naturally proceed from Men, when they are ready to perish. *Pellicanus* indeed thinks, that by the *Children of Israel* is meant such as were good among them, who fell to their Prayers, when the rest fell to railing, as it follows in the next Verse. But such Words comprehend the Generality of the People, and not only the better Sort.

*Ver. 11. Because there were no Graves in Egypt, hast thou taken us away to die in the Wilderness?] This is very sarcastical and reproachful Language, arguing the Height of Discontent, or rather of Rage against their Deliverer. From whence we may learn, the wicked Temper of those who are ungrateful and unmindful of Benefits.*

*Wherefore hast thou dealt thus with us, to carry us out of Egypt?] They seem to have been of the very same Temper with the Egyptians, who had no Remembrance what they had lately felt, nor made any Reflections on what God had done in a wonderful Manner among them. This neglect of God bred such a Hardness of Heart in them and their Posterity, as was in *Pharaoh* and his People; which provoked God to harden them in the same Manner, to their utter Destruction: For, as the Apostle observes, *God hath Mercy on whom he will have Mercy, and whom he will be hardneth*, Rom. ix. 18. His Mercy, that is, was not so tied to them, because they were *Abraham's Seed*; but he could and would harden them, as he had done*

*Pharaoh*, if they proved as obstinate as he was.

*Ver. 12. Is not this the Word that we did tell thee in Egypt, saying, Let us alone, &c.] Do not increase our Miseries, by attempting in vain to deliver us. This they seem to have said after the first Message Moses and Aaron delivered to Pharaoh; which only moved him to lay greater Burdens on them, ch. v. 21. vi. 9.*

*For it had been better for us to serve the Egyptians, than that we should die in the Wilderness.] This is the Language of base and servile Spirits, who chose rather to live miserably, than die gloriously in pursuit of their Liberty.*

*Ver. 13. And Moses said unto the People, Fear ye not.] These Words argue a most admirable Spirit that was in Moses; who was neither angry with them, nor dismay'd at the Approach of Pharaoh; but meekly and sedately exhorts them to be of good Courage, and to trust in God, who, he assured them, would perfect what he had begun for them.*

*Stand still, &c.] I do not desire you should do any Thing else, but only hope in God, and wait to see what he will do for you before this Day be done.*

*For the Egyptians whom you have seen to Day, ye shall see them again no more for ever.] Never see them more, as they saw them now, alive; though they saw them lie dead (ver. 30.) after their Overthrow in the Sea. For the Power of Egypt was so shattered by that Loss, and they were so confounded by it, that we never read of the least Inclination in them, to attempt any Thing upon the *Israelites*, though they wandered forty Years in the Wilderness.*

*Ver. 14. The LORD shall fight for you.] He would not have them discouraged for want of Arms, because they should have no need of them; God himself undertaking to defend them, and to discomfit their Enemies.*

*And ye shall hold your Peace.] Be still, and do nothing; not so much as strike one Stroke: Or, as some understand it, do you forbear your Cries: Or, he will silence all your Murmurings.*

*Ver. 15. And the LORD said unto Moses.] See ver. 1.*

*Wherefore criest thou unto me?] He doth not blame him for crying unto him for Help; but bids him continue his Prayer no longer, for he would do as he desired. Greg. Nyssen calls this ἀλάλητος κρηγυνη, a Cry without a Voice; a silent Cry without speaking a Word, de Vita Moysi, p. 175.*

*Speak to the Children of Israel, that they go forward.] Toward the Sea, before which they lay encamped, ver. 2, 9.*

*Ver. 16. But lift thou up thy Rod, and stretch out thine Hand over the Sea.] By that Rod wherewith he had done such Wonders in Egypt, he bids him believe he would work a Passage for them, even through the Sea.*

*And divide it.] Command that it be divided, and I will effect it. For so it is explained ver. 21. nor could it be done by any Power but God's.*

*And*



*And the Children of Israel shall go on dry Ground, through the midst of the Sea.] See ver. 21, 22.*

Ver. 17. *And I, behold I, will harden the Hearts of the Egyptians; and they shall follow them.]* The LORD would have this noted, as a special Judgment of his upon them. For of all the Hardnings or Infatuations which had possessed the Hearts of the Egyptians; this was the greatest and strongest, that they should adventure to follow the Israelites; when they saw, or might have perceived the Red-sea to open her Bosom, to give the Children of Israel a Passage.

*And I will get me Honour upon Pharaoh; and upon all his Host, &c.]* By giving them such an Overthrow as shall magnify both my Power and my Justice in their Destruction. All the former Judgments upon their Cattle, or Corn, and the Annoyances on their Bodies by Frogs, and Lice, and Blains, were the just Awards (as the fore-named Dr. Jackson speaks) of God's punitive Justice upon Pharaoh and his Servants, for the Wrongs that he had done to his People, by bringing them into undeserved Bondage. But he had not yet called them to an exact Account, for making away so many Infant-males of the Hebrews, as they drowned in the River. For that innocent Blood he reckons with them now, and made them the Executioners of his Vengeance on themselves, by giving them over to their own proud Presumptions of good Success, in pursuing those whom they had lately beseeched to depart out of their Land.

Ver. 18. *And the Egyptians shall know that I am the LORD.] See ver. 4.*

*When I have gotten me Honour upon Pharaoh, upon his Chariots, &c.]* By overthrowing them in the Red-sea; that the Blood of the Hebrew Infants might be required of them according to the Law of Retaliation, or most exquisite Rule (as the above-mentioned Author speaks) of punitive Justice.

Ver. 19. *And the Angel of the LORD which went before the Camp, removed and went behind them.]* The LORD himself is said to go before them, ch. xiii. 21. (See there.) But we must understand that where the LORD is, he is attended by his Angels: Some of which were sent from the SCHECHINAH, which was in the Cloud, to conduct the Israelites, and take Care of them. The Jews take this Angel to have been Michael, as we read in Pirke Eliezer, c. 42. *He sent Michael the great Prince, &c.* for so he is called, Dan. xii. 1. Others say it was Gabriel: But whichever of them it was, he was only the Commander of that Host, which, by the LORD's Commandment went before the Israelites to fight for them. The Jews call him by the proper Name of Metraton; because he mark'd out their Camp for them where they were to stay, and described their Way in their Journey to their several Stations; especially here in the Red-sea. Vid. Buxtorf. Histor. Aræ; c. 14. p. 131, &c.

*And the Pillar of the Cloud went from before their Face, &c.]* This, it is evident, was done in the Day time, before the Night came; for the

Cloud appeared only in the Day; in the Night there was the Appearance of Fire.

*And stood behind them.]* To protect them from the Egyptians, who were at their Backs; ver. 9, 10. but, by the Intervention of this Cloud, quite lost the Sight of them; as it follows ver. 20.

It may be noted here therefore once for all, that there were several Uses of this Cloud. First, To guide them in their Journey. Secondly, To protect them from the Heat of the Sun in the Wilderness, where there were few Trees, and no Houses to shelter them. Thirdly, To defend them from their Enemies, that they might not assault them. And lastly, God from hence, when there was occasion, spake with Moses. For, it is plain, he appeared in this Cloud; Deut. xxxi. 15. and from thence talked with Moses, Exod. xxxiii. 9, 10: and out of it called for Aaron and Miriam to come before him; Numb. xii. 5.

Ver. 20. *And it came to pass between the Camp of the Egyptians, and the Camp of Israel.]* This was done, as I said, in the Day time; and in the next Words Moses informs us, how it appeared in the Night.

*And it was a Cloud and Darkness to them.] i. e. To the Egyptians.*

*But it gave light by Night to these.]* To the Israelites.

It was at the same Time both a Cloud and a Fire; being dark on the one Side next to the Egyptians, but bright and shining on the other Side next the Israelites: So that they might see their Way, and the Egyptians not see them, nor come near them (as it here follows) all the Night.

Ver. 21. *And Moses stretched out his Hand over the Sea.]* Having his Rod in his Hand, ver. 16. This was done in the Beginning of the Night.

*And the LORD caused the Sea to go back.]* By this it is evident, that the SCHECHINAH, or Divine Majesty, was present, and employ'd his Angel (ver. 19.) in this Work. As it is well explain'd by Pirke Eliezer, c. 42. *The holy blessed God appeared in his Glory upon the Sea, and it fled back, &c.* So the Psalmist understood it, Psal. lxxvii. 16. *The Waters saw thee, O God, the Waters saw thee: They were afraid, &c.* And; ver. 19. *Thy Way is in the Sea, and thy Paths in the great Waters, &c.*

*By a strong East-wind.]* Or rather a South-wind, as the LXX translate the Hebrew Word kadim; which, though it properly signify the East; yet in many Places it is used, as Bochart hath demonstrated, for the South; P. ii. Hierozoic. L. i. c. 15.

*All that Night.]* All the fore-part of the Night.

*And made the Sea dry Land, and the Waters were divided.]* Or rather, after the Waters were divided, as Bochart shows it should be translated. Thus Isa. lxiv. 5. *Thou art wroth, and we have sinned;* the Meaning is, for we have sinned, as Kimchi, and we our selves also there translate it. Hierozoic. P. ii. L. iii. c. 2. p. 409.



*Dry Land.*] The Memory of this was preserved by the Heathen, as we find in *Diodorus Siculus*, L. iii. Παρὰ δὲ τοῖς πλησίον κατοικοῦσιν Ἰχθυοφάγοις παραδόσθαι λόγον, &c. 'There is a Tradition among the *Ichthyophagi*, who border upon the Read-sea, which they had received ἐκ ἀρχαίων, from their Progenitors, and was preserved unto that Time; how that, upon a great Recess of the Sea, every Place of that Gulf (κόλπε) was quite dry, and the Sea falling to the opposite Part, the Bottom of it appeared green (from the Weeds, I suppose, that were in it) but returning back with a mighty Force, possessed again its former Place.' No Man is so blind as not to see, that this is a Description of the miraculous Work of God for the *Israelites*; the Memory of which those barbarous People did not suffer to perish, but propagated it to their Posterity; as *Bochart* well observes in his *Phaleg*. L. iv. c. 29. The *Egyptians* indeed, we may well think, endeavoured to blot out the Memory of this shameful Overthrow, and kept no Record of it; for *Diodorus*, it seems, could learn nothing of it among them (though he lived a considerable Time there) but received this Intelligence from the poor *Ichthyophagi*, among whom this Tradition was carefully preserved.

*The Waters were divided.*] Into twelve Parts (ἡς δώδεκα ὁδοί) according to the Number of their Tribes, as the Tradition is in *Epiphanius Hæres.* lxiv. n. 6, 9. which he had from the *Hebrews*, who affirm the same in *Pirke Eliezer*, c. 42. And *Kimchi* mentions it upon *Psalms* cxxxvi. 13. where, because God is said to have divided the Red-sea into Parts, they fancy there were twelve Divisions, every one defended with a Wall of Water. But there is no Foundation for this in these Words, nor in *Psalms* lxxvii. 19. where *Paths* being in the plural Number, they thence also deduce the same Conceit, of a several Path to every Tribe. See *Simeon de Muis* on that Place.

Ver. 22. *And the Israelites went into the midst of the Sea.*] About the second Watch of the Night (which was at Midnight) and about break of Day they were got quite through.

*Upon the dry Ground.*] This was not look'd upon by the antient Heathen as incredible: For *Homer* makes *Neptune* driving his Chariot upon the Waves, and the Sea with drawing its Waters. And the Waters of *Scamander* being swell'd to destroy *Achilles*, he makes to be dried up by *Vulcan*. As *Nonnus* also makes *Bacchus* drying up *Hydaspes*, and smiting *Orontes* with his *Thyrus* to have gone over it. See the learned *Huetius*, in his *Questiones Alnetanæ*, p. 206, &c.

*And the Waters were a Wall unto them, on the Right-hand, and on the left.*] The strong East-wind contributed, no doubt, to the cutting of the Waters in two, though not without the Help of angelical Powers. But I do not see how it could do any Thing to the compacting of the Waters to such a Degree, that they were no longer fluid, but firm as a Wall or Bank on each Side of them (see *ch.* xv. 8.) which was effected wholly by the angelical Ministry, who upheld the Waters in that solid Posture till the *Israelites* were got quite out of the Sea.

It hath been an old Question, Whether they went quite cross the Red-sea, or only fetch'd a Compass, and came out upon the same Shore from which they went in. The *Hebrew Doctors* are of Opinion, that they did not go over to the opposite Shore; but making a kind of *Semicircle*, found themselves, when they came out, in the same Country where they were before: Their Reasons are, because they could not, in so small a Time, have march'd so far; for, in the narrowest Place, that Gulf is twelve or fifteen *German Miles* over; so that they could not all have pass'd through in less than three or four Days, as *David Chytræus* makes the Computation. But especially because *Moses* expressly makes their next Station to be in the Wilderness of *Etham*, *Numb.* xxxiii. 8. in which Place they were the Day before they came to the Sea, *Exod.* xiii. 20. therefore they were still in the same Wilderness.

Ver. 23. *And the Egyptians pursued, and went in after them into the midst of the Sea, &c.*] Imagining, perhaps, they were still upon the Land, or on the Shore where the Sea was retired, the Darkness of the Night not suffering them to see the Mountains of Water on each Side; or rather, their Minds being so intent to overtake the *Israelites*, that they regarded nothing else: For when Men are engaged in a fierce Chase of any Thing, with eager Desires and confident Hopes of it, it takes up all their Thoughts, and makes them overlook what lies before their Eyes. Thus by their own violent Passions, and proud Imaginations, God blinded their Minds, and hardned their Hearts (as he said he would, *ver.* 17.) to rush into their own Destruction.

Ver. 24. *And it came to pass, that in the Morning Watch.*] The *Romans* and the *Hebrews* also, divided the Night into four Parts, containing three Hours apiece. At the Beginning of which the Guard of Soldiers, who kept watch by Night, was changed, and thence they were called *Watches*. Two of them we find mentioned by *St. Luke* xii. 38. and *St. Mark* mentions them all, *ch.* xiii. 35. and particularly the fourth Watch, *Mark* vi. 48. called here the Morning Watch, which was the last of them, between Day-break and the Morning.

*The LORD looked unto the Host of the Egyptians.*] He frowned upon them, as we speak now in our Language. For in Scripture, God is said sometimes to look upon those whom he is about to punish, *Psalms* civ. 32. *Amos* ix. 4. *Habakkuk* iii. 6.

*Through the Pillar of Fire and the Cloud.*] By this it is manifest there was but one Pillar, which had different Appearances; and that the *SCHESCHINAH*, or Divine Majesty, was in it. It seems to me also very probable, that whereas the cloudy Part of the Pillar had been towards the *Egyptians* hitherto, now it turned the other Side toward them; and the fiery Part appearing, let them see the Danger wherein they were, and, by its amazing Brightness, perfectly confounded them. So *Philo* seems to have understood it, when he saith (*L.* iii. *de Vita Moses*) that from the Cloud that was in the Rear of the *Israelites*, there shone a fiery Appearance of the Deity. Which may well be the Meaning of the *LORD's* looking through the Pillar of Fire.

And



*And troubled the Host of the Egyptians.]* This glorious Light, I suppose, flashing in their Faces, put them into a Consternation. But *Josephus* adds, in the Conclusion of his *second Book of Antiquities*, that there was a dreadful Storm or Tempest, with Thunder, Lightning and Hail-stones from the Cloud, which put them into the greatest Disorder, as it follows in the next Verse. Hither *Dr. Hammond* refers those Words of the *Psalmist*, lxxvii. 17, 18. *The Clouds poured out Water; the Skies sent out a Sound: Thine Arrows also went abroad. The Voice of thy Thunder was in the Heaven: The Lightnings lightned the World, the Earth trembled and shook, &c.*

Ver. 25. *And took off their Chariot-wheels.]* Some of their Wheels were broken by the Hail-stones, or burnt with Lightning; with which, it's likely, their Horses were so affrighted that they fell into Disorder; and one Chariot running against another, some of their Wheels were taken off.

*That they drave heavily.]* They could scarce move, or but very slowly, when their Wheels were broken, or taken off; and those Wheels that remained sunk deep into the Sand, when the Waters returned upon it.

*So that the Egyptians said, &c.]* They cried one to another, Let us give over the Pursuit.

*For the LORD fighteth for them, &c.]* Now *Moses's* Words were made good (ver. 14.) and the *Egyptians* themselves acknowledged it, ver. 18.

Ver. 26. *And the LORD said unto Moses.]* He spake to him out of the Cloud, where the *SCHACHINAH* was, as I have often said.

*Stretch out thy Hand over the Sea, that the Waters may return again upon the Egyptians, &c.]* God was pleased to use the Ministry of *Moses* in the drowning of the *Egyptians*, as he had done in the Preservation of the *Israelites* in the Sea (ver. 16, 21.) that all the People might honour and reverence him, and be obedient to his Direction.

Ver. 27. *And the Sea returned to its Strength.]* The Sense is truly expressed by the Vulgar, *the Sea returned to its former Place*. The great Walls, or Heaps of Water which were on each Side of them, falling down, and rushing upon them with a mighty Force, overwhelmed them, and filled the whole Channel as before.

*When the Morning appeared.]* When it was light.

*And the Egyptians fled against it.]* They were so frightened by the Light which shone in their Faces, and by the Thunder and Hail, &c. that they turned back, and, like Men distracted, run and met the Waters, which came tumbling down upon them.

*And the LORD overthrew the Egyptians in the midst of the Sea.]* The Hebrew Word imports throwing down with Violence and Precipitation; and may be translated, *threw them headlong*. *Artapanus* in *Eusebius* (L. ix. *Præpar. Evang.* c. 27.) tells this Story from the *Heliopolitans*, after the same Manner that *Moses* doth; only he makes some of them to have been killed with Lightning, and the rest drowned.

Ver. 28. *And the Waters returned, and covered the Chariots, &c.]* The Sea returned to its former Depth, so that they were swallowed up.

*And all the Host of Pharaoh that came into the Sea after them.]* Some have fancied that all the Host of *Pharaoh* did not perish, but only so many of them as pursued the *Israelites* into the Sea; which they fancy this Place intimates some did not. But the plain Meaning is, that they all came into the Sea after the *Israelites*, and were all drowned in it. It is a wilder Fancy, that *Pharaoh* alone was saved by the Angels, *Michael* and *Gabriel*, because he cried out, as he had done heretofore, *ch. ix. 27. The LORD is righteous, and I and my People are wicked*. Thus the Author of *Dibre Hajamim* (or, *The Life and Death of Moses*) who says they transported him to *Nineveh*, where he reigned as long as the *Israelites* wandered in the Wilderness. The same is related by other such fabulous Writers, who are soberly confuted by *Eben Ezra* from the following Words, *There remained not so much as one of them*: And from *ch. xv. 4, 19*. where *Moses* in his Song plainly makes *Pharaoh* to have perished among the rest: And with them an old *Midrash* saith, that *Jannes* and *Jambres* were drown'd, who had been the great Instruments of hardning *Pharaoh's* Heart. See our learned *J. Gregory*, *Observ.* c. 15.

Ver. 29. *But the Children of Israel walked on dry Land, &c.]* or, *had walked*: For it seems to be a mere Fancy, that they were still in the Sea, and had not passed quite through it, when *Pharaoh* and his Host were drowned; for which there is no Ground but this Word *walked*; which may as well be translated in the Time perfectly past, as in the present. And so, I doubt not, *Moses* meant, that the *Israelites* were safe on Shore when the Sea returned upon the *Egyptians*.

*And the Waters were a Wall unto them, &c.]* See ver. 22.

Ver. 30. *Thus the LORD saved Israel.]* As he had promised, ver. 13.

*That Day.]* Which was the 21st of *Nisan*, and the last Day of the Feast of unleavened Bread, which, by God's Command, was to be kept Holy, *ch. xii. 16*. and now there was a very great Reason for it, and for that triumphant Hymn which they sung upon this Solemnity, *Chap. xv*. *Mr. Mede* will have this Day to have been that which they afterward kept for their Sabbath, in Memory of their Redemption out of the Land of *Egypt*, and the House of Bondage. This he gathers from the Repetition of the *Decalogue* in the *fifth* of *Deuteronomy*; where, leaving out the Reason for this Commandment, from the Creation of the World, *Moses* inserts this other of their Redemption out of *Egypt*, as the Ground of observing that *seventh* Day rather than any other, ver. 15. *Therefore the LORD commanded thee to keep the Sabbath*; namely, not for the *quotum* of one Day in seven (of that there was another Reason, from the Example of God in the Creation) but for the *Designation* of that Day, after the preceding six Days, rather than any other, *Discourse xv. p. 74*.



*And Israel saw the Egyptians dead upon the Sea-shore.]* It may be interpreted, that as they stood upon the Sea-shore, they saw their dead Bodies floating upon the Waters. But it is likely also, that by the working of the Sea; and by the Divine Providence, many of their Bodies were cast on Shore, that the *Israelites* might have the Benefit of the Spoil, and especially of their Arms, which they wanted, and were now by this Overthrow furnished withal.

This Shore was inhabited by the *Ithyophagi*, among whom the Memory of this Recess and Return of the Sea was preserved (as I observed upon *ver. 21.*) and unto whom the dead Bodies were given for Food, as the *Psalmist* saith, *Psal. lxxiv. 14.* that is, to the Beasts, and Birds of Prey, which peopled the neighbouring Wilderness. This was done by the righteous Judgment of the *L O R D* God of the Hebrews; who made this proud Prince, his Statefmen and Army, a Prey, not only to the Fishes and Sea-monsters, but a visible Booty (as *Dr. Jackson* speaks) to the promiscuous Sorts of ravenous Creatures which inhabit the Desarts.

*Ver. 31. And Israel saw that great Work, &c.]* Of making a Path for them to walk on dry Ground in the middle of the Sea, and then drowning the *Egyptians* when they followed them in the same Path.

*And the People feared the L O R D.]* They beholding and considering the powerful Hand of God, which appeared in this great Work, it begat in them, for the present, high and awful Thoughts of him, and devout Affections to him. For the Fear of the *L O R D* includes all Religion. Or, if we take the Word *Fear* in a restrained Sense, for a dread of the Divine Majesty; the Meaning is, they were sensible how dangerous, as well as vain, it is to oppose his Authority, to set themselves against his Will, or slight his Warnings, as *Pharaoh* and the *Egyptians* did.

*And believed the L O R D, and his Servant Moses.]* Believed the Promises which God had made them by *Moses*, of bringing them into the Land of *Canaan* (*ch. iii. 17.*) looking upon *Moses* as a Servant of his, who faithfully declared the Mind and Will of God unto them.

#### C H A P. XV.

*Ver. 1. Then sang Moses and the Children of Israel, &c.]* Upon the 21st of *Nisan*, as I said before, which was the last Day of unleavened Bread, when they came safe through the Sea, and saw the *Egyptians* drown'd, they sang this Song of Praise to God, for their wonderful Deliverance. So the constant Tradition of the *Hebrews* is, and there is great Ground for it.

*This Song.]* Called the Song of *Moses the Servant of the L O R D* (*Rev. xv. 3.*) because he composed it by a Divine Inspiration, to be sung by all the People; and it is the most antient Song of which there is any Memory.

*Unto the L O R D.]* In praise of the Divine Power and Goodness, which remarkably appeared in this Deliverance.

*Josephus*, *L. ii. c. ult.* of his *Antiquities*, saith, this Song is composed *ἐν ἑξαμέτρῳ τόνῳ*, of Hexameter Verse; which *Eusebius* represents as the Opinion of many others, *L. xi. de Præpar. Evang. c. 3.* But I do not see how this can be made out, nor what *St. Hierom* saith concerning such Songs, in many Places. And after all the Pains that *Franc. Gomarus* hath taken in his *Lyra Davidis*, to find of what Sort of Numbers this and other Songs in Scripture consist, he hath not given any Satisfaction to learned Men; who think (as *Ludov. Capellus* doth in his *Animadversions* on that Book) that all the Bible may be made Verse, according to his Method: Nay, by his way of resolving Sentences, all the Orations of *Tully* and *Demosthenes* may be turned into Verse, of some Sort or other. The Author of *Sepher Cosri* seems to me to deal ingenuously; who, when the King of *Cosar* objects to them, that the Songs in the Bible are not artificially composed, according to Numbers and Quantities of Feet and Syllables, makes the *Jew* answer, That the Scripture Poetry was of a nobler Sort, not formed to tickle the Ear, but affect the Heart, by the great Height and Elevation of the Sense, together with lofty Expressions, whereby Men were moved to attend to it, and to keep it in mind, *P. ii. Sect. 69, &c.* And so much *Abarbanel* acknowledges upon this Place, 'That no such Verses, consisting in the Number and Quantity of Syllables, are to be found either in the Bible, or in the Talmud (either in the Mishna or the Gemara) but are of later Invention among the Jews, in Imitation of the Arabians, and other Nations among whom they dwelt in this long Captivity. Yet in the Scripture Poetry, there is a certain Disposition of Words, which make them melodious, and fit to be sung to musical Instruments; and so sententious, that they might be more easily remembered than simple Narrations; though now, after so many Ages, they cannot reduce this Poetry to Rules.' He tries indeed to bring this Song under certain Regulations, fancying that it consists of eight Orders or Ranks (as he calls them) two of which are very short, and two very long, and four of a middle Size; which he prosecutes with much Subtlety, but with little Satisfaction.

*And spake, saying, I will sing unto the L O R D, &c.]* Every one join'd in this Song of Praise, which may be thus paraphrased:

*Ver. 1. We will joyfully praise the L O R D; for he hath in a most illustrious and magnificent Manner shown his Power; by throwing Horse and Men, when they little thought of it, into the Sea.*

*Ver. 2. It is he who hath given us this Victory, and therefore he is to be praised and acknowledged as our Deliverer. He is our most gracious and mighty God; for whom we will prepare a Tabernacle wherein to worship him. Our Fathers had great Experience of his Goodness, and therefore we are the more bound to make him our most thankful Acknowledgments, and give him the highest Praises.*

*Ver. 3. There is none can stand before the L O R D, who hath perfectly subdued our Enemies, and faithfully fulfilled his Promises to his Servants.*

*Ver.*



Ver. 4. For he hath cast Pharaoh, and all his Chariots, and great Commanders, into the Sea, as easily as one sends an Arrow out of a Bow.

Ver. 5. They are buried; and shall rise up no more.

Ver. 6. Thou hast manifested thy Omnipotence, O LORD, most magnificently: it was thy irresistible Power, O LORD, which dashed in pieces such mighty Enemies.

Ver. 7. It was a Work of thy most excellent Power; which will be ever magnified in the Overthrow of such Adversaries: With whom thou no sooner showedst thy self displeased, but they vanished as Stubble doth before the Flame.

Ver. 8. Thou didst but give the Command, and by a vehement Wind the Waters of the Sea were divided and heaped up, so that they swelled into little Mountains; and were compact like a Wall, which was upheld from falling down, till the People passed through the midst of the Sea.

Ver. 9. Our Enemies pursued us with a full Confidence that they should overtake, and make a Prey of us; and after they had satisfied their Revenge upon us, as certainly reduce us under their Yoke, as they drew their Swords against us.

Ver. 10. But with a turn of the Wind all their vain Hopes sunk on a sudden, together with themselves, to the Bottom of the Sea.

Ver. 11. There are none among all that are called Gods, in Heaven or in Earth, that are comparable to thee, O LORD, whose Perfections infinitely transcend all other; and therefore art to be praised with the greatest Fear and Reverence; for thy very Works are wonderful, and to be had in admiration.

Ver. 12. By thy mighty Power they were buried in the bottom of the Sea; into which they sank.

Ver. 13. And in great Mercy thou hast preserved thy People, whom thou hast brought out of Egypt, and rescued from cruel Servitude; and conducted, by a mighty Providence, towards the Holy Land, which thou hast promised to them, there to dwell among them.

Ver. 14. And why should we doubt of our coming thither? The Fame of this Wonder shall go before us, and strike a Terror into the most valiant Inhabitants of that Country.

Ver. 15. Nay, all their Neighbours, as well as they, shall find their Hearts fail them, and become as weak as Water.

Ver. 16. Such a Terror shall fall upon them, that they shall be no more able to stir than a Stone, when they hear of this dreadful Execution: But suffer thy People, O LORD, to pass to their Inheritance, which thou hast prepared for them.

Ver. 17. Thither shalt thou bring them, and there make them to take root in the highest Mountains of that Country, where thou hast designed a Place for thine own Dwelling; of which thy Power also will lay the Foundation.

Ver. 18. And thou shalt do more Wonders; since thy Dominion and Power endures to all Ages.

Ver. 19. For who can detrone Thee? Who in the same Sea hast made a Grave to bury the Egyptians, and a Path for thy People Israel to walk in, as if they had been on dry Ground.

And now having given the Sense of the Song in this Paraphrase, it may be proper to confirm it, by the Explication of some Phrases in it.

Ver. 1. Hath he thrown into the Sea.] The Hebrew Word *ramab* signifies a sudden Precipitation, when they were in the height of their Hopes to overtake and subdue the Israelites.

Ver. 2. He is my God.] Though some think the Word *El* to be a Contraction of *Elohim*, yet it seems to be derived from *ajal*, and is generally thought to import *Might* and *Strength*. But I have taken in the other Notion of *Goodness* also. See ver. 11.

Prepare him an Habitation.] As if they thought a Cloud too mean an Habitation for the Divine Glory, they resolve to build him a Tabernacle: Just as *David*, ashamed he should dwell in a Tabernacle, designed to build him a Temple.

My Father's God.] i. e. *Jacob's*; of whom God took a singular Care, both before and after he came into *Egypt*.

Ver. 3. The LORD is a Man of War.] i. e. Gets great Victories, as the *Targum* expresses it. For when the *Hebrews* would express any eminent Quality, they put the Word *isch* before it. As in 1 Sam. xvii. 33. we meet with this very Expression concerning *Goliath*, a *Man of War* from his Youth; i. e. a great Warrior. And in the foregoing Chapter *David* is called both *isch Milchamah*, a *Man of War*, and *isch Toar*, a *Man of Form or Beauty*; i. e. a beautiful or comely Person, as we translate it, 1 Sam. xvi. 18. And in this very Book, *isch de varim*, a *Man of Words*, is an eloquent Man.

The LORD is his Name.] He seems to allude unto that which God said to *Moses*, when he first appeared to him, ch. iii. 14, 15, 16. and vi. 3, 4, 6.

Ver. 4. Pharaoh's Chariots.] The Hebrew Word *Mercavah* comprehends the Horses by which they were drawn; which were commonly four to each Chariot, as *Maimonides* probably gathers from 1 Kings x. 29. where a Horse is said to come out of *Egypt* at an hundred and fifty Shekels, and a Chariot at six hundred, because it comprehended four Horses: *More Nevoch*. P. i. c. 70.

Chosen Captains.] The Hebrew Word *Schalish* imports something extraordinary, either in their Stature, or in their Command; which they had, perhaps, over three Squadrons, as we now speak. But *Hen. Valesius*, a very learned Man, thinks the LXX rightly translated the Word by *τεσάρτας*; which he translates *three fighting out of a Chariot*: For *πρωτοστάνης*, and *παραστάνης*, are both Words belonging to Military Discipline (which they call *Tacticks*) and *τεσάρτας* he takes to be of the same kind, and rightly rendered by *Rufinus*, *ternos statores*, in *Euseb. Histor. Eccles.* L. ix. c. 9. p. 358.

Ver. 5. Sank to the bottom as a Stone.] The Waters which stood up like a Wall falling down with great Violence upon them, they sank under their Weight to the bottom of the Sea; from whence, after some time, they rose up again, and